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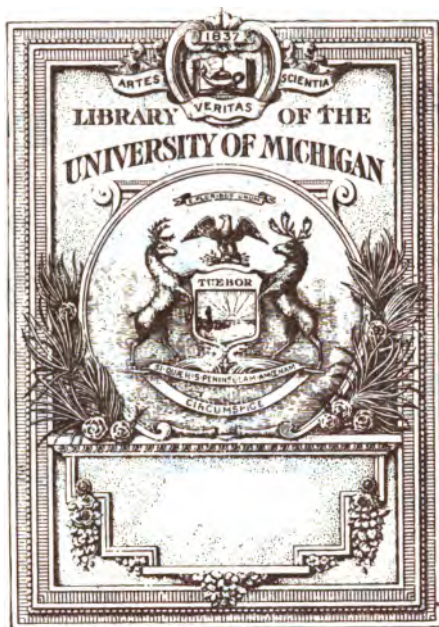
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ILLUSTRATIVE NOTES
of the
FIRST INTERNATIONAL
CONGRESS
1895
LESSONS

REV. J. L. MUMFORD D.D.



THE GIFT OF
Mr. J. Herbert Russell

**Gift of
James H. Russell**

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FRONTISPIECE FOR THE FIRST QUARTER.

ILLUSTRATIVE NOTES

1895

*A GUIDE TO THE STUDY OF THE SUN-
DAY SCHOOL LESSONS, WITH ORIGINAL
AND SELECTED COMMENTS, METHODS
OF TEACHING, ILLUSTRATIVE STORIES,
PRACTICAL APPLICATIONS, NOTES ON
EASTERN LIFE, LIBRARY REFERENCES,
MAPS, TABLES, PICTURES, DIAGRAMS*

JESSE LYMAN HURLBUT
ROBERT REMINGTON DOHERTY



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INTRODUCTION.

HARMONY OF THE GOSPELS

FROM THE THIRD PASSOVER OF OUR LORD'S LIFE UNTIL HIS ASCENSION.

[Condensed from Dr. A. R. Fausset.]

CONTENTS.	Matt.	Mark.	Luke.	John.
<i>From the Third Passover to the Beginning of the Last Passover Week.</i>				
Healings in the Genesaret plain for a few days	14. 34-36	6. 55-56		
Pharisees from Jerusalem object to his neglect of washing hands	15. 1-20	7. 1-23		
Jesus goes northward toward Tyre and Sidon. The Syro-Phœnician woman's faith gains a cure for her daughter	15. 21-28	7. 24-30		
He returns through Decapolis, and, ascending a mount near the Sea of Galilee, heals many and feeds four thousand	15. 29-38	7. 31-8. 9		
He crosses the lake to Dalmanutha	15. 39	8. 10		
Pharisees and Sadducees require a sign	16. 1-4	8. 11, 12		
Embarking in the ship, he comes to Bethsaida (Julias). He warns against leaven of doctrine	16. 4-12	8. 13-21		
Healing of a blind man		8. 22-26		
Journey to the region of Cæsarea Philippi. Peter's confession	16. 13-20	8. 27-30	9. 18-21	
He foretells his death and resurrection. Reproof of Peter	16. 21-28	8. 31-38, 9. 1	9. 22-27	
The transfiguration on Mount Hermon six days later	17. 1-13	9. 2-13	9. 28-36	
Descending, the following day he cast out a demon which the disciples could not cast out	17. 14-21	9. 14-29	9. 37-43	
Jesus again foretells his death and resurrection	17. 22-23	9. 30-32	9. 44, 45	
Temple-tribute money miraculously provided from a fish at Capernaum	17. 24-27			
The disciples strive which should be greatest. Jesus teaches a childlike, forgiving spirit. John tells of the disciples forbidding one who cast out demons in Jesus's name	18. 1-35	9. 33-50	9. 46-50	
<i>Journey to the Feast of Tabernacles, six months after the Third Passover; this period ends with his arrival at Bethany before the Last Passover.</i>				7. 2-10
He teaches in the Temple				7. 14
The people are divided in opinion; the rulers try to seize him; Nicodemus remonstrates				7. 11-53
His charity, yet faithfulness, toward the adulteress				8. 1-11
Jesus, in the Temple, declares himself the Light of the World, pre-existent before Abraham. The Jews seek to stone him				8. 12-50
Healing of the beggar blind from his birth				9.
Christ's discourse on himself as the Good Shepherd and the Door				10. 1-21
Sending forth of the seventy			10. 1-16	
The seventy return, announcing their successful mission			10. 17-24	
In reply to a lawyer's question Christ speaks the parable of the Good Samaritan			10. 25-37	
Jesus in Bethany visits Mary and Martha			10. 38-42	
He again teaches the disciples how to pray			11. 1-13	
Cure of the dumb demoniac, and controversy with the Pharisees, who again attribute his miracles to Beelzebub			11. 14-54	
Parable of the rich fool			12. 16-21	
Parable of the barren fig tree			13. 6-9	
Cure of a woman with a spirit of infirmity			13. 10-17	
Jesus, at Feast of Dedication in Jerusalem, proclaims his divineness with God. The Jews a third time seek to kill him, when consequently he withdraws to Perea			13. 22	10. 22-42
His second journey to Bethany on hearing of the sickness of Lazarus				11. 1
Pharisees urge him to depart quickly from Perea, on the plea that Herod would kill him, and his answer			13. 31-35	
Cure of a man with the dropsy			14. 1-6	
Parable of the great supper			14. 7-24	
He warns the multitude to count the cost of discipleship			14. 25-35	
Many publicans crowd to him, and on the Pharisees murmuring he uttered the parables of the lost sheep, the lost coin, and the prodigal son			15.	
To the disciples he spake the parables of the unjust steward and the rich man and Lazarus			16.	
Arriving at Bethany, he raises Lazarus from the dead				11. 17-46
Caïaphas and the Sanhedrin determine to put Jesus to death				11. 47-53
Jesus withdraws to Ephraim				11. 54
<i>The Last Journey to Jerusalem.</i>				
He heals ten lepers on the Samaritan frontier			17. 11-19	
The Pharisees ask when the kingdom of God should come			17. 20-37	

INTRODUCTION.

CONTENTS.	Matt.	Mark.	Luke.	John.
Parables of the importunate widow and the Pharisee and publican	19. 8-12	10. 2-12	18. 1-14	
Pharisees question him about divorce	19. 13-15	10. 13-16	18. 15-17	
Parents bring their children to Jesus to bless them	19. 16-30	10. 17-31	18. 18-30	
The rich young ruler declines the discipleship	20. 1-16			
Parable of the laborers in the vineyard				
Jesus goes before on his way to Jerusalem, and a third time foretells his death and resurrection	20. 17-19	10. 33-34	18. 31-34	
James and John desire highest places next to Christ in the temporal kingdom	20. 20-28	10. 35-45		
He heals two blind men near Jericho	20. 29-34	10. 46-52	18. 35-19. 1	
Zaccheus climbs a sycamore tree, and is called down by Jesus.			19. 2-10	
Salvation comes to his house				
Nigh Jerusalem, when men thought the kingdom of God should immediately appear, Jesus checks his thought by the parable of the pounds			19. 11-27	
Jesus reaches Bethany six days before the Passover. In the house of Simon the leper Mary anoints his head and feet.	26. 6-13	14. 8-9		12. 1-8
<i>The Last Passover Week, ending with the Crucifixion.</i>				
First Day of the Week—Sunday.				
Jesus triumphantly enters Jerusalem. He weeps over the city as doomed. At night he returns to Bethany	21. 1-11, [17]	11. 1-11	19. 29-44	12. 12-19
Second Day—Monday.				
On his way from Bethany Jesus curses the barren fig tree. He purges the Temple and again returns to Bethany	21. 12-16, [18, 19]	11. 12-19	19. 45, 46	
Third Day—Tuesday.				
On his way to Jerusalem, the fig tree being now withered up, Jesus teaches the lesson "that believing prayer can move mountains of hindrance"	21. 20-22	11. 20-26		
He teaches in the Temple. A deposition from the Sanhedrin challenge his authority, when he answers them in kind. Parables of the two sons and the vineyard	21. 23-46	11. 27-33, [12. 1-12]	20. 1-19	
Parable of the marriage feast.	22. 1-14			
The Pharisees, with the Herodians, try to entangle him in his words.				
His reply from Caesar's image on the coin	22. 15-22	12. 13-17	20. 20-26	
He baffles the Sadducees' cavil about the resurrection	22. 23-33	12. 18-27	20. 27-40	
He replies to a lawyer on the two great commandments	22. 35-40	12. 28-34		
Our Lord leaves them without answer to his question: "If Christ be the Son of David, how does David call him Lord?"	22. 41-46	13. 35-37	20. 41-44	
He warns against doing as the Scribes and Pharisees. He repeats the apostrophe to Jerusalem	23.	12. 38-40	20. 45-47	
He commends the widow's offering to God's treasury		12. 41-44	21. 1-4	
Some Greeks desire to see Jesus. He accepts this as a pledge of his coming glory and the gathering-in of the Gentiles				12. 20-50
Leaving the Temple, Jesus, sitting on Olivet, foretells the destruction of the Temple and the overthrow of the Jewish theocracy, type of coming judgments in the last days	24. 1-42	13. 1-37	21. 5-36	
Parables: The goodman of the house, the wise servant and the evil servant, the ten virgins, the talents, the sheep and the goats	24. 43-51, [25]			
Fourth Day—Wednesday.				
Beginning at sunset. The Sanhedrin consult to kill Jesus by subtlety. Judas, availing himself of his Master's retirement, covenants to betray him	26. 3-5, [14-16]	14. 1, 2, [10, 11]	22. 1-6	12. 36
Fifth Day—Thursday.				
Jesus sends two disciples into the city to prepare for the Passover, and follows with the other disciples in the afternoon	26. 17-19	14. 12-16	22. 7-13	
Sixth Day—Friday.				
Beginning at sunset. Jesus celebrates the Passover by anticipation	26. 20	14. 17	22. 14	
He reproves the rivalry among the disciples by himself washing their feet				
He indicates his betrayer	26. 21-25	14. 18-21	22. 21-23	13. 1-30
He foretells Peter's fall and the scattering of the twelve	26. 31-35	14. 27-31	22. 31-35	13. 36-38
Ordains the Lord's supper (1 Cor. 11. 23-25)	26. 26-29	14. 22-25	22. 19-20	
Farewell address to disciples and intercessory prayer	26. 30	14. 26	22. 39-46	14. 17-26
His agony in Gethsemane	26. 30-46 [36-46]	14. 26-42 [32-42]		18. 1, 4
His apprehension. Peter cuts off, and Jesus heals Malchus's ear.	26. 47-56	14. 43-52	22. 47-53	18. 2-12
He is brought before Annas first at night. Peter's three denials	26. 57, [58, 69-75]	14. 53, [54, 66-72]	22. 54-62	18. 13, 18, [25-27]

INTRODUCTION.

CONTENTS.	Matt.	Mark.	Luke.	John.
Before Caiaphas at first dawn. Jesus avows his Messiahship and Godhead. He is condemned for blasphemy and mocked.....	26. 59-68	14. 55-65	22. 63-71	18. 19-24
Brought before Pilate for sentence of crucifixion.....	27. 1, 2, [11-14]	15. 1-5	23. 1-5	18. 28-38
Pilate, pronouncing him innocent, sends him to Herod; Herod sends him back to Pilate.....			23. 6-12	
Pilate sought to release him, but the Jews demanded Barabbas. To appease them Pilate scourges him; the Jews only the more loudly clamor for his crucifixion as making himself a king. Pilate, notwithstanding his wife's warning, sentences him.....	27. 15-26	15. 6-15	23. 13-25	18. 39, [19. 1-16]
Judas's remorse and death (Acts 1. 18, 19).....	27. 3-10			
Jesus bears his own cross to the city gate, where he is relieved by Simon of Cyrene.....	27. 31-34	15. 20-23	23. 26-32	19. 16, 17
He is crucified at Golgotha, outside the Damascus gate, probably.....	27. 35-44	15. 24-32	23. 33-38	19. 18-27
The penitent thief promised paradise.....			23. 39-43	
His garments divided and vesture cast lots for; commits his mother to John.....				19. 23-27
Darkness over the land for three hours. Jesus gives up the Ghost, when the veil of the Temple was "rent from top to bottom." Centurion's testimony.....	27. 45-54	15. 33-39	23. 44-49	19. 28-30
The body, being taken down from the cross, is embalmed, and buried in the tomb of Joseph of Arimathea.....	27. 57-61	15. 42-47	23. 50-56	19. 31-42
Seventh Day—Saturday.				
Pilate grants a guard, and they set a seal on the sepulcher.....	27. 62-66			
Christ's Resurrection. His appearances during forty days, and Ascension.				
First Day—Easter Sunday.				
Resurrection at first dawn.....	28. 2-4			
The women find the sepulcher open and the body gone. Mary Magdalene returns to tell Peter and John.....	28. 1	16. 2-4	24. 1-3	20. 1, 2
The other women remaining see two angels, who declare the Lord's resurrection; one commands them to go and tell his disciples and Peter that Jesus goes before them into Galilee.....	28. 5-7	16. 5-7	24. 4-8	
Mary Magdalene, having returned to the sepulcher, Jesus tenderly reveals himself to her first. She reports this to the mourning disciples.....		16. 9-11		20. 11-18
Jesus meets the women on their return to the city.....	28. 8-10	16. 8	24. 9-11	
Peter and John find the sepulcher empty.....			24. 12	20. 3-10
Report of the watch to the chief priests, who bribe them to say the disciples stole the body.....	28. 11-15			
Jesus seen by Peter (Cephas, 1 Cor. 15. 5).....			24. 34	
Then by two disciples on the way to Emmaus.....		16. 12, 13	24. 13-35	
Evening of Easter Day.				
Jesus appears to the ten, Thomas being absent.....		16. 14	24. 36-49	20. 19-23
Evening of Sunday after Easter Day. Jesus appears to them again, Thomas being present.....				20. 24-29
The eleven go into Galilee, to a mountain appointed by Jesus, and there he appears to them and commands them to make disciples of all nations.....	28. 16-20	16. 15-18		
Jesus shows himself to seven of them fishing at the Sea of Tiberias. Seen of above five hundred brethren at once (1 Cor. 15. 6), probably at the same time and place as he appeared to the eleven.....	28. 16			21. 1-24
He is seen by James, then by all the apostles (Acts 1. 3-8; 1 Cor. 15. 7). He ascends into heaven, from nigh Bethany, forty days after Easter (Acts 1. 9-12).....		16. 19, 20	24. 50-53	



JERUSALEM FROM THE MOUNT OF OLIVES.

THE GOVERNMENT OF PALESTINE

IN THE NEW TESTAMENT PERIOD.

B.C. 5.	RULERS IN PALESTINE.			EVENTS OF GOSPEL HISTORY.	B. C. 5.
B. C. 4.	Herod the Great, king of all Palestine, from B. C. 37 to B. C. 4. Herod died, B. C. 4.			Birth of Christ, B. C. 4.	
A. D. 1.	JUDEA AND SAMARIA. Archelaus, ethnarch.	GALILEE AND PEREA. Herod Antipas, tetrarch.	BASHAN DISTRICT. Herod Philip, tetrarch.		A. D. 1.
	Archelaus.	Herod Antipas.	Herod Philip.		
A. D. 5.	Archelaus. Archelaus deposed, A. D. 6. Sebastus, procurator, A. D. 6. Copellus, procurator, A. D. 7. Ambivius, procurator, A. D. 9.	Herod Antipas.	Herod Philip.	Birth of St. Paul, A. D. 5.	A. D. 5.
A. D. 10.	Annus Rufus, procurator, A. D. 12.	Herod Antipas.	Herod Philip.	Jesus, aged 12, at Jerusalem, A. D. 9. Jesus a youth at Nazareth.	A. D. 10.
A. D. 15.	Valerius Gratus, procurator, 15.	Herod Antipas.	Herod Philip.	Jesus at Nazareth.	A. D. 15.
A. D. 20.	Valerius Gratus.	Herod Antipas.	Herod Philip.	Jesus at Nazareth.	A. D. 20.
A. D. 25.	Valerius Gratus. Pontius Pilate, procurator, A. D. 26.	Herod Antipas.	Herod Philip.	Ministry of John the Baptist, A. D. 20. Baptism of Jesus, A. D. 27. Galilean ministry of Jesus, A. D. 28, 29.	A. D. 25.

A. D. 30.	Pontius Pilate.	Herod Antipas.	Herod Philip. Herod Philip, died, A. D. 33. Annexed to Syria, A. D. 38-37.	The crucifixion of Christ, A. D. 30.	A. D. 30.
A. D. 35.	Pontius Pilate.	Herod Antipas.	Herod Agrippa I, tetrarch, A. D. 37.	Martyrdom of Stephen, A. D. 34. Conversion of St. Paul, A. D. 37. Preaching of Philip, A. D. 38.	A. D. 35.
A. D. 40.	Marcellus, procurator, A. D. 38.	Herod Antipas, deposed, 38.	Herod Agrippa I, tetrarch.	Conversion of Cornelius, A. D. 40. Church at Antioch, A. D. 41.	A. D. 40.
	Marcellus.			The apostle James slain by Herod, 44.	
	Herod Agrippa I, king of all Palestine, A. D. 41.		CHALCIS. Herod, king, A. D. 41.		
A. D. 45.	Death of Herod Agrippa I, A. D. 44. Cuspius Fadus, procurator of all Palestine (except Chalcis), A. D. 44		Herod of Chalcis. Agrippa II, king, 49.	Paul's first missionary journey, 45.	A. D. 45.
	Tiberius Alexander, procurator, A. D. 40. Cumanus, procurator, A. D. 48.				
A. D. 50.	Antonius Felix, procurator, A. D. 51.		Agrippa II. Bashan given to Agrippa II, A. D. 52.	Council at Jerusalem, A. D. 50. Paul's second journey, A. D. 51. Paul at Corinth, A. D. 53. Paul at Ephesus, A. D. 54.	A. D. 50.
A. D. 55.	Antonius Felix.		Agrippa II., king.	Paul arrested in the Temple, A. D. 58.	A. D. 55.
A. D. 60.	Porcius Festus, procurator, A. D. 60. Albinus, procurator, A. D. 62. Gessius Florus, procurator, A. D. 64.		Agrippa II.	Paul before Festus and Agrippa, 60. Paul at Rome, A. D. 61. Paul released, A. D. 63 or 64.	A. D. 60.
A. D. 65.	Gessius Florus.		Agrippa II. Retired to Rome, A. D. 70.	Paul put to death at Rome, A. D. 68.	A. D. 65.
A. D. 70.	Jewish State extinguished by the Romans, A. D. 70.				A. D. 70.

FIRST QUARTER.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. [Rom. 12. 10-15.]
 - SUPT. Be kindly affectioned one to another with brotherly love;
 - SCHOOL. In honor preferring one another;
 - SUPT. Not slothful in business; fervent in spirit; serving the Lord;
 - SCHOOL. Rejoicing in hope; patient in tribulation;
 - SUPT. Continuing instant in prayer;
 - SCHOOL. Distributing to the necessity of saints; given to hospitality.
 - SUPT. Bless them which persecute you: bless, and curse not.
 - SCHOOL. Rejoice with them that do rejoice, and weep with them that weep.
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SCRIPTURE LESSON.
- VII. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. [Special lessons in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS [especially of the Church service and week-evening prayer meeting].

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. [Psalm 119. 83, 94.]
 - SUPT. Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end.
 - SCHOOL. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.
- III. DISMISSON.

SECOND QUARTER.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. [Col. 3. 1-4, 12, 13.]
 - SUPT. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
 - SCHOOL. Set your affections on things above, not on things on the earth.
 - SUPT. For ye are dead, and your life is hid with Christ in God.
 - SCHOOL. When Christ who is our life shall appear, then shall ye also appear with him in glory.
 - SUPT. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;
 - SCHOOL. Forbearing one another, and forgiving one another, if any man have a quarrel against any:
Even as Christ forgave you, so also do ye.
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SCRIPTURE LESSON.
- VII. SINGING.

LESSON SERVICE.

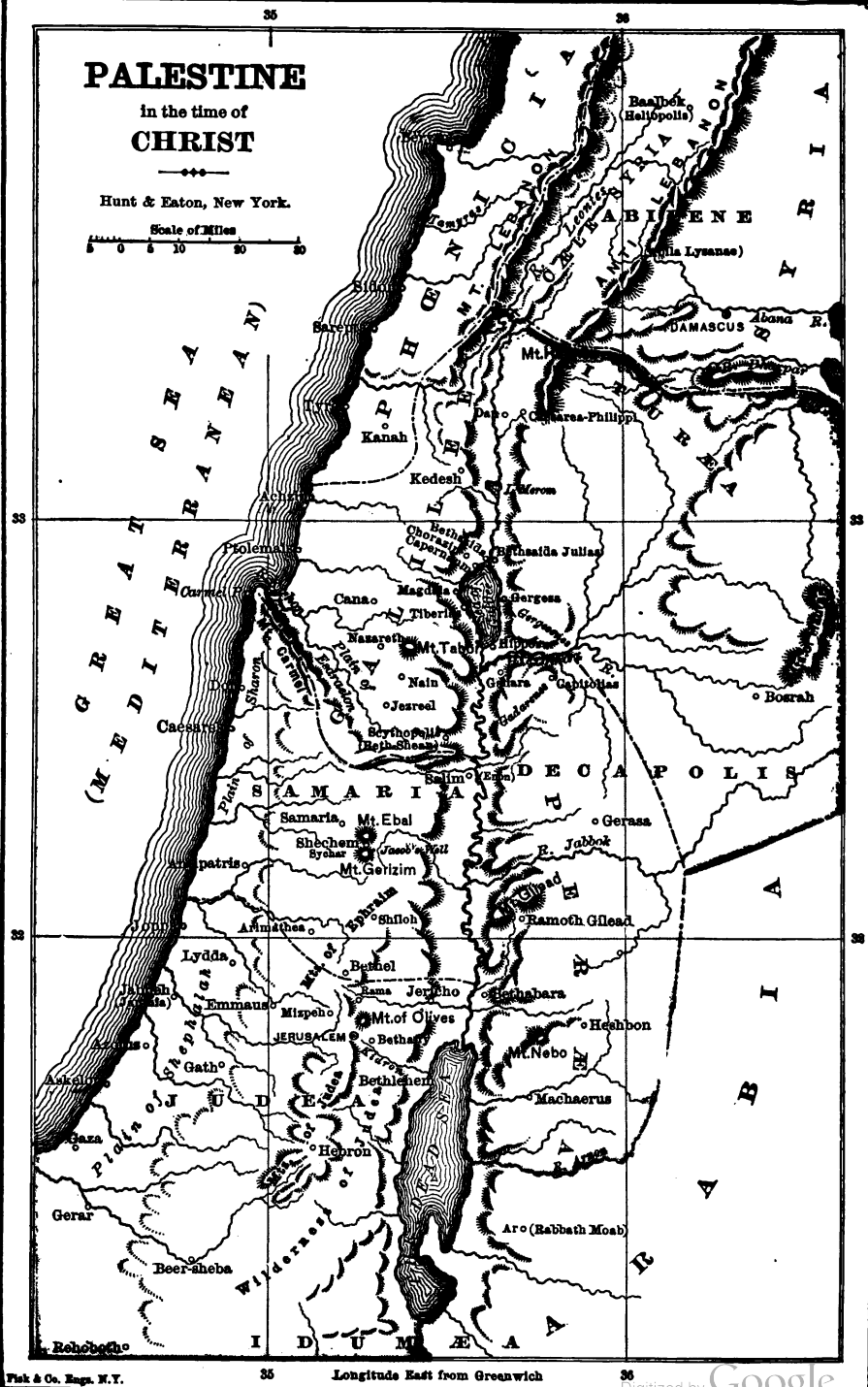
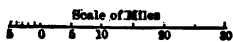
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CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. [Col. 3. 14, 15.]
 - SUPT. And above all these things put on charity, which is the bond of perfectness.
 - SCHOOL. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.
- III. DISMISSON.

in the time of
CHRIST

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ILLUSTRATIVE NOTES.

FIRST QUARTER, 1895.

LESSON I.—JANUARY 6th

JOHN THE BAPTIST BEHEADED.—MARK 6. 17-29.

GOLDEN TEXT.—Fear not them which kill the body, but are not able to kill the soul.—Matt. 10. 28.

BACKGROUND OF THE LESSON.

PERSONS.—I. **Herod Antipas**, the son of Herod the Great by Malthace. Luke calls him, after the manner of the Romans, a tetrarch, that is, governor of the fourth part of a province; Mark calls him, after the manner of the Jews, a king. There are several Herods mentioned in the Bible, and it is needful to distinguish clearly between them. **HEROD THE GREAT**, the murderer of the infants of Bethlehem, was *father* of the Herod of this lesson (**HEROD ANTIPAS**); of the Herod (**HEROD PHILIP I**) whose wife Herodias deserted him to become his brother Antipas's queen; and of the Herod (**HEROD PHILIP II**) who built Cæsarea Philippi, and is mentioned by Luke as Philip the tetrarch. These three were half-brothers. Herod the Great was *grandfather* of the Herod (**HEROD AGRIPPA I**) who put to death James the elder, cast Peter into prison, and, being hailed by his flatterers as a god, was smitten by an angel of the Lord "because he gave not God the glory;" and *great-grandfather* of that Herod (**HEROD AGRIPPA II**) who seduced his sister Berenice, and trembled when Paul preached; *great-grandfather* also of Herodias. When Herod the Great died his dominion was divided, and Galilee and Perea became the inheritance of Herod Antipas, whose great crime we are now to study. **Herod Antipas** first married the daughter of Aretas, "king of Arabia Petrea;" afterward, when sojourning with his brother Philip in Rome, he contracted an incestuous marriage with Philip's wife, Herodias, who was his own niece. John the Baptist denounced this crime with such vigor that it became necessary for Herodias to bring about the prophet's death if she would secure her own place as queen. King Aretas avenged the insult to his daughter by invading the dominions of Herod, and defeated him with great loss. To Herod Antipas our Lord was sent for examination when Pilate heard that he was a Galilean. Like his father, he was fond of building cities and palaces. Being in high favor with the Emperor Tiberius, he gave the name Tiberias to the city he built on Lake Gennesaret. He was at once ambitious and cowardly. Our Lord characterized him as a "fox." In A. D. 38 he again went to Rome, this time to secure the title of king, but he had fallen from favor, and was condemned to perpetual banishment near the city which is now Lyons, in France. Herodias accompanied him, and they died in wretchedness and exile.—*R. R. D.* II. **Herodias**. See note on verse 17. III. **Salome**, "the daughter of the said Herodias," was the daughter of Herod Philip I. A little later than this incident she married Philip the Tetrarch of Trachonitis, her uncle, and later still Aristobulus of Calchis. See notes on verses 22 and 28. The first was her uncle, and the second her cousin.

IV. Herod Philip I, the first husband of Herodias (and, like Herod Antipas, her uncle also), inherited none of his father's kingdom, and lived in comparative quiet at Rome. **V. John the Baptist.** John was a "second cousin" of our Lord. The miraculous circumstances of his birth are recorded in Luke 1. He had shut himself up to a solitary life of prayer and meditation (Luke 1. 80), from which he emerged to preach the doctrine of repentance as a preparation for the coming of the Lord. An account of his preaching is given in Luke 3. 4-18; it, however, changed in its nature after the baptism of Christ, from which time he preached not only repentance, but also faith in the Lamb of God that taketh away sin (John 1. 29-36; 3. 25-36).—*Abbott.* His character was that of an ascetic; his clothing, camel's hair (probably woven into coarse cloth, such as is worn by the commonest people in the Orient); his food, "locusts and wild honey"—to understand which statement we must remember that even to-day some of the wretched poor of the East roast or boil certain species of locusts, and salt them down for eating.—*R. R. D.* His characteristics as a herald of the Messiah are given in the explanatory Notes, pages 12, 13.

PLACES.—Where this dance occurred is uncertain. Herod's palace was in **Tiberias**. During the war with Aretas he made his headquarters in the **castle Machærus**, east of the Dead Sea, the strongest fortress of the Jews, excepting only Jerusalem. *Josephus* gives Machærus as the scene of the imprisonment and death of the Baptist. It was at once a castle, a palace, and a prison. "It is," says *Josephus*, "ditched about with such valleys on all sides, and to such a depth, that the eye cannot reach their bottom." Its ruins still exist, and its dungeons have been explored. *Mr. Tristram* ("Land of Moab," p. 272) describes it. A long flat ridge, running for more than a mile from west to east, was turned into one great fortress, the key of which, the citadel, stood on a conical summit overlooking the city. This is "an isolated and almost impregnable work," circular and small, exactly one hundred yards in diameter. The walls can be clearly traced, and there are remains of two dungeons; the holes where staples of wood and iron had once been fixed are clearly visible. "One of these must surely have been the prison house of John the Baptist." **TIME.**—**A. D. 27 or 28.**

SUGGESTED OUTLINES.—It is well to have a distinct outline of the lesson which you would teach. No. one outline suits every class or every teacher. Follow the simple headings under which our Notes are arranged; or the more elaborate outline suggested by *Dr. Hurlbut* in his **HINTS TO THE TEACHER**; or one of the following (or, better still, make one for yourself): **I. A STUDY OF HEROD:** 1. The King's Fear, verse 20. 2. The King's Feast, verse 21. 3. The King's Folly, verses 22-29. **II. FIVE PARTICIPANTS IN THIS TRAGEDY:** 1. A Holy Prophet, verse 20. 2. A Weak King, verses 21, 22. 3. A Flippant Girl, verses 22-24. 4. A Wicked Mother, verses 24-26. 5. A Faithful Witness, verses 20, 27-29. **III. A STUDY OF THE BAPTIST:** 1. A Faithful Witness in his Words. 2. A Faithful Witness in his Character. 3. In Contrast with a Timid King. 4. In Contrast with a Reckless Girl. 5. In Contrast with an Evil Woman. 6. A Faithful Witness even unto Death. [This third Suggested Outline is followed in the Notes.] **IV. ANOTHER STUDY OF JOHN:** 1. The Baptist imprisoned, and why. 2. The Baptist executed, and why. 3. The Baptist remembered, and why.—*J. H. Vincent.*

HINTS FOR INDUCTIVE STUDY.—Carefully distinguish the Johns of the New Testament (Acts 4. 6; 12. 12; Matt. 4. 21; Luke 1. 13). John's appointment foretold (Isa. 40. 3-5; Mal. 4. 5; John 3. 27, 28). His birth accompanied by strange signs (Luke 1. 5-25; 57-80). He was a Nazarite (Luke 1. 15). What was it to be a Nazarite? See Num. 6. What other Nazarites became bold heroes in Hebrew history? His abstemiousness (Luke 1. 15; Matt. 3. 4). His remarkable appearance (Matt. 3. 4). His great notoriety and distinct eminence (Matt. 3. 5; 14. 5; 11. 9; Luke 11. 1). His strange dwelling place. His ordinance was typical of—what? Ascertain why Herod feared John, he being a *just man*. Why Herod *observed* (respected, or preserved) John. Why Herod was glad to hear him; do men like to hear themselves reproved? Why Herodias sought John's life (Matt. 14. 4). Character of Herodias. Rash promises are a peculiarity of what persons? What chain of corrupt acts resulted in cool murder? Evidences

that John's preaching had some good effect on Herod. Could Herod have had any *conscientious* respect for his oath? If not why did he sorrowfully execute it? Did Herod or Herodias show the greater heartlessness? What was the prime cause of this martyrdom?—*Barrows*. BIBLICAL ILLUSTRATIONS: Perseverance in the right, Dan. 3. 16-18; Acts 4. 19, 20; Heb. 11. 24-26. Boldness for God, 1 Kings 21. 20; Ezek. 2. 6; Acts 20. 22, 23; 1 Cor. 4. 9; Rev. 1. 9; Acts 7. 51-53; Psalm 3. 6. The price of fidelity, 2 Chron. 24. 19-21; Matt. 10. 18-21; John 16. 2; 2 Tim. 3. 12; Acts 7. 59. Promise of support, Mark 13. 11; John 16. 20; Prov. 3. 23. Promise of peace in death, Psalm 23. 4; 37. 37; 73. 26; 1 Cor. 15. 55-57; Isa. 45. 17. Promise of joy hereafter, Psalm 73. 24; Jude 24; Rev. 22. 1-5. The crown of life, 2 Tim. 4. 8; James 1. 12; Rev. 2. 10.

WARNINGS OF THIS LESSON.—1. Against licentious passions; 2. Against hatred; 3. Against indecision; 4. Against rash promises.

SPECIAL DOCTRINAL SUGGESTION.—Human depravity.

HOME READINGS.—*Monday* (December 31), John the Baptist beheaded, Mark 6. 14-29. *Tuesday*, The witness of John, John 1. 19-27. *Wednesday*, John's teaching, Luke 3. 7-14. *Thursday*, Christ's testimony, Matt. 11. 7-15. *Friday*, Fear and fearlessness, Luke 12. 1-12. *Saturday*, Martyrs for God, Heb. 11. 32-40. *Sunday*, The crown of life, Rev. 2. 8-11.

A LESSON HYMN.—

God moves in a mysterious way His wonders to perform;
He plants his footsteps in the sea, And rides upon the storm.
Ye fearful saints, fresh courage take: The clouds ye so much dread
Are big with mercy, and shall break in blessings on your head.
Judge not the Lord by feeble sense, But trust him for his grace;
Behind a frowning providence He hides a smiling face.—*William Cowper*.

GOOD BOOKS TO REFER TO.—*Geikie's* "Life and Words of Christ," chap. 43; *Andrew's* "Life of our Lord," 288; *Farrar's* "Life of Christ," i, 388; *Bishop Hall's* "Contemplations;" *Bonar's* "Bible Thoughts," ii, 58; *Freeman's* "Manners and Customs," 75, 669; Sermon by *Robert Collyer* in "The Life that Now Is."

CONNECTED VERSES, 12-16.



COIN OF HEROD ANTIPAS.

Jesus had sent forth his apostles, "two and two," to preach repentance and cast out evil spirits. His directions to them are given in verses 8, 9, 10, and 11. While they were on this trial mission John was beheaded. In narrating this event both Matthew and Mark follow a peculiar order of events. They give us, 1. A conversation of King Herod with his servants in which the king expresses the opinion that Jesus was John the Baptist risen from the dead. 2. To explain this expression of the king they go back in time and narrate how John was slain by Herod. 3. Matthew then informs us how Jesus retired on receiving intelligence of the Baptist's

death. The real order of events was, 1. The Baptist's death; 2. The retirement of Jesus; and 3. The conversation of Herod.—*Whedon*. Herod's remorse because of John's murder was terrible. When an attendant reported the miracles of our Lord, reporting at the same time that some took Jesus of Nazareth for Elias, and some for another prophet, Herod had his own opinion on the point; he knew better, and in a whisper, with a pale face and starting eyeballs and trembling limbs, he said to his informant, "It is John the Baptist, whom I beheaded!"—*Arnot*. *Dr. Plumptre* gives startling reasons for believing that the recurrence of Herod's birthday banquet brought every year a horrible unbidden guest—the murdered prophet, like the apparition of Banquo's ghost. When Persius, a young Roman poet who died at the age of twenty-eight or thirty in A. D. 62, sought to describe the effect of superstitious



COIN OF HEROD ANTIPAS (reverse).

fear in marring all the pleasures of luxurious pomp, it was Herod Antipas who furnished his illustration. Here is *Dr. Plumptre's* translation of his lines:

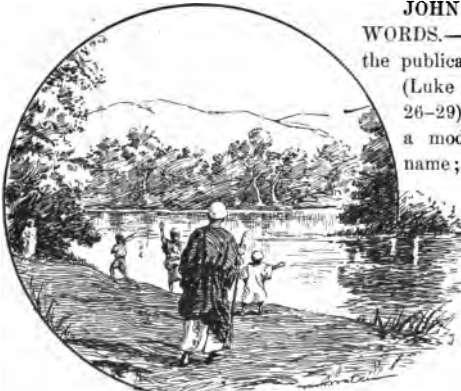
But when the feast of Herod's birthday comes,
And through the window, smoke-besmeared, the lamps,
Set in due order, wreaths of violets round,
Pour out their oily fumes, and in the dish
Of red-clay porcelain tall of tunny swims,
And the white flagon bellies out with wine,
Thou [Herod] mov'st thy lips, yet speak'st not, and in fear
Thou keep'st the Sabbath of the circumcised,
And then there rise dark specters of the dead,
And the cracked eggshell bodes of coming ill.

The tunny in the red-clay porcelain dish reminded him of the blood-stained head in the charger, and his remorseful terror became a proverb in the upper circles of Roman society. It may at first seem strange that a Sadducee, as Herod in all probability was (comp. Matt. 16. 6 with Mark 8. 15), should conclude that the living Jesus and the dead Baptist were one; but it is evident, in the quaint words of *Bishop Hall*, that Herod feared John now, when he was dead, ten times worse than when he was alive (see verse 20), and there is no conclusion too terrifying for a terrified conscience to come to. There were in Herod's household some who believed in Jesus, by whom reverential reports of all that he was now saying and doing would be promptly reported to the king. See Acts 13. 1.

Illustration 1. Men are often weakened in the conflicts of life by the recurrence to conscience of past sins. Henry of Essex, struck down in a duel, attributed his defeat to the imagined appearance of a knight, whom he had murdered, standing by the side of his adversary. Breadalbane, who planned the massacre of Glencoe, had his atrocious deed before him ever after.

Illustration 2. Bessus, a native of Pelonia, in Greece, being one day seen by his neighbors pulling down some birds' nests and passionately destroying the young, they severely reproved him for his ill nature and cruelty to those little innocent creatures that seemed to court his protection. He replied that their notes were to him insufferable, as they never ceased twitting of the murder of his father. Read the portrayals of remorse in Hamlet and Martin Chuzzlewit, and familiarize yourself with the Greek conception of Nemesis, the Avenging Fury, who pursues each transgressor.

I. JOHN'S TESTIMONY. Verses 17-20.



"THE PLACE WHERE JOHN BAPTIZED."

JOHN WAS A FAITHFUL WITNESS IN HIS WORDS.—1. To the people (Luke 3. 7-9). 2. To the publicans (Luke 3. 12, 13). 3. To the soldiers (Luke 3. 14). 4. Concerning Christ (John 1. 6, 7, 26-29). 5. To Herod (Mark 6. 17-19). He was a model preacher: (a) calling sin by its real name; (b) refusing to compromise with it; (c) warning sinners of their peril; (d) preaching repentance; (e) distinguishing between true and false repentance; (f) pointing to Jesus as the Lamb of God; (g) willing himself to be nothing among men if Jesus might be all and in all to men; (h) full of simplicity in spirit and manner of life; (i) humble; (j) self-sacrificing; (k) industrious; (l) faithful; (m) intrepid.

JOHN WAS A FAITHFUL WITNESS IN HIS CHARACTER.—He "did no miracles" (John 10. 41), but he *lived* a miracle. He was a pure man among sinners, a brave man among cowards, a strong man among weaklings, *just* toward his fellow-men, and *holy* toward God

Authorized Version.	Revised Version.
17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for He-ro'di-as' sake, his brother Phil'ip's wife; for he had married her.	17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for the sake of He-ro'di-as, his brother Phil'ip's wife: for he had married her.
18 For John had said unto Her'od, 'It is not lawful for thee to have thy brother's wife.	18 For John said unto Her'od, It is not lawful
1 Lev. 18. 16; 20. 21.	

(verse 20). His character was a product of grace (Luke 1. 15). Those who marveled at the miraculous incidents of his birth asked, "What manner of child shall this be?" (Luke 1. 66.) Here is a partial answer: 1. Of priestly pedigree (Luke 1. 5). 2. Of pious parentage (Luke 6. 13). 3. Of prophetic promise (Isa. 40. 3; Mal. 3. 1; Matt. 3. 3). 4. Of angelic announcement (Luke 1. 11-20). 5. Of abstinent habit (Luke 1. 15; Num. 6. 1-21). 6. Of spiritual endowment (Luke 1. 15). 7. Of heroic courage (Luke 3. 7-19). 8. Of lowliest humility (Luke 3. 16).

JOHN IN CONTRAST WITH A TIMID KING.—Shown in verses 17, 18, 19, and 20. In the last two paragraphs John's strong qualities are set forth. But Herod was weak and vacillating. He sought to win the favor of Romans and Jews, and eventually lost the favor of both. He loved, at once, sensuality and good preaching. He "did many things" because John commanded them, and did many more things, doubtless, because Herodias commanded them, being dominated with equal ease by one of the worst of adulteresses and one of the holiest of prophets. He lacked moral earnestness. "A double-minded man is unstable in all his ways."

Illustration 3. Nero once tried to disgrace some of the great Roman nobles to as low a level as his own by making them appear as actors in the arena. The Roman nobles regarded this as the extreme disgrace; yet to disobey was death. Florus was so bidden, and, doubtful whether to obey or not, consulted the religious Agrippinus. "Go, by all means," replied Agrippinus. "Well—but," replied Florus, "you faced death rather than obey." "Yes," was the answer, "because I did not deliberate about it."—*Farrar*. Dallying with duty led Herod to crime and ruin.

17. Herod—Herod Antipas. See pages 9, 10, 12. **Bound him in prison**—The imprisonment of John began just before the opening of Jesus's Galilean ministry, which had now been in progress for a year. *Lyman Abbott* observes that it is not probable that it was very close, for his disciples had access to him; and Herod, who was educated in the Jewish religion, stood in awe of John as a prophet whom the people revered (Matt. 14. 5). The prison was *Machærus*, near the Dead Sea. See page 10. Says *Dr. Bickersteth*: Herod's father had built a magnificent palace within this fort, and so he may have been keeping the anniversary of his birthday there. **For Herodias's sake**—Herodias was Herod's own niece (the daughter of his half-brother Aristobulus) and the wife of his brother, Herod Philip I. Her marriage with Herod Antipas was adulterous, and by the Mosaic law doubly incestuous, and it shocked the conscience of all the stricter Jews. The circumstances of the crime aggravated it. Herod's claim to the "tetrarchy" over which he now ruled had been in the early days vigorously disputed. While in Rome urging his cause before the senate he became the guest of Herod Philip. He repaid this brother's hospitality by robbing him of his wife and daughter, who were both as wicked as they were beautiful. To make way for her he cast off his own faithful wife, who was the daughter of King Aretas of Petra; and as a consequence plunged his people into war. During the preparation for this war John the Baptist had denounced Herod's crimes, and it was for fear of his influence on public opinion that Herod cast him into prison.—*R. R. D.*

18. John had said unto Herod—The Greek tense implies that John had repeatedly said what follows. **It is not lawful**—Herod Antipas had a wife and Herodias had a husband still living; but only the very strictest interpreters of the Jewish law would have discredited this second marriage on that account. It broke the law of Lev. 18. 11, which forbids the union of persons so closely related by blood, and the law of Lev. 18. 16, which prohibits marriage to a brother's wife while the brother is living.—*R. R. D.*

Authorized Version.	Revised Version.
19 Therefore He-ro'di-as had ^a a quarrel against him, and would have killed him; but she could not:	19 for thee to have thy brother's wife. And He-ro'di-as set herself against him, and de-
20 For Her'od ² feared John, knowing that he was a just man and a holy, and ^b observed him; and when he heard him, he did many things, and heard him gladly.	20 sired to kill him; and she could not; for Her'od feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he ¹ was much perplexed; and he heard him gladly.
21 ³ And when a convenient day was come, that Her'od ⁴ on his birthday made a supper to	21 And when a convenient day was come, that Her'od on his birthday made a supper to his
<small>^a Or, an inward grudge.—² Matt. 14. 5; 21. 26.—^b Or, kept him, or, saved him.—³ Matt. 14. 6.—⁴ Gen. 40. 20.</small>	<small>¹ Many ancient authorities read did many things.</small>

19. Herodias had a quarrel against him—Literally, "held herself against him;" that is, cherished a settled hatred. **Would have killed him**—The original is stronger, and indicates a settled determination to kill John. She feared lest Herod should at length repent, and yield to the exhortations of John, and dissolve this unreal marriage, and restore Herodias to her lawful husband.—*Bede*. **She could not**—Because Herod prevented her. We learn from Matthew (14. 5) that Herod would have killed John before, but he feared the people. Mark's story certainly implies on Herod's part a kindly respect for John and a disposition to protect him. But there is no contradiction between the two evangelists. The case appears to be this: that at first Herod desired to put John to death, because John had reprov'd him on account of Herodias; but by degrees John gained an influence over Herod by the force and holiness of his life and teaching.—*Bickersteth*.

20. A just man and a holy—The first word indicates righteousness as seen in relation to man; the second, righteousness as seen in relation to God.—*Plumptre*. **Observed him**—Better, "kept him safe"—that is, from Herodias. Instead of **did many things**, read "was much perplexed;" that is, perplexed between the calls of his conscience and the influence of his guilty companion. **Heard him gladly**—Herod was not utterly depraved. There was to him a charm, not only in the character, but in the discourses, of John the Baptist. But he was an inconsistent man, and was continually the victim of a conflict between the good and the evil within him, in which evil, alas! triumphed.—*Bickersteth*.

Illustration 4. Guilt always fears purity. A good conscience only is fearless. Of John Knox it was said at his funeral, "There lies one who never feared the face of his fellow-man."

II. JOHN'S DEATH. Verses 21-29.

JOHN IN CONTRAST WITH A RECKLESS GIRL AND AN EVIL WOMAN.—Shown in verses 21-26. When *John* went out to the wild woods to announce the coming of the King he surrendered to that King all the joys of love and life; the loving ministrations of a son to his parents, the endearments of marriage, the delights of paternity, all the pleasures of social companionship, all chances of secular success, he readily set aside for the one holy duty of ushering in the Messiah of God. *Herodias*, the evil woman, with equal eagerness sacrificed on the altar of her selfish ambition all natural love for husband and daughter, and gladly exchanged for a fresh lease of queenly power her daughter's maidenliness. *John* was a burning and shining light, kindled by the hand of God Almighty, and not to be forgotten even now when the Sun of Righteousness shines in meridian splendor; but the wild fires of Herodias's nature were kept aflame by animal passion and satanic ambition. *Salome*, the reckless girl, contrasts as sharply with the Baptist as does her mother. The scantiness of *John's* attire was the sign of his thorough consecration to holy endeavor, but *Salome's* breach of social proprieties was a step toward the abandonment of moral distinctions.—*R. R. D.*

21. A convenient day—A day fitted for the accomplishment of Herodias's purpose. **His birthday**—Some have supposed this feast to have commemorated Herod's accession—his birth-

Authorized Version.	Revised Version.
his lords, high captains, and chief <i>estates</i> of Gal'i-lee;	lords, and the ² high captains, and the chief
22 And when the daughter of the said Her'o'di-as came in, and danced, and pleased Her'od and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give <i>it</i> thee.	22 men of Gal'i-lee; and when ³ the daughter of Her-o'di-as herself came in and danced, ⁴ she pleased Her'od and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.
23 And he sware unto her, ⁵ Whatsoever thou shalt ask of me, I will give <i>it</i> thee, unto the half of my kingdom.	23 and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my king-
⁵ <i>Euth. 5. 3, 6; 7. 2.</i>	² Or, <i>military tribunes</i> ; Or, <i>chiliarchs</i> .— ³ Some ancient authorities read <i>his daughter Herodias</i> .— ⁴ Or, <i>it</i> .

day as a ruler; but there seems no reason for not accepting the word in its simple-natural sense. Such feasts were common in the imperial life at Rome, and that of Herod's birthday had become proverbial even there.—*Plumptre*. The feast may have been given at Machærus, which Herod about this time made his military headquarters. If so, the beheading of John may have closely followed the dancing of Salome. If the feast was at Herod's capital, Tiberias, several days must have elapsed between the two events.—*R. R. D.* **Lords**—The officials of his court; the nobles of his little realm. **High captains**—Chiliarchs, the chief officers in his army. Their presence was an offense to the stricter Jews, who held that it was unlawful even to eat with a Gentile (Acts 10. 28). **Chief estates**—Prominent and influential men; the large landowners of the province.

22. When the daughter of the said Herodias came in, and danced—The words should run thus: "When the daughter of Herodias herself came in," calling attention to the fact that it was a *princess* who now charmed the lolling guests, not a mere dancing girl. Her name was Salome; concerning her later life see BACKGROUND OF THE LESSON and Note on verse 28. The voluptuousness of ancient banquets surpassed the farthest flights of modern fancy. *Josephus* tells us that the Jews delighted in having dancing girls at their feasts, and *Xenophon* testifies to the same custom among the Greeks. These dancers in the ancient social world formed a class by themselves, like the nautch girls of India. They wore filmy garments which only half concealed their bodies even when closely wrapped about them, and which when the dance was begun floated wide in graceful undulations. The movements, often timed to music made by the dancer, were full of rhythmic beauty, but they were warmly sensuous also, and often lascivious in the extreme. The guests were usually men, no women being present except the dancing girls and the attendants at table, who were often chosen for their beauty. It was a new thing, at which every decent Jew would shudder, for the daughter of a royal house to come thus into shameless publicity and expose her dainty person to the gaze of the chiliarchs of the army as well as of Herod's courtiers and the rich men of the province—men of licentious life, and at the moment flushed with wine. But Herodias had made a deliberate plan, and would stop at nothing in its execution. She well knew the tetrach's weak point of character. She herself had pleased him, and had been rewarded by being made his queen. She is ready now to sacrifice her daughter's modesty to have revenge on John; and Salome's willingness to shock the conventions of her rank made the action all the more fascinating to the drunken king and his nobles.—*R. R. D.*

23. Whatsoever thou shalt ask—The most extraordinary rewards were paid in antiquity by kings to performers who pleased their taste or gratified their passions. We hear of a palace being given to one, and of the taxes of a city being given to another (2 Macc. 4. 30); and the slight limit which is set in the next verse, "the half of my kingdom," is exactly what the Persian despot Ahasuerus had mentioned centuries before.—*R. R. D.*

Illustration 5. Herod, rash as he was, was not as rash as many who nowadays sacrifice all their kingdom, here and hereafter, to their appetite. An English statesman said, "Every time a man swallows a glass of liquor he drinks the worth of a square yard of land."

Authorized Version.
24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in ⁶straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 ⁷And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

Revised Version.
24 dom. And she went out, and said unto her mother, What shall I ask? And she said,

25 The head of John ⁵the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of

26 John ⁵the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would no-

⁶ Prov. 1. 16; Rom. 3. 15.—⁷ Matt. 14. 9.

⁵ Gr. the Baptist.

24. She went forth, and said unto her mother—From this we learn definitely that the supper was one for men only. If any women had been present as guests certainly Herodias would have been there. We may also infer that Salome was not a party to the plot.—*R. R. D.*
The head of John—The half of a kingdom was not worth so much to this wicked woman as the gratification of revenge. It may seem strange that the youthful Salome at once agreed. But, 1. So long as John lived there was danger that his advice would be taken by Herod, in which case Salome, as well as her mother, would be cast off, and as they had already forfeited her father's protection they would be left in pitiful plight; 2. She had already bidden farewell to innocence; her dance that afternoon had closed the door behind it; and immodesty and sensuality are always hardhearted.—*R. R. D.*

Illustration 6. A colonial governor of the Bahamas who was about to return to England offered to procure from the home government any favor the colonists desired. The reply was as startling as the request for the head of John the Baptist: "Tell them to tear down the lighthouses, for they ruin our prosperity." The colonists were wreckers. Herodias was a moral wrecker; John was a moral lighthouse.—*R. R. D.*

25. Straightway with haste—Lest the king's ardor might cool and the vow be withdrawn. At least in one particular Salome's example is worth following: her cruel task was full of hazard to her mother and herself, and her success was largely due to her *promptitude*. **I will**—I choose. **By and by**—An expression which used to mean "immediately;" "forthwith." So Shakespeare uses it, and so it is used here. **A charger**—An obsolete word for a large plate or platter. The horrible brutality of this whim—to have the head served as if it had been an article of food—is not unique. Agrippina, the mother of Nero, caused the head of her rival, Lollia Paulina, to be brought to her in a dish.—*R. R. D.*

26. And the king was exceeding sorry, etc.—It was the last struggle of conscience. Like most weak men, Herod feared to be thought weak. It was not so much his regard for the oath which he had taken as his shrinking from the taunt, or whispered jest, or contemptuous gesture of the assembled guests, if they should see him draw back from his plighted word. A false regard for public opinion, for what people will say or think of us in our own narrow circle, was in this, as in so many other instances, an incentive to guilt instead of a restraint. From the standpoint of a true morality the oath was wrong, and therefore not binding.—*Plumptre*. Warn your scholars never to be shamed or "dared" into sin.

JOHN WAS A FAITHFUL WITNESS EVEN UNTO DEATH.—Intensity of purpose, dauntless courage, profound humility, self-denial carried to its highest point (John 3. 29, 30), a burning love that passed beyond the limits of race and nation (Matt. 3. 9), tenderness of sympathy for the toilers of the world (Luke 3. 11-14), for the fallen and the outcast (Matt. 21. 32)—all these were John's; and what elements of moral greatness can go beyond them?—*Plumptre*. And all these noble qualities "endured to the end." We have from him no dying testimony, but from such a man we need none. At the very outset he had, for holy principle, given up the delights of life, and now to die was gain.—*R. R. D.*

Authorized Version.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard of it, ⁸ they came and took up his corpse, and laid it in a tomb.

Revised Version.

27 reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

^c Or, one of his guard.—⁸ 1 Kings 12, 29, 30; 2 Chron. 24, 16; Acts 8, 2.

27. An executioner—Or, a courier. **Beheaded him**—He whom our Lord called the noblest man of earth, greater than the prophets, was thus killed in the morning of life (for he was hardly past thirty) to reward the sensual posturings of a bad young woman, whose bold disregard of conventions might, if consecrated to God, have made her John's equal to sainthood.—*R. R. D.*

Illustration 7. In ancient times when a box on the ear given by a master to a slave meant liberty, little would the freedman care how hard the blow. By a stroke from the sword the warrior was knighted by the monarch; small matter was it to the new-made knight if the royal hand was heavy.—*Spurgeon*. The stroke of the headsman's ax was to John divine coronation. However crushed with defeat may have been his last moments on earth, his entrance to heaven we may be sure was royal and glorious.—*R. R. D.*

28. The damsel gave it to her mother—This was part of the bargain. *Jerome* tells a story, the truth of which is likely, that when the head of the Baptist was brought Herodias barbarously thrust through the tongue with a bodkin, as Fulvia did over and over again the tongue of Cicero, thus verifying what Cicero had once said, "Nothing is more revengeful than a woman." The miserable end of Herodias is pointed to in our sketch of Herod. Salome married her great-uncle Philip, the tetrarch of Trachonitis, and afterward her first cousin Aristobulus. Years afterward, while crossing a frozen stream, she fell through. The ice closed quickly around her neck, and her efforts to save herself only hastened her death. Her head was severed from her body before she could be released—an awful retribution indeed.—*R. R. D.*

29. His disciples . . . came and took up his corpse, and laid it in a tomb—The taking up of the corpse by the disciples would seem to intimate that it lay uncared for and unburi until they showed their respect for it. *Josephus* says that after the beheading the mutilated remains were cast out of the prison and left neglected.—*Bickersteth*. His disciples as a class now transferred their allegiance to the new Prophet, their true Lord. We hear no more of the followers of John the Baptist as



a distinct company except in remote places (Acts 18. 25; 19. 8), and ultimately they probably nearly all became Christians. See Matt. 14. 12. Probably John was buried near the scene of his execution, but according to tradition his body lies in the Church of St. John in Sebustiyeh (the ancient city of Samaria), and his head in Damascus. The tomb in Sebustiyeh is a grotto cut in the rock; the shrine in Damascus (pictured on this page) stands in the Great Mosque, which was in the Middle Ages the Church of John the Baptist. It is of polished marble. Whether or not the Baptist's head is here (and there is nothing incredible in the story) strange memories cling about this spot. Here was the "house of Rimmon" (2 Kings 5. 17, 18); here in all probability stood the heathen altar which Ahaz, king of Judah, admired and copied; here when Christians erected a church on the ruins of the old heathen temple they inscribed high on its walls, "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations;" and when the conquering Mohammedans turned the church into a mosque, and sought to obliterate all traces of Christ, they strangely overlooked this inscription, and even the fire which has lately destroyed so much of the structure is said to have left this remarkable prophecy uneffaced.—*R. R. D.*

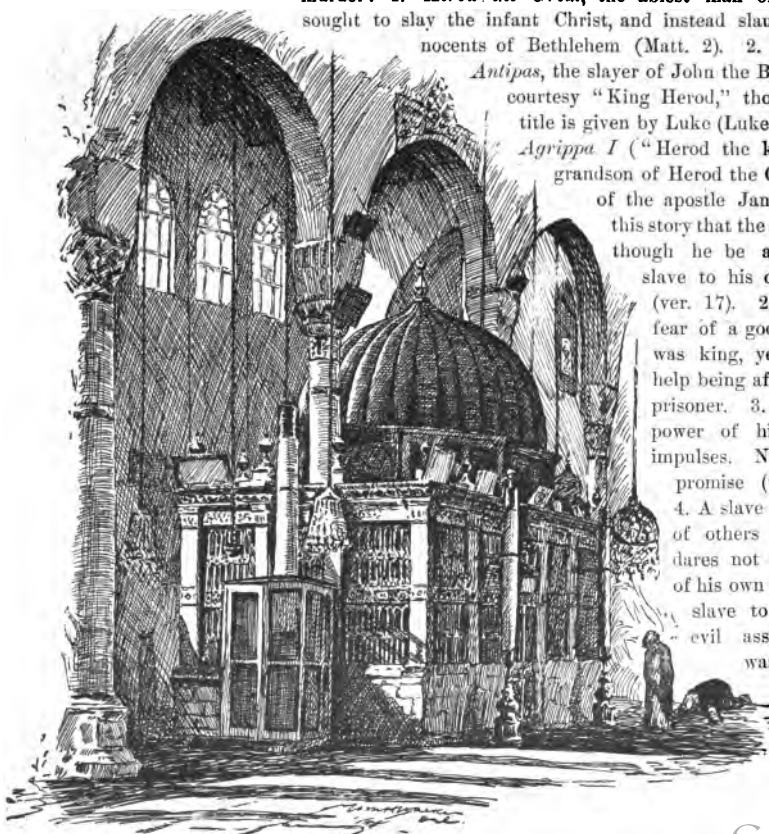
Illustration 8. John's life was not a failure. A cannon is but a short tube, but its direction at the moment of discharge governs the whole flight of the ball. Flowers are frail and drop into the ground, but they leave behind a ripening seed that may perpetuate the species.

HINTS TO THE TEACHER.

I. The King. The New Testament shows us **three Herods**, each of whom was guilty of murder: 1. *Herod the Great*, the ablest man of his age, who sought to slay the infant Christ, and instead slaughtered the innocents of Bethlehem (Matt. 2). 2. His son *Herod*

Antipas, the slayer of John the Baptist, called by courtesy "King Herod," though his correct title is given by Luke (Luke 9. 7). 3. *Herod Agrippa I* ("Herod the king," Acts 12), grandson of Herod the Great, the slayer of the apostle James. Notice in

this story that the sinner is a slave, though he be a king; 1. A slave to his own guilty lusts (ver. 17). 2. A slave in his fear of a good man; Herod was king, yet he could not help being afraid of his own prisoner. 3. A slave to the power of his passions and impulses. Note his foolish promise (vers. 22, 23). 4. A slave to the opinions of others (ver. 26). He dares not face the sneers of his own courtiers! 5. A slave to the power of evil associations. He was dominated by the will of a wicked woman. 6. A slave to his

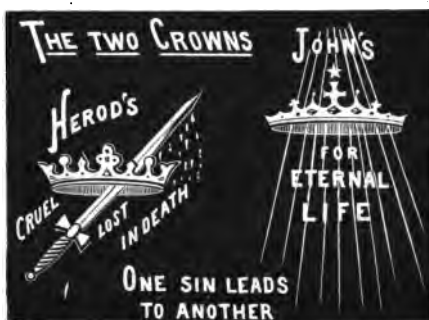


own guilty memories (ver. 16); the ghost of his victim rises before him and gives him no peace. See in Herod the portrait of a sinner, and note his traits: 1. Sensuality. 2. Weakness of will. 3. Want of principle. 4. Frivolity. 5. Selfishness; he would rather slay John than break a foolish promise. 6. Fear of men.

II. In strong contrast look at **the Prophet**, and **find** the four traits of—1. Firmness: he took his stand and never wavered; no “reed shaken by the wind” was he! 2. Fidelity: he was loyal to his convictions, even though a prison door opened before him. 3. Fearlessness: we read, “Herod feared John,” but nowhere “John feared Herod.” 4. Faith: he believed in God and left the results of his life with God.

Which stands the higher in fame to-day, Ahab or Elijah, Herod or John, Nero or Paul?—*J. L. H.*

OUR BLACKBOARD.—This sketch draws a comparison between the crown of Herod, emblem of earthly authority, and the crown of John, emblem of eternal life. In death Herod lost his crown; in death John gained his. Speak of the fact that sin begets sin; the dance of folly was the dance of death.



LESSON II.—JANUARY 13.

FEEDING THE FIVE THOUSAND.—MARK 6. 30-44.

GOLDEN TEXT.—He hath filled the hungry with good things.—Luke 1. 53.

BACKGROUND OF THE LESSON.

TIME.—This miracle was performed in A. D. 28, nearly a year after the murder of John. The evangelist Mark was in the midst of his narrative of the events of A. D. 28 when he interrupted himself by the parenthesis relating to John which we studied last week. The narrative is taken up again in this lesson. That the miracle of feeding occurred in the **springtime** is clear from two considerations: 1. It was a desert place, and yet there was green grass; this can only occur in the early spring in that country. 2. The Passover, which is observed in the spring, was nigh.

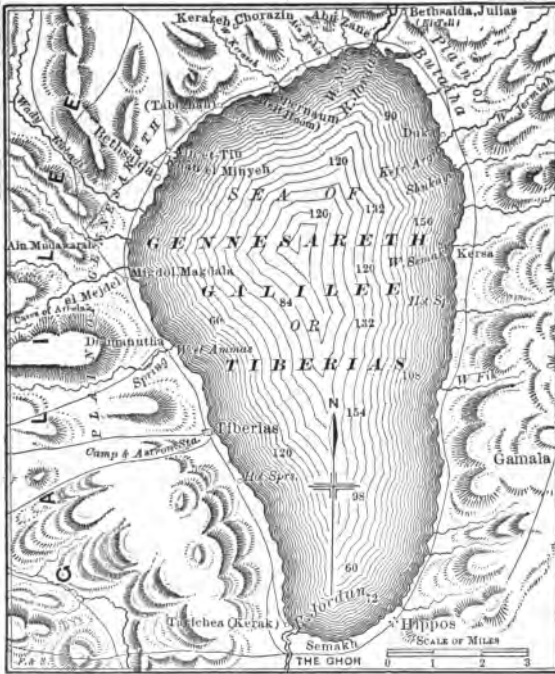
PLACE.—The scene of the miracle was the broad and beautiful plain of Batiheh or Butaiha, on the northeast shore of the Sea of Galilee, near Bethsaida Julias, which must be carefully distinguished from the other Bethsaida, on the western shore of the sea and in Galilee proper. It is not strange that there was more than one village of this name, for it means *Fish-town*, and the fish industry was, naturally, one of the most lucrative in the neighborhood of the sea. *Thomson* (“Land and Book”) says: “From the four narratives of this stupendous miracle we gather: 1. That the place belonged to Bethsaida; 2. That it was a desert place; 3. That it was near the shore of the lake, for they came to it by boat; 4. That there was a mountain close at hand; 5. That it was a smooth, grassy spot capable of seating many thousand people. All the requisites are found in this locality, and nowhere else so far as I can discover.”

SUGGESTED OUTLINES.—As suggested in Lesson I, each teacher should adopt or frame that outline which seems best adapted to his class. I. We may make a study of—1. The Chief Shepherd, verses 30-34. 2. The Under-shepherds, verses 35-38. 3. The Well-fed Flock, verses 39-44. II. Or, 1. Compassion, verses 30-34. 2. Poverty, verses 35-38. 3. Plenty,

verses 39-44. III. Regarding verses 30-33 as an introduction, the lesson may be studied under the following heads: 1. Man in an Emergency, verses 34-36. 2. Jesus in Man's Emergency, verses 37-44. IV. Or, for older classes, where the conciseness of the outline is of not so much consequence as the thought it contains, we may analyze the lesson thus: 1. The fact and method of God's providence over all men. 2. The method of spiritual teaching and feeding which ministers and Sunday school teachers should adopt. V. Here is still another framework: 1. An Escape. [By whom? From whom? Wherefore? Whither?] 2. An Eager Multitude (Matt. 14. 13). 3. The Compassionate Master. 4. The Evening Conversation (Matt. 14. 15, 16; Mark 6. 35-38; Luke 9. 12-14; John 6. 5-9). 5. The Supper Table. [What was it? Where? Who surrounded it? How many at the table?] 6. The Blessing Asked. 7. The Meal. [Who were the waiters?] 8. The Fragments Gathered.—*J. H. Vincent.*

SUGGESTIONS FOR INDUCTIVE STUDY.—Carefully examine the reports of this miracle given by the four evangelists: Matthew (14. 13-21); Mark (6. 30-44); Luke (9. 10-17); John (6. 1-13). How

does each evangelist describe the following events? 1. The time of day. 2. The place. 3. The multitude, and how they came to be in the desert place. 4. The conversation about feeding the people. 5. The food. 6. The arrangement of the people on the ground. 7. The blessing. 8. The distribution. 9. The gathering up of the fragments. How did the "desert place" enhance the miracle? Why did our Lord feed these hungry people by a miracle when he refused to thus feed himself when hungry? Examine Matt. 4. 2-4. The number of witnesses of this miracle, and the number of senses which attested it. The relation of bodily wants to



spiritual wants. Why did the disciples wish Jesus to send the people away? Why did Christ use the five loaves and two fishes? Why did he create so as to leave twelve times as much as the disciples had at first? What lesson is taught in gathering up the fragments (John 6. 12)? Read about the Old Testament miracles of supernatural increase: Deut. 8. 2, 3; Exod. 16; 1 Kings 17. 13, 14. Here are seven illustrative themes for BIBLE READINGS: 1. Need (Deut. 15. 7, 8; Matt. 6. 8; Heb. 4. 16; 1 John 3. 17). 2. Pity (Psalm 103. 13; Prov. 28. 8; James 5. 11; 1 Peter 3. 8). 3. Helplessness (Zech. 4. 6, 7; John 15. 5; Acts 4. 12; Rom. 5. 6). 4. Power (Psalm 145. 11; Dan. 7. 13, 14; Matt. 28. 18; John 3. 35). 5. Little Things (Exod. 16. 18; 1 Kings 17. 12, 13; 18. 44). 6. Large Results (Exod. 14. 21, 22; John 5. 28, 29; James 3. 5). 7. Great Promises (Rom. 15. 8; 2 Cor. 7. 1; 2 Peter 1. 4). This miracle has an interest for us shared by no other, for it is the only miracle whose spiritual meaning is fully given by our Lord, as the next lesson will show. Hence it suggests the "law

of correspondence" by which all miracles are to be interpreted. It is the key to all the miracles, as the Parable of the Sower is the key to all the parables. So the "Rosetta stone" gave the clew to ancient monuments because one of its inscriptions translated another. No recorded act of Jesus is without its spiritual teaching for us; and it would be an eminently profitable exercise to study other miracles in the light shed by this.—R. R. D.

TEACHINGS OF THIS LESSON.—The teachings of this miracle are so full and varied that it is quite impossible to learn them

all in one lesson. Three principal lines may be suggested; but a selection must be carefully made and rigidly adhered to. The Sunday school teacher's rule must be, One thing at a time. I. The teaching of the miracle concerning the supply of our bodily wants. 1. These people did not flock to Jesus to get food, they went to be taught (see verse 34), and in their eagerness to hear Jesus they neglected to provide themselves with food. They were seeking first the kingdom of God, and "all necessary things" were "added" to them. 2. Jesus worked his great miracle by human means. He could have turned the green grass into bread for them to gather and eat as they sat, but he used the loaves that some woman had baked. He made



SEA OF GALILEE.

the disciples work hard in distributing. He divided responsibility so that everyone was employed. He allowed no waste (John 6. 12). Thus he taught economy, and to be content in getting supplied in common ways. See 2 Thess. 3. 10-12. 3. But these human means, these common ways, were not enough. While helping ourselves we must look up to his help; while industrious, frugal, and provident we must not omit to pray, "Give us this day our daily bread." II. The teaching of the miracle concerning the supply of our spiritual wants. Bread *sustains* our physical life. It not only keeps us alive, it strengthens us and makes us healthy and strong. It *satisfies*. We all know the effects of a good meal. Christ is the Bread of Life. He sustains; there is no life without him (1 John 5. 12). He *strengthens* (Phil. 4. 13). He *satisfies* (Psalm 63. 5, 6; 107. 9). III. The teaching of the miracle concerning the work of the Christian teacher. The subject affords a valuable opportunity of speaking to our scholars about our own office in relation to them. We might even compare their external arrangement in their classes with the arrangement of the multitude in "ranks." "You children sit down by companies," we might say, "as they did. We bring you your spiritual food; we use the gifts and talents we possess; we work hard in distributing the bread of life among you; we are careful to gather up the fragments of time and opportunity, that nothing be lost. But, after all, we cannot satisfy you from our own stores; it is Jesus alone who can feed you with the living bread. It is true he has said to us, 'Give ye them to eat;' but then at the same time he gives us first what we are to pass on to you."—*Stock*.

SPECIAL DOCTRINAL SUGGESTION.—The all-sufficiency of Christ.

HOME READINGS.—*Monday* (January 7), Feeding the five thousand, Mark 6. 30-44. *Tuesday*, Four thousand fed, Mark 8. 1-9. *Wednesday*, A lad's store consecrated, John 6. 5-14. *Thursday*, The widow's morsel, 1 Kings 17. 8-16. *Friday*, Enough and to spare, 2 Kings 4. 38-44. *Saturday*, God's usual providings, Psalm 104. 14-28. *Sunday*, Satisfied, Psalm 107. 1-9.

LESSON HYMN.—

Peace, troubled soul, thou need'st not fear; Thy great Provider still is near;
 Who fed thee last, will feed thee still: Be calm, and sink into his will.
 The Lord, who built the earth and sky, In mercy stoops to hear thy cry;
 His promise all may freely claim: Ask and receive in Jesus' name.
 Thus shall the soul be truly blest, That seeks in God his only rest;
 May I that happy person be, In time and in eternity.—*Samuel Ecking.*

LIBRARY REFERENCES.—The miraculous feeding of the five thousand, *Eldersheim*, "Life and Times of Jesus the Messiah," i, 676-685. The effect of the miracle, *Geikie*, "Life and Words of Christ," ii, 176. The passover feast, *Geikie*, i, 203-210; *Farrar*, i, 71, 72. The feeding of five thousand, *Trench*, "Notes on the Miracles," 213-223. The great results of the miracle, *Trench*, 220. Rationalistic expansion of the miracle, *Trench*, 222. Forms of baskets in use in Palestine, *Farrar*, i, 403; *Freeman*, "Hand-book of Bible Manners and Customs," 353. The multiplication of the loaves at Bethsaida, *Pressensé*, 337.

Authorized Version.

30 ¹ And the apostles gathered themselves together unto Je'sus, and told him all things, both what they had done, and what they had taught.

31 ² And he said unto them, Come ye yourselves apart into a desert place, and rest

Revised Version.

30 And the apostles gather themselves together unto Je'sus; and they told him all things, whatsoever they had done, and whatsoever

31 they had taught. And he saith unto them, Come ye yourselves apart into a desert place,

¹ Luke 9, 10. — ² Matt. 14, 13.

I. NEED. Verses 30-36.



A BARLEY LOAF FROM GALILEE.

The twelve apostles have just returned from their missionary journey. They have much to tell the Master, and he is ready to listen. Just as a friend is happy to welcome back his friend after an absence, and longs to enjoy his company in undisturbed quiet, so does the Son of man desire to commune at peace with those whom he chose "to be with him." Besides, he has just been told of the death of John the Baptist (Matt. 14, 12, 13). And he who wept at the grave of Lazarus must deeply have felt the cruel murder of his faithful forerunner. But there is no leisure, no quiet for him. The multitudes are thronging round more than ever. Even at meals, when a

hard-worked man expects to taste a moment of repose, the Master and his disciples are not let alone; in fact, so great is the pressure that they can hardly find space for a meal at all. So Jesus gives the word to depart. Rest cannot be had where they are; so they prepare to cross the lake to a "desert place," where for a season they may be free from the intrusion of the crowd. They go down to the shore, probably in the early morning, and the boat is pushed off. But their departure has been noticed, and the people are determined to follow. There is no need to take ship also, even had there been boats enough for all; they can go round the head of the lake, and very likely keep the boat in sight. So, as the news spreads, band after band of people are flocking out of town, and the shores of the lake are all alive with the crowd, which, passing round by the north, at length reaches the eastern side.—*Stock.*

30. Unto Jesus—At Capernaum, the headquarters of his ministry. **Told him all things**—The sermons they had preached and the miracles they had performed. So we should come to our Master with the story of all our deeds, whether worthy or unworthy of his name.

31. A desert place—A deserted place—uninhabited, not necessarily sterile. It was probably near the entrance of the Jordan into the Sea of Galilee. See BACKGROUND OF THE LESSON.

Authorized Version.	Revised Version.
a while: for ² there were many coming and going, and they had no leisure so much as to eat.	and rest a while. For there were many coming and going, and they had no leisure so
32 ⁴ And they departed into a desert place by ship privately.	32 much as to eat. And they went away in
33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.	33 the boat to a desert place apart. And <i>the people</i> saw them going, and many knew <i>them</i> , and they ran there together ¹ on foot
34 ⁵ And Je'sus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and ⁶ he began to teach them many things.	34 from all the cities, and outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.
³ Chap. 3. 30.— ⁴ Matt. 14. 13.— ⁵ Matt. 9. 36; 14. 14.— ⁶ Luke 9. 11.	¹ Or, by land.

Rest a while—Our Lord tenderly cared for his disciples; he recognized that timely rest is as real a duty as labor, and that a little pause prepares the mind for greater service.—*R. R. D.* **Coming and going**—The preaching of the apostles drew new throngs after Jesus; besides, the people were about to start for the feast of the passover (John 6. 4). **No leisure, so much as to eat**—Our Saviour spent his life in unexampled pressure, intensity, and nervous strain.

32. They departed—This departure concludes the period of Christ's Galilean ministry. From this time he avoided the crowds, and sought rather to instruct the disciples already gained than to increase their number. For *ship* read "boat." They sailed over the Sea of Galilee, a fresh-water lake through which the Jordan runs. It is fourteen miles long, nine wide, and three hundred feet below the level of the Mediterranean Sea. It was called by some the "Sea of Tiberias," from the city of Tiberias, which is on its southwestern shore. It is also called the "Lake of Gennesaret" or "Genesareth."—*R. R. D.*

33. Ran afoot—Passing around the head of the lake by land. **Out of all cities**—The cities and villages along the coast of the sea, from two to ten miles from Bethsaida.

CURIOSITY AND EXCITEMENT SOMETIMES LEAD MEN TO JESUS. Thoughtful Christians need not be disturbed by such unseemly excitement as sometimes attends revivals of religion, for God uses all the mental and emotional peculiarities of men as highways to their hearts. "Some men buy excitement at five cents a glass, and some at three dollars a night at the box-office, with reserved seats; some for ten cents a copy, bound in yellow; others prefer it at revival meetings, where a noble heart glows from contemplation of duty."—*Haynes.* He whose great desire is to prepare the way of the Lord will not be diverted from his purpose by any other man's eccentricities. Our one object as Christians is to bring together the Saviour and the sinner.—*R. R. D.*

34. When he came out—Out of the boat. **Much people**—The crowds he was seeking to avoid. There were more than five thousand persons (Matt. 14. 21). Many were sick, all were weary (Matt. 14. 13, 14). Their number is explained by the facts—1. That the Baptist had been put to death and many of those who had followed him would now follow Christ; 2. That the twelve had now returned from their ministry in the towns and villages of Galilee; 3. That the passover was at hand, and numbers would be flocking from northern Palestine to Jerusalem. The usual carayan road was on the eastern side of the lake, and the throng would steadily increase.—*Watkins.* **Moved with compassion**—Their eagerness and need touched his sympathy, and he gave up his purpose of retirement, and began anew the work of healing and instruction (Matt. 14. 14). The Compassionate Christ: 1. A fountain of compassion in his heart. 2. The more need the more compassion. 3. The more of the people in need the more compassion. 4. He pitied their ignorance, and taught them, for they were like **sheep not having a shepherd**. 5. He pitied their hunger, and fed them.—*R. R. D.* **Began to teach**—He could no more than *begin*, since the hour of arrival was late. Notice how practical is our Lord's

Authorized Version.	Revised Version.
35 [†] And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed :	35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent :

[†] Matt. 14, 15; Luke 9, 12.

sympathy. The ancient "Preacher" pitied those who had no comforter, no helper; and praised the dead more than the living (Eccles. 4, 1, 2). But there is no such hopelessness in Jesus. He did not pick and choose the objects of his sympathy, but seeing in them the materials of his divine kingdom he began to teach them many things.—*Proctor*.

OUR LORD WAS NOT DIVERTED FROM HIS PURPOSE OF SAVING SOULS BY AWKWARD ENVIRONMENTS. This occasion at Bethsaida does not seem to us a very suitable hour—a wilderness for a church, a hungry crowd for an audience, and men who were ignorant of spiritual knowledge as assistant ministers. But Christ was "instant in season and out of season." Wherever there was need he offered his supply. In this also let us take him for our example.—*R. R. D.*

CHRIST WAS EXCEEDINGLY FATIGUED, having "no leisure even to eat;" yet, seeing the multitude, he "had compassion on them," and, ignoring his own great need of rest, he again began to teach them. To what extent are Christians (especially Sunday school teachers) to follow Christ's example, and forego needed rest to "teach the glad tidings?"

GOD MAKES USE OF OUR PHYSICAL NEEDS AND OUR LOWER MENTAL APPETITES to bring us up to the highest spiritual plane. Diseased men early crowded about the Prophet of Nazareth because they had heard he could heal them. Hungry people followed him to be fed. Would not more needy people flock to our churches to-day if Christians were more like Christ? Not many men have ever been converted while suffering from hunger. Many a revival has been killed at the outset by a chilly church. If one desires to bring sinners to Christ he must look after the welfare of their bodies. If you desire those who are in spiritual trouble to confide in you, sympathize with their physical and intellectual and social needs.—*R. R. D.*

NEARLY ALL MEN FEEL THEIR NEED OF ETERNAL LIFE, and many would eagerly embrace the Messiah if they only recognized him. Here were these Jews journeying to the passover, and passing by on their way to Jerusalem the very man of whom the passover was the ritualistic prophecy.—*R. R. D.*

Illustration 9. The helplessness and feebleness of humanity is its strongest claim on the love of God. A fly walking at ease on the plastered ceiling, and a mollusk sticking to the water-worn surface of a basaltic rock while the long swell of the ocean at every point sends a huge billow waving and hissing over it, are objects of wonder, but the strength of these feeble creatures consists in emptiness. A vacuum, in the one case within a web-foot, and in the other within a shell, is the secret of their power. By dint of that emptiness within itself the creature easily climbs to the rock, making all the strength of the latter its own. The moment it becomes full it drops off. It is the self-emptiness of the humble soul that brings in the Redeemer's strength.—*Guthrie*.

Illustration 10. During the last sad days of the great civil war a lady had occasion to see President Lincoln with a request of great importance. She trembled on entering the room, but when she looked into his face, as she afterward wrote, she forgot the President, and thought only how kind and gentle he was. When we go to Jesus with our troubles do we realize that he is a loving, gentle-hearted man? Do we realize that we have not a high priest that cannot be touched with a feeling of our infirmities?—*Vaughn*.

35. The day was now far spent—The Jews had two "evenings" each day; one began at three o'clock and the other at sunset. **His disciples came**—Previously (John 6, 5) Jesus had asked Philip how the multitude were to be supplied with food. See Note on verse 37. **This is a desert place**—Where food could not be purchased.

Illustration 11. Curiosity sometimes leads men to Jesus. A stone cutter in Horjitz, in Bohemia, was cutting an inscription on a tombstone. The words awakened a desire to see the book from whence they were taken, and, Romanist as he was, he got his Romanist neighbors to read it with him. He became a Protestant and a devoted Christian, was denounced by his priests, deprived of work, and turned out of his lodgings; but he was faithful, and a great spiritual revival through all that region was the result.—*Dickson*.

Authorized Version.

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

^a Num. 11. 13, 22; ^b Kings 4. 42. — ^c Gr. *denarius*; see Matt. 18. 28.

Revised Version.

36 send them away, that they may go into the country and villages round about, and buy

37 themselves somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of

^a See marginal note on Matt. 18. 28.

36. Send them away—Dismiss the congregation before the evening falls. Here was strong charity, but weak faith.—*Bishop Hall*. They should have known that it is not necessary to go away from Jesus for anything.

II. ABUNDANCE. Verses 37-44.

37. Two hundred pennyworth—Two hundred denarii; about thirty-four dollars, but with larger purchasing power. It was named as the least sum that would buy enough to give each a little. This partial record of a private conversation between Jesus and some of his apostles may be made complete by reference to the other gospels. Jesus asked Philip, "Whence shall we buy bread that these may eat?" Philip, a man who always seemed to have displayed slow spiritual perceptions, but clear practical sense in worldly matters, responded, in modern phraseology, "It will take thirty-four dollars' worth of bread to give a small lunch to each one." When Christ said, "Give ye them to eat," the apostles exclaimed with surprise, "Shall we go and buy thirty-four dollars' worth of



DENARIUS OF TIBERIUS CESAR.

bread?" Then Jesus said, "How many loaves have you?" And Andrew having ascertained, reported that a lad had "five loaves and two small fishes." This was probably the ordinary supply of the apostles, and it proved how economically they lived, for these were barley loaves, and barley loaves were the food of the poor. The loaves were really biscuits, not unlike our pilot bread. Roman soldiers were sometimes punished by receiving barley, instead of wheat, bread for food. The fishes, small according to John, were probably dried. Around the Sea of Galilee the salting and preserving of small fish was a special industry. "Half a dozen soda crackers and two sardines" would be a fair modern colloquial rendering of Andrew's answer.—*R. R. D.*



DENARIUS OF TIBERIUS CESAR (reverse).

TO SHARE WHAT WE HAVE, NOT TO ASPIRE TO GIVE WHAT WE HAVE NOT, IS TRUE BENEVOLENCE. Christ "was rich, yet for our sakes he became poor." "For our sakes" he trampled on social distinctions wherever he found them to be unjust. And where they could not be ignored he generally identified himself with the poorest class of society. Doubtless this also was "for our sakes." He might have changed these barley crackers into wheaten cakes, and fed the multitude on a banquet of royal dainties, but he used his eternal riches to supplement his temporal poverty rather than to turn that poverty into worldly wealth. Let us learn a lesson from his conduct.—*R. R. D.*

OUR LORD KNOWS OUR FRAME, AND REMEMBERS THAT WE ARE BUT DUST. Some Christians, if they had been at Butaiha, would have felt impatient with these people for getting hungry; they would have said, "Men might very well fast for the sake of such rare spiritual privileges as this." But Christ sympathizes with the weakness of the weakest; and if you would win a soul to God you must do the same.—*R. R. D.*

Illustration 12.—Martin Luther tells a story (turned into rhyme by Robert Browning) of a stranger who came to a convent door to ask alms. "We are poor, the people give us nothing," said the prior. Then said the stranger, "Once in this convent lived two brothers, Date and Dabitur [Latin for 'Give' and 'It shall be given you']. When Date flourished, Dabitur grew; when Date be-

Authorized Version.
 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, "Five, and two fishes."
 39 And he commanded them to make all sit down by companies upon the green grass.
 40 And they sat down in ranks, by hundreds, and by fifties.

Revised Version.
 38 bread, and give them to eat? And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, "Five, and two fishes. And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties."

⁹ Matt. 14. 17; Luke 9. 13; John 6. 9; see Matt. 15. 34; chap. 8. 5.

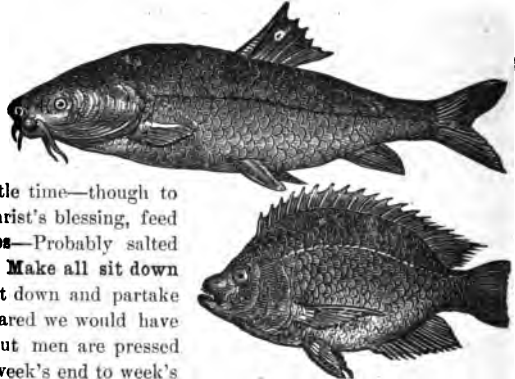
⁸ Gr. recline.

came thin and feeble, Dabitur weakened. If you would make Dabitur strong, strengthen Date." Then the beggar changed to an angel and vanished. Even without a miracle, and in secular as well as in spiritual life, one of the surest ways to multiply riches is prudently and lovingly to divide them.

Illustration 13.—Tell the old story of the little boy who, impressed by the fervency of his father's prayers for the poor, expressed a wish for his father's corncrib. "Why, my son?" "Because I would answer your prayers," said he.

38, 39, 40. Loaves—Cakes made of barley, somewhat like soda biscuit in texture, but thicker. See picture on page 22. **When they knew**—The information was given by Andrew (John 6. 8, 9). **They say, Five**—

These loaves were brought by a lad, who certainly carried more in his basket that day than he dreamed of. They were the seed grain of the harvest soon to be gathered by the multitude. So, teacher, your little truth, your little tact, your little time—though to your thought scanty—may, under Christ's blessing, feed a multitude.—*R. R. D.* **Two fishes**—Probably salted and dried, to be eaten with a relish. **Make all sit down**—If we could only get the world to sit down and partake of the provisions that God has prepared we would have brought the millennium already. But men are pressed with business; they are driven from week's end to week's end; they are nervous and restless and fitful in their minds. The worst sin of the world is that it will not sit down to consider spiritual things. If these men in the wilderness had remained in the buzz and discomfort of the crowd not one of them would have been fed. Their sitting down and quiet arrangement was necessary to their partaking of the rich provision of Christ. Let us apply the moral to our own case.—*R. R. D.* **By companies**—They probably formed two semicircles, an outer semicircle of thirty hundreds, and an inner semicircle of forty fifties. This was a wise symmetrical arrangement, which avoided all confusion and facilitated an easy and just distribution of the food.—*Schaff.* **Upon the green grass**—It was in Nisan, "the month of flowers," when the grass in Palestine is freshest. Instead of **in ranks** read "like flower beds," recalling the picturesque oriental garments in gay colors on the green background. Mark's gospel abounds in such graphic touches. They looked like plots in a garden—the garden of the Lord. Such is the Sunday school, each company a class; such is the well-ordered church; such are the several denominations, uniting their companies to make one great multitude.—*R. R. D.*



FISHES FROM THE SEA OF GALILEE.

LESSONS CONCERNING GOD'S PROVIDENCE. 1. God ignores no "natural" means. "There is a lad here," said Andrew, and immediately Jesus made use of the lad (John 6. 9). Christ never ignores "the lad;" no one is so insignificant as to be useless in his work. Further, Christ never ignores what a person has on hand. He did not need the five loaves and two fishes which the lad carried; he might have made all as well as the greater part; but he ignores no talent. 2. No

Authorized Version.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven,¹⁰ and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And¹¹ they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

Revised Version.

41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two

fishes divided he among them all. And

43 they did all eat, and were filled. And they took up broken pieces, twelve basketfuls,

¹⁰ 1 Sam. 9. 13; Matt. 26. 26.—¹¹ Deut. 8. 3; 2 Kings 4. 42.

earthly supplies can ever make us independent of God's providence. It would have made no difference if this lad had had *fifty* loaves and *twenty* fishes, the miracle would have been needed. It is as easy for an omnipotent God to supply the needs of those who lack everything as the needs of those who think they are partially supplied.—R. R. D.

OUR LORD USED THE MEANS AT HAND—a worldly-minded disciple, a little boy, five barley loaves, and two small fishes. Many workers nowadays care too much for the secular background of a revival effort. There must be a hired evangelist, and printed circulars, and a trained choir, and perhaps the merchants' shops must be closed; in short, effects must be as carefully studied as if it were a spiritual parade that was being planned in place of a spiritual fight. Our Lord never waited to get the church ready or the sinners ready; neither should we.—R. R. D.

Illustration 14.—The lad who carried the loaves and fishes, though not mentioned by Mark, should not be overlooked. Christ never refuses what we bring to him. When the great evangelist, Mr. Moody, was young and unknown, a man apparently of small gifts and limited education, Henry Varley said to him: "Brother Moody, God has yet to show the world what he can do with one really consecrated layman." "By God's grace, I'll be that one," said Mr. Moody. Our talents may be but as the five barley loaves and two small fishes, but when given to Christ we have discovered the secret of immeasurable power. A boy or girl can carry them as well as a man.

41. Looked up.—Thanksgiving before meals was habitual with Christ, and we should follow his example. "May God bless what he has given us" is the usual Eastern formula. **Brake the loaves.**—Which were thin and brittle. Bread is ordinarily broken, not cut, in the East. **Gave them to his disciples.**—So to-day he feeds the world with the bread of life by making men his ministers.—R. R. D.

THE FIVE LOAVES AND TWO FISHES WERE PROBABLY THE ENTIRE WORLDLY PROVISION OF ALL THE DISCIPLES. What would the Master say concerning your bank account, furniture, and clothing were he to become an inmate of your home to-morrow? But is he not an inmate of your home to-day?—R. R. D.

WE SHOULD CULTIVATE A SPIRIT OF THANKFULNESS. Many a person who thinks himself devout has grumbled when he has had no better food than bread and fish. Jesus looked to heaven and thanked God.—R. R. D.

42. Did all eat.—Afterward, in the synagogue at Capernaum, Jesus showed that he is the bread of life upon which men may feed (John 6. 27-59): 1. A divine bread; 2. An abundant bread; 3. A satisfying bread.—R. R. D.

43. Twelve baskets.—Common wicker baskets, or wallets, in which Jew travelers used to carry food, to keep themselves independent of unclean Gentile food. Doubtless each of the twelve used his own wallet. John tells us that our Lord commanded this gathering up of the fragments. This is a strong mark of truth; what romancer, having imagined the miracle-working power, would couple with it the necessity for frugality? This gathering of the fragments was at once a lesson in economy and a convincing proof of the miracle. More was left than had been originally possessed.—R. R. D.

MANIFESTATION OF POWER IMPRESSES EVEN THOUGHTLESS OBSERVERS. Jesus might have talked all day without making as deep impression on the minds of these men as that which this miracle made. So now one thorough conversion—one life fed with the Bread from heaven—is worth a thousand sermons.—R. R. D.

Authorized Version.

44 And they that did eat of the loaves were about five thousand men.

Revised Version.

44 and also of the fishes. And they that ate the loaves were five thousand men.

WITH HUNGRY SOULS AND FAITHFUL TEACHERS there need be no spiritual starvation. There are two ways of treating the seed. The botanist discourses of its characteristics; the farmer eats and sows, sows and eats. So with the Gospel. A critic dissects it; to him the letter is dead; he neither lives on it himself nor spreads it for the good of his neighbors; he neither eats nor sows. The disciple of Jesus, hungering after righteousness, takes the seed whole; it is bread for to-day's hunger and seed for to-morrow's supply.—*Arnol*.

44. **Five thousand men**—One loaf sufficed for each thousand. Matthew adds, "besides women and children."

HINTS TO THE TEACHER.

Combining all the four accounts of this miracle, and especially noting John 6. 1-14, we observe **The Traits of Christ** as herein shown.

I. **His human needs.** Vers. 30-32. Jesus was a man, and felt the same needs as other men. His work drew on his energy and exhausted his vitality, for with every act of mercy "virtue went out of him." He needed rest and quiet, and freedom from the excitement of the multitude. We have a Saviour who knows what humanity suffers, for he has felt it in his own physical, mental, and spiritual nature.

II. **His human sympathy.** Vers. 33, 34. He felt the needs of the people more keenly than they themselves felt them. He saw their helpless, hungry condition; he yearned to supply their longings. He fed them with the bread of life in his teachings. He sees this suffering world with a deeper insight into its true condition than any of its greatest thinkers.

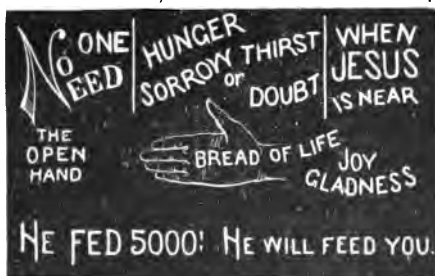
III. **His forethought.** Vers. 35, 36; John 6. 5, 6. Many sympathize with misery without the ability to relieve it. Christ not only foresaw the need but planned the remedy. "He knew what he would do," and was never taken by surprise. In his preparation for this miracle there is a picture of salvation. Long before man's fall his redemption was provided. He was the Lamb slain from the foundation of the world.

IV. **His use of instrumentalities.** Vers. 37-41; John 6. 6-11. He tests, exercises, and utilizes the varied abilities of those around him—the practicality of Philip, the individual effort of Andrew, the assistance of all his disciples. There is something for everybody to do,

even for the boy who brought a little bag of bread to the meeting. Christ does only what others cannot do. Thus men are fellow-workers with God, ambassadors for Christ, in the work of the world's salvation.

V. **His abundance.** Vers. 42-44; John 6. 12, 13. There was enough, and more than enough, for all. When Christ provides a feast he gives it like a king. As in his first miracle there was an abundance of wine, so there is an abundance of bread. Is not this

too a picture of salvation? "Enough for all, enough for each, enough for evermore."—*J. L. H.*



LESSON III.—JANUARY 20.

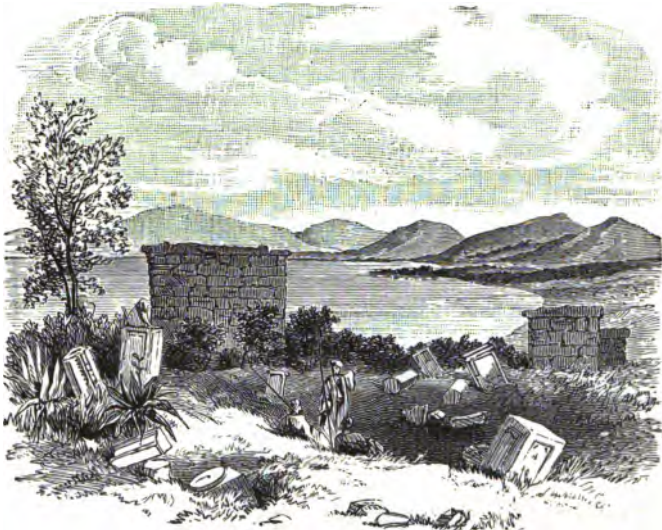
CHRIST THE BREAD OF LIFE.—JOHN 6. 25-35.

GOLDEN TEXT.—He gave them bread from heaven to eat.—John 6. 31.

BACKGROUND OF THE LESSON.

TIME AND PLACE.—Probably about April 29, A. D. 29, at Capernaum; but chronological difficulties beset this entire narrative. The words of this lesson closely follow the incidents of the last. Capernaum, it is generally believed, stood on the site now known as Tell

Hum, on the north-western side of the Sea of Galilee. Jesus frequently visited this city (Matt. 4. 13; 9. 1). It was called "his own city," and it was here that his mother's family dwelt after leaving Nazareth (Luke 4. 16-31). At Capernaum Christ chose Matthew or Levi (Matt. 9. 9). Here Simon Peter and his brother Andrew belonged, and here probably they heard the call which caused them to leave their nets and



RUINS OF TELL HUM (SITE OF CAPERNAUM).

follow Jesus (Mark 1. 16, 17, 29). Here Christ performed many mighty works: On the centurion's servant (Matt. 8. 5-13; Luke 7. 1-10); on Simon's wife's mother (Matt. 8. 14, 15; Mark 1. 30, 31; Luke 4. 38, 39); on the paralytic (Matt. 9. 1-7; Mark 2. 1-12; Luke 5. 18-25); on the man afflicted with an unclean spirit (Mark 1. 33, 34; Luke 4. 33-35); on the son of the nobleman (John 4. 41-54), though in the latter case the words of miraculous power were probably spoken at Cana. Here Jesus delivered a remarkable address (John 6. 59). The people of Capernaum disliked the presence of Jesus and scorned his doctrines and his mighty works (Mark 11. 23; Luke 10. 15), and his prophecy of its ruin has been abundantly fulfilled.

WHAT THIS LESSON TEACHES.—Jesus declared, 1. That he is himself the Bread of God—the Bread of Life for a starving world; then, 2. That his "flesh," that is, his wondrous *humanity*—the veritable abode of the word of God—will constitute the food of man; 3. That the death of the divine humanity, the separation of his blood and flesh, must be appropriated by men; 4. That by his acceptance and entire assimilation—not only of his mission, but of his incarnation; not only of his incarnation, but of his sacrificial death—will men receive him, or live because he lives.—*Reynolds*.

SPECIAL DOCTRINAL SUGGESTION.—The divine authority of Jesus.

LESSON HYMN.—

Guide me, O thou great Jehovah, Pilgrim through this barren land;
 I am weak, but thou art mighty; Hold me with thy powerful hand:
 Bread of heaven, Feed me till I want no more.
 When I tread the verge of Jordan, Bid my anxious fears subside;
 Bear me through the swelling current; Land me safe on Canaan's side:
 Songs of praises I will ever give to thee.—*William Williams.*

HOME READINGS.—*Monday* (January 14), Christ the Bread of Life, John 6. 25-35. *Tuesday*, Misunderstanding, John 6. 36-46. *Wednesday*, Bread from heaven, John 6. 47-55. *Thursday*, Spiritual teaching, John 6. 56-63. *Friday*, Christ the Water of Life, John 4. 7-14. *Saturday*, Manna, Exod. 16. 11-18. *Sunday*, Eternal life by faith, 1 John 5. 9-13.

GOOD BOOKS TO REFER TO.—On manna to be brought from heaven by the Messiah, see *Edersheim's* "Life of Jesus," i, 176, 177. On the great crisis in popular feeling, see *Edersheim*, ii, 25. On the Bread from heaven, see *Edersheim*, ii, 31; and also *Farrar's* "Life of Christ," i, 414-417. On "sealing," see *Burden's* "Oriental Customs," 1120; also *Tuck's* "Handbook of Bible Difficulties," 356; also "Things Not Generally Known," 332. On inheritance of eternal life, see *Farrar*, ii, 159; see also *Thomson's* "Land and Book," ii, 30-72. The following are titles of suggestive sermons and addresses: Reason of Faith, *H. Bushnell*; Faith the Sole Saving Act, *W. G. Shedd*; Spiritual Interests Real and Supreme, *O. Dewey*; Human Inability, *Spurgeon*, iv; Christ Sealed by the Father, *R. Watson*, ii, 43; Justification by Faith, *T. Arnold*, ii, 266; Meat of the New Man, *Jukes*; Lord's Supper, *J. McL. Campbell*; Christ will Reject Mercenary Followers, *Emmons*; The Soul to be Preferred Before the Body, *J. Evans*; Fruitful Labor for Eternal Food, *Sibbe*.

CONNECTED VERSES, 15-24.



The setting of our Lesson is to be studied in verses 15-71 of John 6. The movement to make Jesus king regardless of his wishes was not unnatural. The crowds were on their way to Jerusalem, and were anxious to throw off the yoke of Rome and of Herod. Jesus had made a wonderful display of superhuman force, and was now the idol of the common people. If he had not promptly thwarted these plans, which clashed absolutely with his own will and his Father's design, the overthrow of the tyrants would be but a very few days off. Jesus compelled his disciples to leave both him and the crowd, apparently against their will, for they were strongly moved by the passions of the crowd, and shared the general enthusiasm. To quench such an unholy

view of the true Prophet and King he sent them off in their "ship." Then "he departed again into the mountain himself alone." The multitude remained at Bethsaida Julias through the night of the storm, and gathered in the morning, eagerly questioning where to find Jesus. He had not departed with the twelve in the evening, for they had seen them go without him. Nor had the disciples returned to fetch him, for the one little boat on the shore would not hold twelve men. Nor had he gone to Tiberias, for the boatmen who came over in the morning had not seen him. So they searched the place around them, and, finding no traces of him, could only suppose that he had gone away on foot to Capernaum during the night, whither his disciples had sailed. So they obtained possession of the boats which had come from Tibe-

Authorized Version.

25 And when they had found him on the other side of the sea, they said unto him, Rab'bi, when camest thou hither?

26 Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 "Labor not for the meat which perisheth,

Revised Version.

25 And when they found him on the other side of the sea, they said unto him, Rab'bi,

26 when camest thou hither? Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which

a Or, work not.

rias and hurried to seek Jesus at Capernaum. Most of the people would presumably have to walk around the head of the lake, but the rush for the boats shows their eagerness. They find the Master, and amazedly ask when he could have traveled thither. He answers the spirit of eager search and tries to lead them to a higher view of what he had done.

I. EARTHLY BREAD. Verses 25-31.

25. When they had found him on the other side of the sea—Other side than that on which the miracle took place, and yet near Capernaum. This contradicts the exposition which would make the site of the feeding to be on the western side.—*H. R. Reynolds*. **Rabbi, when camest thou hither**—What puzzled them was how he could have come in so short a time. For an answer to their question read again verses 18-21 of this chapter.—*R. R. D.*

26. **Jesus answered**—Replied to their deeper thought without answering their spoken question. **Not because ye saw the miracles**—Better, "not because ye saw signs." The multiplied loaves were not "signs" to them; they were only loaves.—*R. R. D.* **Because ye did eat**—They wanted more food for their bodies, not food for their spiritual natures. So to-day some people will choose a church from social considerations, because it helps their trade, or gives them reputation; and to Sunday schools children sometimes come for a Christmas gift or a supper. Yet it is possible from the lower motive to rise to the higher. The desire for new shoes or good singing, or whatever earthly motive brings a person to Sunday school or church, may lead by God's blessing to higher and holier desires.—*R. R. D.*

WITH A PURPOSE AND SPIRIT SO LOW AND ANIMAL THESE MEN WERE BEYOND THE REACH OF THE FATHER'S DRAWING. They had no susceptibility for those drawings to take hold of; just as wood is unaffected by the attraction of a magnet.—*Whedon*. If any of our scholars or ourselves are asleep to spiritual influences it is because the lower nature, in some form, triumphs.—*R. R. D.*

SPIRITUAL IGNORANCE CAUSES MEN TO MISS HIGHER VALUES. A man requires some artistic sense to be able to properly estimate the value of a painting or statue; and without an alert and sensitive nature no man can rightly value any phase of eternal truth.—*R. R. D.*

Illustration 15. Nelson, the English admiral, died in great spiritual ignorance. He had renounced his amiable and unoffending wife and attached himself to another man's wife; yet his moral sense was so blinded that his last words were, "Doctor, I have not been a great sinner. Thank God, I have done my duty."

Illustration 16. A gardeuer once asked permission of his master to sleep in the stable. "There is no possibility," he said, "of sleeping in the chamber behind the greenhouse, for the nightingales there do nothing but gurgle and keep up a noise all night." So the sweetest melody of the Gospel has no charm for some ears.

27. **Labor not**—Better, **Work not**. It is important to keep this word as one of the two key-words of the passage—"work" and "give." Compare Isa. 55. 1. Their toilsome march after Jesus points his warning. **The meat which perisheth**—Compare Col. 2. 22, where the word is, however, different. Food was what they sought from him, and whosoever ate of such food would hunger again. "Meat," remember, should be "food;" "flesh meat" is not intended. Now, physical food can only perform its limited and temporary function by "perishing," undergoing

Authorized Version.
but ¹ for that meat which endureth unto everlasting life, which the Son of man shall give unto you : ² for him hath God the Father sealed.

Revised Version.
perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you : for him the Father,

¹ Ver. 54; chap. 4. 14.—² Matt. 3. 17; 17. 5; Mark 1. 11; 9. 7; Luke 3. 22; 9. 35; chap. 1. 33; 5. 27; 8. 18; Acts 2. 22; 9 Peter 1. 17.

a complete dissolution. Not so the true food, which becomes within the man an unchanging nourishment, producing life for evermore. The parallelism with John 4. 14 is very close, and both passages must be interpreted by each other's help. One result seems to be that **unto everlasting** (eternal) life belongs not to the word **endureth** (abideth), but to that translated "meat;" literally, "eating"—that is, food appropriated. The purpose and result of this appropriation is "eternal life."—*Moulton*. "The people kept harping on the word 'work,'" says *Dr. Whedon*. The entire clause might be better thus punctuated: Work—not for the meat which perisheth but—for that meat which endureth. **Unto**, says *Dr. Abbott*, "indicates the purpose for which it remains, that it may nourish eternal life." "There is no food for soul or body which God has not symbolized," says *Mr. Beecher*; "he is light for the eye, sound for the ear, bread for food, wine for weariness, peace for trouble." With the "meat which abideth" people may flourish and be happy, even though in sickness, loneliness, and want. See **ILLUSTRATION 21. Life which**—The comma is best omitted, showing that "which" refers to life, not to meat. Compare chaps. 10. 28; 17. 2; 3. 15. It is given, not earned, yet it is only they who work for it who are fit to receive it. It is the divine paradox of Phil. 2. 12, 13. **For**—"For him the Father sealed, even God"—such is the expressive order of the Greek. The Father set him apart and imprinted on his personality the credentials of his mission. **Sealed**—In the East the method of authenticating a document is not, as with us, by a signature, but by the impression of a seal (1 Kings 21. 8; Esth. 3. 12; 8. 8, 10; Jer. 32. 10). The meaning here, then, is that Jesus's commission as the Messiah of God is authenticated by the Father by the works given him to do (John 5. 36).—*Abbott*.

SHOW HOW JESUS HAD BEEN AUTHENTICATED TO THE JEWS as the true giver of this food, "1. By direct testimony in the Scriptures; 2. By the same in the voice from heaven at his baptism; 3. By indirect testimony in his miracles and Messianic work." And show in how many ways he has been authenticated to each of your scholars.

CHRIST IS THE ONLY WAY TO HEAVEN. Men may say, "Lo, here!" and "Lo, there!" moral and social reforms may dazzle enthusiastic minds; the Church may fail in hours of emergency; but notwithstanding all temporary obstacles or snares the eternal truth remains: He is the Way, the Truth, and the Life; no man cometh to the Father but by Him.—*R. R. D.*

Illustration 17. "The world passeth away." This is a truth that will not make much impression on your class if their teacher has always lived as if the world endured forever. The traveler in the Arabian desert often sees a wonderful sight. A fair landscape, or a noble castle, or a great city seems suddenly to rise out of the sand before his eyes, and then, having lasted for half an hour, to pass utterly away. The mists exhaling from the heated sand produce this wonderful vision. It is a splendid delusion; while he is admiring it it is gone. So the world departs, leaving the poor soul that trusted in it without a home and without hope.—*R. R. D.*

Illustration 18. When the immense stone piers of the East River Bridge, connecting Brooklyn and New York, were begun some years ago, the builders did not attempt to manufacture a foundation; they simply dug down through the mud and sand to the solid bed-rock which the Creator had laid there thousands of years before. It is a wretched mistake to suppose that you need to construct a foundation. "Other foundation can no man lay than *that is laid*, which is Jesus Christ." Your own purity will no more answer for a solid base than would a cart-load of bricks as the substratum of that stupendous bridge.—*Cuyler*.

Illustration 19. Napoleon I was visiting the picture gallery of the Louvre in Paris. He expressed his admiration for a remarkable picture to one of his generals. "Yes," said the general, "it is immortal." "Immortal!" said Napoleon; "how long will it last?" "Three or four hundred years," was the reply. Then pointing to a statue, he asked, "How long will that last?" "Three or four thousand years," was the answer. "*You call that immortality!*" said the emperor.

Authorized Version.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Je'sus answered and said unto them, ³This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, ⁴What

Revised Version.

28 *even* God, hath sealed. They said therefore unto him, What must we do, that we

29 may work the works of God? Je'sus answered and said unto them, This is the work of God, that ye believe on him whom

30 ¹he hath sent. They said therefore unto

* 1 John 8. 23.—⁴ Matt. 12. 38; 16. 1; Mark 8. 11; 1 Cor. 1. 22.

¹ Or, *he sent*.

Illustration 20. We should live for the important things. Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that which *pleases* is but for a moment." Over another is sculptured a cross, and there are the words, "All that which *troubles* is but for a moment." But underneath the great central entrance of the main aisle is the inscription, "*That only is important which is eternal.*" If we realize this we will not live for the moment.

Illustration 21. A godly man, the Rev. Henry Verne, took his children to see "the most interesting sight in the world"—a young man, dying of fever, afflicted with nine painful ulcers, housed within decayed walls and broken windows, and only kept from absolute want by private charity—who said with an enthusiasm that went deep, "I would not change my state with the richest man on earth who has not what I have, 'the meat which endureth unto everlasting life.' Lazarus long ago completely forgot all his miseries, and I shall soon forget mine. The presence of God cheers my soul. I am truly happy, and trust to be happy through all eternity."

28. Then said they—They said *therefore*. They see that his words have a moral meaning; they are to do **works** pleasing to God. But how to set about it?—*Plummer*. The unsatisfying ceremonialism of Judaic religion was driving many earnest inquirers to seek what they might do to be "saved," to "inherit eternal life."—*R. R. D.* They seem for one hopeful instant disposed to direct their view to the higher object. This is the crisis of their destiny.—*Whedon*. **What shall we do**—The answer which Jesus gave drove many from him. They expected to have some Pharisaic forins prescribed, some outward works set before them; nothing could be more offensive than a fresh prescription for BELIEF.—*R. R. D.*

Illustration 22. An unhappy division has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat—but yet put out the candle and they are both gone; one remains not without the other—so it is with faith and works.—*Selden*.

29. The work—The one work that comprehends all that pleases God. Here, as everywhere, faith is an energy. "Faith is the life of works; works are the necessity of faith." See

ILLUSTRATION 22. That ye believe—Fresh from the great miracle under whose influence they were confessedly acting, he places the offer of divine life, through faith in himself as God's own Son, before their acceptance so plainly that they completely see it, and finally reject it.—

Whedon. The constant pursuit after faith is the idea contained in the words, just as "the pursuit of the knowledge of God" (chap. 17. 3) is the definition of eternal life. It is a truth which should claim a foremost place in Christian teaching, all the more as it tends to be obscured by the necessarily one-sided doctrine of those whose work is directed toward the first awakening of spiritual life. Faith has its crises, and "conversion" is the greatest of them. But its essence is the unceasing struggle forward to a goal that flies—the effort to attain what when attained is only a means of attaining something more. And the blessedness of the Christian hope is that in all eternity that goal will never be won, for it is nothing less than the infinite perfection of Christ! Progress, then, will never cease to be the law of life, and ideals will inspirit the Christian in the hereafter no less than here.—*Moulton*.

FAITH IN CHRIST, AND NOT HUMAN MERIT, SAVES. This cannot be too frequently reiterated. Faith in Christ is the great saving work. Faith and work are one. Faith is the work in which all work is embodied. Let there be a true, perfect faith, and all works of righteousness will come into it and be one with it. Upon such a faith God forgives; by such a faith man is graciously held just; consequent upon such a faith is present and eternal salvation.—*R. R. D.*

30. Jesus has now claimed far more than a prophet's due, and the multitude rightly ask

Authorized Version.

sign shonest thou then, that we may see, and believe thee? what dost thou work?

31 ⁵Our fathers did eat manna in the desert; as it is written, ⁶He gave them bread from heaven to eat.

32 Then Je'sus said unto them, Verily, verily, I say unto you, Mo'ses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 ¹Then said they unto him, Lord, evermore give us this bread.

Revised Version.

him, What then dost thou for a sign, that we may see, and believe thee? what work-
 31 est thou? Our fathers ate the manna in the wilderness; as it is written, He gave
 32 them bread out of heaven to eat. Je'sus therefore said unto them, Verily, verily, I say unto you, It was not Mo'ses that gave you the bread out of heaven; but my Father giveth you the true bread out of
 33 heaven. For the bread of God is that which cometh down out of heaven, and giv-

34 eth life unto the world. They said therefore unto him, Lord, evermore give us this

⁵ Exod. 16, 15; Num. 11, 7; Neh. 9, 15; 1 Cor. 10, 3. —⁶ Psalm 78, 24, 25. —⁷ See chap. 4, 15.

for a sign great enough to accredit One far more exalted. They forget that any work beyond the powers of man proved God's presence with the worker, and therefore attested whatever claim he made. **Believe thee**—Believing him would be the first step toward believing in him.—*R. R. D.*

31. Our fathers did eat manna—In the middle of the second month after their start from Egypt the Israelites went forth one morning and found a *small round thing* upon the ground, and they cried (*Man-hu?*), "What is this?" And they found that it was bread rained from the skies; and their question, *Man-hu?* manna, became its name (Exod. 16, 14, 15). And this bread was their food until their arrival under Joshua at Gilgal. "The manna ceased on the morning after they had eaten of the old corn of the land, neither had the children of Israel manna any more" (Josh. 5, 12). The only trace left on earth of its existence was (Exod. 16, 32) an omer thereof, kept by Jehovah's command, "for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth out of the land of Egypt." The different vegetable productions to which, from some apparent suiting to the Scripture description, the name manna has been applied have no other title to the name than resemblance.—*Whedon*. After all, the feeding of the five thousand was less marvelous than this manna, and even Moses was not the Messiah.—*Plummer*. Many of these people were, doubtless, very poor, and there is no poverty in the world like the poverty of the Orient. "Can you, like Moses, furnish us a free maintenance for life from the skies?" they practically asked. Doubtless this questioning attitude of theirs was thoroughly sincere. A Man who could furnish one meal so wonderful could certainly furnish more; and if he only *will* he shall straightway be crowned King and Messiah.—*R. R. D.* **He gave them bread from heaven to eat**—A rough quotation from Psalm 78, 24. But the nominative in the psalm is God, not Moses.

II. HEAVENLY BREAD. Verses 32-35.

32, 33. Moses gave you not—Christ quite understands their insinuation; they are comparing him unfavorably with Moses. He denies both their points: 1. That Moses gave the manna; 2. That the manna was in the truest sense bread from heaven.—*Plummer*. **The true bread from heaven**—Of which the manna was only the symbol. This true bread is no temporary gift. It is present, perennial, everlasting. Moses himself had taught (Deut. 8, 3) that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord."—*R. R. D.* **Giveth life unto the world**—While the manna was only for "the fathers." Compare chap. 3, 16 and 4, 42. Even to-day few recognize the profound truth of this saying. Without the bread of God mankind is spiritually dead.

34. Compare chap. 4, 15. The people were shallow and superficial; without comprehending the meaning of Christ's words they yet saw in them the offer of something desirable, they knew not what, and so asked for it.—*Abbott*.

Authorized Version.

35 And Je'sus said unto them, ⁸I am the bread of life: ⁹he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Revised Version.

35 bread. Je'sus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

⁸ Vers. 48, 58.—⁹ Chap. 4. 14; 7. 37.

Illustration 23. Christ has given us the earth for our body, but he himself is the soil in which our souls must root.—*Beecher*.

35. I am—Study the pictures of the Lord's work presented thus in John's gospel. See vers. 41, 48, 51; chaps. 8. 12; 10. 7, 9, 11, and 14; 11. 25; 14. 6; 15. 1, 5. **The bread of life**—Compare "tree of life," "water of life," "fountain of life," and "words of life." It is bread which not only *has*, but *is*, and therefore *gives* life. Christ satisfies perfectly the special need of every human soul. **Cometh**—Literally, "is coming"—continuously. Compare Psalm 68. 8; Phil. 3. 13, 14. It is the same precious truth as that of Luke 15. 20. The Greek of the two clauses slightly differs in form, describing respectively the instantaneous and the abiding results. **Never hunger . . . never thirst**—"He who is coming to me shall at once have ceased from hunger; he that trusts in me shall in no wise thirst," for there is a continuous presence of that which quenches it. The twofold presentation makes the truth more complete; but it also corresponds to the passover thoughts developed later. This chapter is an exposition of the Lord's Supper, whose institution it was necessary for John to tell again. The highest spiritual needs of the believer shall be continually satisfied.—*Plummer*.

Illustration 24. A poor woman being threatened to have but a little bread one day and a little water on the next, replied, "If you take away my meat, God, I hope, will take away my hunger." If God give but a little he can make that little serve the turn, and then enough is as good as a feast. Is there but a little meal in the barrel, a little oil in the cruse? God will make it hold out. Is that little coarse and none of the finest? "Brown bread and the Gospel," said Mr. Greenham, "is good cheer;" and indeed brown bread and the blessing of God is a rich banquet.

Illustration 25. In Wales there is a motto carved in wood over the door of an old cottage, "Without God, without anything; with God, everything."

CONNECTED VERSES, 36-71.

Verses 36-40 amplify and illustrate the thought of our lesson. Our Lord is so intensely conscious of the divine reality himself that he marvels at the unbelief of his hearers. Let them think as he does, and immediately the lifelong hunger and thirst of their souls will be satisfied.—*H. R. Reynolds*. But, alas! they have seen him and believe not. Something more than the manifestation of the Christ is absolutely necessary. To this Jesus reverts in ver. 37. All souls touched by the Father, in a thousand ways—by predisposition, special providential education, tenderness of conscience, or by any other means—to the point of making a full surrender of Christ's claims, will reach him. No one who draws near to him will he ever cast out. It is possible that the first discourse of this chapter closed with ver. 36, and that our Lord uttered vers. 37-40 to the innermost circle of his followers. Ver. 41 introduces a new discourse. Jesus now addresses "the Jews"—malevolent foes, who had probably heard of the miracle and our Lord's words to the multitude, and had hurried back to Galilee after the Passover. In the synagogue at Capernaum, probably some days later, occurred an argument which still further inflamed the rulers' hostility (vers. 59-65). Thence to the close of the chapter we are given to see the effect of all this on our Lord's disciples.

HINTS TO THE TEACHER.

Every miracle is a parable in act; an illustration of the work of salvation. A few of the miracles are interpreted, as this miracle of the loaves, in order to show how all may be. The discourse of Jesus takes the miracle as a text, and presents **the Bread of Life**.

I. It is neglected by many. Vers. 25, 26. It was not hunger for the bread of life that brought the multitude to the synagogue. They came partly from curiosity, partly in the hope

of more physical bread by another miracle. The physical appetites often blind men to the deeper and more real needs of the spiritual nature.

II. But though neglected it is needed by all. Ver. 27. He who fails to obtain physical bread dies; but physical death is not the worst of evils. But he who fails to partake of the bread of life dies eternally, which is the only real death. It is better to let the body starve than the soul.



III. It is given through Christ. Vers. 27, 33. Every spiritual blessing to man comes through Christ as its channel. As he broke the loaves beside the sea, so he gives to every man the bread of life.

IV. It comes from God. Vers. 28-32. The Nile, bringing fertility to the desert, has its source in the great lakes of Central Africa. The river of salvation flows from the

heart of God, and brings fertility and the fruitage of grace to human hearts.

V. It is partaken by faith. Vers. 29, 35. If we would be fed we must eat; must appropriate the food and bring it into our own body. To believe on Christ is to come into living union with him, accepting his salvation, making him our own; thus partaking of the bread of life.

VI. It is satisfying. Ver. 35. Few things in this world satisfy their possessors. Men obtain property, fame, success, power, but their hearts are hungry still. They are like the fabled King Midas, whose touch turned everything to gold while he was starving. But the bread of life gives complete content, for it is the soul's perfect food.—J. L. H.

LESSON IV.—JANUARY 27.

THE GREAT CONFESSION.—MATT. 16. 13-23.

GOLDEN TEXT.—Thou art the Christ, the Son of the living God.—Matt. 16. 16.

BACKGROUND OF THE LESSON.

TIME AND PLACE.—In the summer of A. D. 29, near Caesarea Philippi.

THE "ROCK" AND THE "KEY."—On these words mainly rest the enormous pretensions of the Roman pontiff. It is, therefore, important, 1. To remember that it is to Peter with the great confession on his lips that the words are spoken. The Godhead of Christ is the keystone of the Church, and Peter is, for the moment, the representative of the belief in that truth among men. 2. To take the words in reference (a) To other passages of Scripture: the Church is built on the foundation of the apostles and prophets (Eph. 2. 20); on Christ himself (1 Cor. 3. 11). (b) To history: Peter is not an infallible repository of truth; he is rebuked by Paul for Judaizing; nor does he hold a chief place among the apostles afterward; it is James, not Peter, who presides at the council at Jerusalem. (c) To reason: for even if Peter had precedence over the other apostles, and if he was Bishop of Rome, which is not historically certain, there is no proof that he had a right to confer such precedence on his successors.—*Cambridge Bible*. There are two or three sentences in this lesson which have aroused as profound and as disturbing discussion as any sentences in the word of God, but, strangely enough, they are incidental to the lesson—merely attached to it; and, while they should be thoroughly explained by the teacher, he will make a



great mistake who permits attention to be diverted to them from the central truths of the lesson.—*R. R. D.*

SPECIAL DOCTRINAL SUGGESTION.—The divinity of Christ.

PARALLEL PASSAGES.—Mark 8. 27-33; Luke 9. 18-27. We here begin the *second great division* of our Saviour's ministry on earth, introductory to his sufferings and death. This is the first distinct intimation of those events. This intimation is brought in by the solemn question and confession now before us.—*Alford.*

HOME READINGS.—*Monday* (January 21), The Great Confession, Matt. 16. 13-23. *Tuesday*, Another confession, John 6. 66-71. *Wednesday*, The chief corner stone, 1 Peter 2. 1-8. *Thursday*, Peter's witness for Christ, Acts 4. 5-12. *Friday*, Cost of confession, Matt. 10. 32-42. *Saturday*, Believing and confessing, Rom. 10. 1-11. *Sunday*, Confessing and enduring, 2 Tim. 1. 1-12.

LESSON HYMN.—

O Christ, our King, Creator, Lord, Saviour of all who trust thy word,
To them who seek thee ever near, Now to our praises bend thine ear.
In thy dear cross a grace is found, It flows from every streaming wound,
Whose power our inbred sin controls, Breaks the firm bond and frees our souls.
Thou didst create the stars of night, Yet thou hast veiled in flesh thy light;
Hast designed a mortal form to wear, A mortal's painful lot to bear.—*Gregory the Great.*

GOOD BOOKS TO REFER TO.—The biographies of our Lord. *Canon Liddon's* Bampton Lectures, "The Divinity of our Lord." *Hawker's* "Divinity of Christ." *Holland's* "Creed and Character." *Smith's* "Testimony of the Messiah." Sermons by *J. Wesley*, "The Important Question;" *Mark Hopkins*, "Self-Denial;" *F. D. Huntington*, "The Cross a Burden or a Glory;" and *Jeremy Taylor*, "The Foolish Exchange."

Authorized Version.

13 When Je'sus came into the coasts of Cæs-a-re'a Phil-ip'pi, he asked his disciples,

Revised Version.

13 Now when Je'sus came into the parts of Cæs-a-re'a Phil-ip'pi, he asked his dis-

I. THE CHRIST. Verses 13-20.



FISHERMAN OF SEA OF GALILEE.

13. When Jesus came—From Decapolis, the region east and southeast of the Sea of Galilee, Jesus went in succession to Dalmanutha, on the southwest of the Sea of Galilee, to the eastern Bethsaida, and thence to Cæsarea Philippi, the seat of this lesson. **The coasts**—Better, "the parts;" Mark says, "the villages;" retired localities in the neighborhood of the splendid capital. This was the most northerly point ever reached by our Lord. **Cæsarea Philippi** was situated at the foot of Mount Hermon, and formerly bore the name of Paneas, the sanctuary of Pan. Philip the tetrarch beautified it and called it Cæsarea; his name (Philippi) being commonly added, to distinguish it from Cæsarea on the seacoast. The name was changed to Neronias by Agrippa II; but the village which now marks the site is called Banias, a modification of its old heathen name. The region may be called the Switzerland

of Palestine.—*Schaff.* Near it is one of the sources of the Jordan. **Asked his disciples**—While "by the way," that is, on the journey (Mark 8. 27). "As he was alone praying, his disciples being with him" (Luke 9. 18). Times of trial were at hand, and it was needful to lead our

Authorized Version.
saying, ¹ Whom do men say that I, the Son of man, am?

14 And they said, ² Some say that thou art

Revised Version.
ciples, saying, Who do men say ¹ that the

14 Son of man is? And they said, Some say

¹ Mark 8. 27; Luke 9. 18.—² Chap. 14. 2; Luke 9. 7-9.

¹ Many ancient authorities read that I the Son of man am. See Mark 8. 27; Luke 9. 18.

Lord's disciples up to clearer conviction that he was the Messiah, distincter confession of this fact, and as closely as possible to a full understanding of the suffering and death in which his Messiahship consisted. **Whom do men say**—The common people, not the scribes and Pharisees, who declared that Jesus was possessed by an evil spirit. **The Son of man**—The Representative Man; the Perfect Flower of Humanity. This self-designation was a favorite one with our Lord. Interpreted in connection with Dan. 7. 13, it might be held to assume his claim



SOURCE OF THE JORDAN.

to be the Christ. It was, as *Alford* says, "a pregnant expression," which would serve as a test of the faith of the disciples according to their understanding of it.

Illustration 26. If you go to the photographer's shop and ask the artist to let you look through the lens covered by that little piece of black cloth, and if you look at the chair on which you have to sit for your portrait, it is reversed, the very opposite of what you expected it to be. So some men look at other men. They see them reversed. Precisely that kind of lens many bring to the New Testament when they would look at Christ.—*Cuff*.

14. Some say . . . John the Baptist—Jesus never filled the rôle of the expected Messiah. He refused to appeal to force or to become in any sense a political conqueror, and therefore the Jewish nation rejected his Messianic claims. It was a time when men eagerly believed in marvels, and the fancy that Jesus was John risen from the dead was passed from one to

Authorized Version.

John the Baptist; some, E-li'as; and others, Jer-e-mi'as, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

Revised Version.

John the Baptist; some, E-li'jah: and others, Jer-e-mi'ah, or one of the prophets. 15 He saith unto them, But who say ye that I

16 am? And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the

³ Chap. 14, 23; Mark 8, 29; Luke 9, 20; John 6, 69; 11, 27; Acts 8, 37; 9, 20; Heb. 1, 2, 3; 1 John 4, 15; 5, 5.

another till Herod in his palace heard and in his horror believed it. **Elias**—Elijah; the forerunner of the Messiah, as predicted by Malachi, a prediction fulfilled in the person of John. The man who could miraculously feed five thousand might well be a reincarnation of him who miraculously fed the widow of Sarepta (1 Kings 17. 14). **Jeremias**—Jeremiah, whom the Jews count first in the prophetic canon, and about whom many marvelous superstitions were cherished. His spirit, it was believed, had passed into Zechariah, and why might he not again reappear? He had hidden the ark, and the tabernacle, and the altar of incense in a cave in Nebo or Pisgah, and was expected to come and guide the people to these holy treasures.—*R. R. D.*



CAESAREA PHILIPPI.

15. **But whom say ye**—The pronoun is doubly emphasized in the Greek: "But ye—whom say ye?"—*Plumptre*. You that have heard the holiness of my doctrines, and seen the divinity of my miracles, what say you to me?—*Burkitt*. Our Lord had chosen to let the light of truth dawn gradually on the minds of his followers. Now, after two years of companionship and instruction, the hour had come for a distinct expression of their honest conviction.—*R. R. D.* Observe, the question is put to them all, and not to Peter alone. He is the foreman of the jury who pronounced the verdict for all the rest; and he receives an investiture from Christ for them all.—*Whedon*.

CHRIST ASKS EACH OF US, AS HE ASKED HIS DISCIPLES, "WHOM SAY YE THAT I AM?" Each one has his own estimate of Jesus, whether he clearly recognizes it or not, and upon it his destiny depends. It is not enough to know what others think of Christ. The appeal is personal, and cannot be evaded: "Whom say ye that I am?" And this question is asked for our sake, not for his.

16. **Simon Peter answered**—With characteristic impetuosity. *Chrysostom* calls Peter "the mouth of the apostles." An ecstasy of faith raised him for the moment above himself.—*Pressensé*. **Thou art the Christ**—The Messiah, the Son of David, the anointed King.—*Alford*. **The Son of the living God**—Not "one of the sons of God," but **THE SON**, having in him the divine nature in a sense in which it could be in none else.—*Alford*. The phrase "living God" was common among the Jews, not merely to distinguish Jehovah from idols, but also to indicate his character as a personal Being who enters into sympathetic relations with the soul of man.—*Abbott*. The Apostles' Creed, so called, is a legitimate development of this confession.—*Schaff*. Peter's confession is the sum and substance of Christian theology.—*Morison*.

GOD WILL SURELY LEAD HIS SINCERE FOLLOWERS TO THE FULLNESS OF TRUTH. Peter did not yet see the cross. Christ was to him the Conquering One; he had yet to see him as the Suffering One. The idea that the malice of the Jewish rulers to his Master should succeed

Authorized Version.	Revised Version.
17 And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-jo'na : ⁴ for flesh	17 living God. And Je'sus answered and said unto him, Blessed art thou, Si'mon
⁴ Eph. 2. 8.	

filled his soul with horror: "Be it far from thee, Lord!" Neither did Peter yet see the glory. He was looking for an earthly kingdom, with Jesus sitting on the throne of David. But the glory of Christ was to be infinitely greater than this. Peter lived to see its beginnings, but not until the Son of man shall come "in the glory of his Father with his angels" will its fullness be known. But Peter was to "take up his cross," to follow Christ in the path of suffering. Having recognized him as the Chosen of God, having confessed him, he could not but follow. The path of suffering leads straight to the glory. And Peter lived to write, "The sufferings of Christ and the glory that should follow;" "Who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while" (1 Peter 1. 11; 5. 10).—*Stock.*

Illustration 27. Demosthenes was a greater orator than was Jesus; Plato was a greater philosopher. To this day orators study Demosthenes, and philosophers study Plato. But for every one who pores over the productions of either, thousands—old and young, cultured and unprivileged—study, with unrivaled intensity, the utterances of Jesus. Why is this? "Whom say ye that he is?" His words resound through the ages because he is God.—*Simpson.*

Illustration 28. In the town of Barnsley, England, there was a great revival. A talented man, a lecturer on atheism, when approached by a Christian friend, said contemptuously, "Christ is not worth a thought!" But the next evening he went to Henry Thorne, the evangelist, and said, "I have received the Lord Jesus Christ as my Saviour." The following Sunday evening, in the presence of a large audience, he testified tearfully and tenderly, "Last week I did not believe there was a God, but now I know that the Lord Jesus Christ has pardoned all my sins."

Illustration 29. Christ's works prove his divinity. As when the painter Rubens, calling on a fellow-artist in his absence, made a wonderfully graceful outline with a bit of chalk, saying, "Tell him the author of that has called," and the artist, afterward seeing it, said, "Rubens has been here; no one but he could make that;" as a man who looks at his own hand should say, "No one but God could have created this;" so no one but Christ could have done his deeds.

Illustration 30. "Thou art the Christ." You might just as well take away the luminous ether from the atmosphere, and call the residuum air, and expect to retain its original life-sustaining power, as really to remove the doctrine of Christ's divinity from theology without the actual and complete overthrow of Christianity itself as a consistent and energizing system.

Illustration 31. As the shining of the stars is a better proof of their existence than the figures of an astronomer; as the testimony of the almanac that summer comes with June is not so convincing as is the coming of summer itself in the sky, in the air, in the fields, on hill and mountain, so the power of Christ upon the human soul is to the soul evidence of his divinity based upon a living experience, and transcending in conclusiveness any convictions of the intellect alone founded upon a contemplation of mere ideas, however just and sound. If Christ is the wisdom of God and the power of God in the experience of those who trust and love him, there needs no further argument of his divinity.—*Beecher.*

Illustration 32. Two gentlemen were once disputing concerning the divinity of Christ. One of them, who argued against it, said, "If it were true it certainly would have been stated in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, if you were authorized to teach it and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say directly," replied he, "that Jesus Christ is the true God." "You are very happy in the choice of your words; for you have hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is the true God and eternal life.'"

17. Jesus answered—Notice, that with this view of his person Jesus was satisfied. He did not charge Peter with extravagance in going so far beyond the opinion of the populace.—*Bruce.* **Blessed art thou, Simon**—"Simon, you are a happy man!" Jesus, too, must have been happy at this moment. That his disciples recognized his divinity must have given him a deep emotion of joy. **Bar-jona**—Son of Jonah, of whom nothing is known except that he was the father of Peter (Simon) and Andrew. As *bar* means son, and *jona* means a dove, some scholars find a hidden meaning—"Simon, thou child of the Holy Spirit." But before "family names" were invented the parent's name was often used, as here, for purposes of identification. **Flesh and blood hath not revealed it**—"Flesh and blood" is a phrase often used by

Authorised Version.
and blood hath not revealed *it* unto thee, but
⁵ my Father which is in heaven.

18 And I say also unto thee, That ⁶ thou art
Pe'ter, and ⁷ upon this rock I will build my

⁵ 1 Cor. 2. 10; Gal. 1. 16.—⁶ John 1. 42.—⁷ Eph. 2. 20; Rev.
21. 14.

Revised Version.
Bar-Jo'nah: for flesh and blood hath not
revealed it unto thee, but my Father which
18 is in heaven. And I also say unto thee, that
thou art ² Pe'ter, and upon this ³ rock I

² Gr. *Petros*.—³ Gr. *petra*.

Jewish writers when they would contrast humanity with God.—*R. R. D.* Our Lord means that Peter's faith came from a far higher source than human opinion.—*Morison.* **My Father which is in heaven**—All spiritual enlightenment comes from above. That Jesus is the Son of the living God is a doctrine which may easily be held by men as part of a creed; but a belief



RUINS OF CASTLE NEAR BANIAS (BUILT ON "THE ROCK").

which influences heart and life is the result of a divine revelation made in us.—*Schaff.* Peter's confession was not evoked by any particular miracle. It came from an inwrought belief of the heart.

Illustration 33. I kept on crying all the time that God would fill me with his Spirit. Well, one day, in the city of New York—O, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say, God *revealed himself to me*, and I had such an experience of his love that I had to ask him to stay his hand.—*D. L. Moody.*

18. Thou art Peter.—The name had been given before (John 1. 42), but now its purpose is disclosed. The word means "Rock," and is in Hebrew *Kephas* (Gal. 2. 9). **Upon this rock**—The play of the words in Greek (*petros*, stone, and *petra*, rock) is lost in the English Version. The meaning of our Lord's words has been angrily discussed and misapprehended by Romanists and Protestants alike.—*Schaff.* We submit the following summary of opinions: 1. The

Authorized Version.
church; and ⁸ the gates of hell shall not prevail against it.

19 ⁹ And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven;

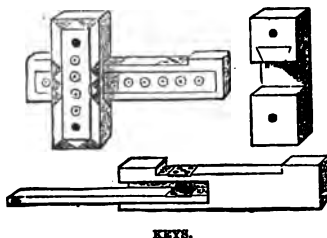
Revised Version.
will build my church; and the gates of

19 Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind

⁸ Jo^h 38. 17; Psalm 9. 13; 107. 18; Isa. 38. 10. — ⁹ Chap. 18. 18; John 20. 23.

term "rock" is referred to Christ himself, the Rock of Ages (*Jerome, Augustine, Plumptre*, and others). 2. It is referred to Peter's confession (most of the fathers). 3. It is applied to Peter himself, (a) in the popish sense, implying that Peter was invested with a permanent primacy; (b) with reference to the special call and work of Peter. 4. Applied to Peter, inclusive of all the other apostles, and, indeed, of all believers (*Origen*). "Peter was the first of those foundation stones (Rev. 21. 14) on which the living temple of God was built; this building itself beginning on the day of Pentecost by the laying of three thousand living stones on this very foundation." *Dr. Thomson* ("Land and Book") hints that our Lord's figure was suggested by the majestic Castle of Baniyas, "built on the rocky crest of a projecting spur of Hermon, which rises a thousand feet above the village." **Build my church**—The word for "church" occurs only twice in the gospels. "My" refers it to a congregation distinct from the Jewish Church; the first intimation of such a separation. It is not the precise equivalent of the "kingdom of heaven," which is the new dispensation of grace from heaven, of which our Lord is ruler and dispenser, but an organized and visible congregation of the faithful, manifesting and extending by its worship and ministry that kingdom.—*Schaff*. A parallel passage (Matt. 18. 18) shows that the other apostles were included in this grant of authority. **The gates of hell**—Not of Gehenna, the place of torment. Hades, as the shadow-world of the dead, the unseen counterpart of the visible grave—all-absorbing, all-destructive, into whose gates or jaws all things human pass, and from which issue all forces that destroy—is here half-idealized, half-personified, as a power, or polity, of death.—*Plumptre*. The gates of an Eastern city, where judgment was held, are the symbol of ruling power. The name of the government of the Sultan is "the Sublime Porte [or Gate]." In Rev. 6. 8, Death rides on a pale horse, and Hades follows him.—*Schaff*.

19. **Give unto thee the keys of the kingdom of heaven**—One of the passages upon which the Church of Rome rests her arrogant and baseless claims. The "power of the keys" seems to



be simply the power to admit or exclude, such as was exercised by the apostles in the early Church; as, for instance, by Peter when he admitted the converted Jews on the day of Pentecost, and the converted Gentile Cornelius, and when he excluded Ananias and Sapphira, and Magus; the same power which ministers of the Gospel exercise to-day, in accordance with discipline.—*Holway*. With this there was another thought, which in the latter verse becomes dominant. The scribes of Israel were thought of as stewards of the treasures of

divine wisdom (Matt. 13. 52). When they were admitted to their office they received, as its symbol, the "key of knowledge" (Luke 11. 52), which was to admit them to the treasure-chambers of the "house of the interpreter," the Beth-Midrash of the rabbis. For this work the Christ had been training his disciples, and Peter's confession had shown that the training had so far done its work. He was qualified to be "a scribe instructed unto the kingdom of heaven, and to bring forth out of his treasure things new and old;" and now the "key" was given to him as the token of his admission to that office. It made him not a priest, but a teacher and interpreter. The words that follow as to "binding" and "loosing" were the formal confirmation in words of that symbolic act.—*Plumptre*. The ancient oriental key was a wooden apparatus,

Authorized Version.	Revised Version.
and whatsoever thou shalt loose on earth shall be loosed in heaven.	on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall
20 ¹⁰ Then charged he his disciples that they should tell no man that he was Je'sus the Christ.	20 be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.
21 From that time forth began Je'sus ¹¹ to show unto his disciples, how that he must go unto Je-ru'sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.	21 From that time began ⁴ Je'sus to show unto his disciples, how that he must go unto Je-ru'sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised
¹⁰ Chap. 17. 9; Mark 8. 30; Luke 9. 21.— ¹¹ Chap. 20. 17; Mark 8. 31; 9. 31; 10. 33; Luke 9. 22; 18. 31; 24. 6, 7.	⁴ Some ancient authorities read <i>Jesus Christ</i> .

which would heavily load a man's arm. See Isa. 22. 22. **Whatsoever . . . bind on earth . . . bound in heaven**—Jewish usage would explain "bind" and "loose" as equivalent to "forbid" and "permit;" the reference, therefore, is to the power of legislation in the Church.—*Schaff*. To "bind" is to impose an obligation as binding; to "loose" is to declare a precept not binding. God will sanction what good men do in his name and for his glory, even when he overrules their imperfections in the interest of righteousness.—*Bishop Merrill*. The official acts of the Church, performed under the guidance of the Spirit, are ratified in heaven.

20. Then charged he—This charge was necessary because of the strong tendency of the Jewish mind toward a secular conception of Messiah's kingdom. Galilean enthusiasts would eagerly have started an insurrection before the week was over. **That he was Jesus the Christ**—The Revised Version very properly omits the word Jesus; they were forbidden not to say that he was Jesus, but that he was the Christ.

This prohibition was made because they were themselves not yet fully instructed, and because the people were not prepared to receive the truth. The Messiahship of Jesus was perfected by his death and resurrection, and on the fact of the resurrection the apostles based their subsequent public proclamation that Jesus was the Christ (Acts 2. 32-36).—*Abbott*.



CARRYING KEYS ON SHOULDER.

II. THE CROSS. Verses 21-23.

21. From that time—After the conversation in Cæsarea Philippi, Jesus changed his style of speaking on the subject of his sufferings, substituting for dark, hidden allusions, plain, literal, matter-of-fact statements.—*Bruce*. **Began Jesus to show unto his disciples**—Bit by bit, no doubt, and as they could bear it.—*Morison*. **That he must go unto Jerusalem**—It was necessary for the outworking of the divine plan; necessary for the interests of his kingdom and the interests of universal man.—*Morison*. **Suffer many things of the elders**—Too many things to enumerate, too painful to speak of in detail. He was very sparing in his allusions, hinting only by a passing word that he should be mocked and scourged and spit upon.—*Bruce*. **Be killed**—A startling announcement to the disciples; and yet Daniel (9. 26) and Isaiah (53. 4-10) had foretold it. The cross is the necessary climax of his sufferings.—*Schaff*. **Be raised again the third day**—"According to the Scriptures" (1 Cor. 15. 4). Mark (8. 32) adds, that "he spake that saying openly"—explicitly, or without disguise.—*J., F., B.*

THEY WHO CONFESS CHRIST MUST FOLLOW HIM IN THE PATH OF SELF-SACRIFICE. We must confess him as a crucified Saviour, dying for us on the cross, and this confession must be made even when it involves earthly loss and even death.

Authorized Version.	Revised Version.
22 Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.	22 up. And Pe'ter took him, and began to rebuke him, saying, ⁵ Be it far from thee,
23 But he turned, and said unto Pe'ter, Get thee behind me, ¹³ Sa'tan: ¹³ thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.	23 Lord: this shall never be unto thee. But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.
¹² See 2 Sam. 19. 22.— ¹³ Rom. 8. 7.	⁵ Or, God have mercy on thee.

22. Peter took him—Took him aside for a private word. **Began to rebuke him**—Affectionately, yet with a certain generous indignation, he chode him.—*J., F., B.* **Be it far from thee, Lord**—Literally, “Mercy on thee!” that is, “God be merciful to thee,” “God forgive thee,” for this speech. It was an exclamation of strong dissent, seemingly of impatient dissent.—*Abbott.*

How QUICKLY AND UNCONSCIOUSLY DO WE SOMETIMES SINK from the sublime height of confession to the ignoble plane of the tempter, by “minding not the things of God!”

23. He turned, and said unto Peter—“When he had turned about and looked on his disciples he rebuked Peter” (Mark 8. 33), perceiving that he had but boldly uttered what the others felt.—*J., F., B.* **Get thee behind me, Satan**—The same words that he had addressed to the tempter (Luke 4. 8); for he felt in it a Satanic lure, a whisper from hell, to move him from his purpose to suffer. So he shook off the serpent, thus coiling around him, and “felt no harm” (Acts 28. 5).—*J., F., B.* Satan, or *Satan*, is a Hebrew word, being first of all a verb, meaning to attack, to lie in wait for, and to hate. As a noun it meant originally a foe, or an accuser; every enemy was a Satan, whether he opposed you in battle, plotted your ruin, accused you of crimes before a judge, or spread false reports about you. In fact, the Hebrews carried their ideas so far that whoever opposed another in anything bad or good was a Satan; thus the angel who withstood Balaam, when making his way to the court of Balak, is said to have gone out against the prophet as a *Satan* to oppose him (Num. 22. 22). These facts will explain the meaning of the rebuke to Peter: “Get thee behind me, thou adversary—or thou opponent.” This is the literal meaning of the passage.—*Tuck.* The student may choose between these two explanations, or, perhaps better, may combine them. **Thou art an offense unto me**—A “stumbling-block.” In calling Peter this Jesus probably again alluded to his name, and compared him to a stone in the path over which the wayfarer stumbles.

OUR LORD IS AS QUICK TO REBUKE AS HE IS TO COMMEND. Hardly had Peter's confession been made before the congratulatory words were spoken, “Happy art thou, Simon.” Hardly is the temptation presented by Peter before “Get thee behind me, Satan,” rings in his ears.

CONNECTED VERSES, 24-28.

Our Committee recommend that the foregoing lesson be studied in connection with verses 24 to 28. Let these verses be carefully read by the scholars, and make such explanation as may be found necessary. To “come after” Jesus (ver. 24) is to become his apostle—follower. Self-abnegation is the very first step toward genuine discipleship. It was not unusual in those cruel times to force a condemned man to carry his own cross to the place of execution; a more horrible load for the back of a man who shrank from death could not be devised. To take up one's cross voluntarily is a startling figure of the complete self-sacrifice which all must make initially to the Christian life. Whoever makes the lower life the supreme motive shall lose the higher life; whoever, making Christ supreme, shall lose even life for his sake, shall find it in the highest, truest sense. What does a man make by a bargain which forfeits his life to gain the wealth of the world? The Greek word *psyche* has a double meaning, “life” and “soul.” But “life” in the highest sense is meant, not “soul” in distinction from the body. Consider the priceless value to every man of his own soul. Our Lord makes this thought even more emphatic by

asking, "What shall a man give in exchange for his soul?" With what purchasing power can he buy it back? The representative Man who utters these words shall come, clothed with the glory of God and attended by his angels, to judge every man as an individual, basing the judgment upon the man's whole character and conduct. This coming of the Son of man has many meanings involved in each other. It refers, doubtless, to (1) the transfiguration, (2) the day of Pentecost, (3) the fall of Jerusalem; and some who heard these words did not "taste of death" until they saw this evidence of the kingdom of God. But a much wider and solemnner meaning than any of these is here to be found.

Illustration 34. "I treasure a small drawing by Millais," writes *Robert Collyer*. "It is a figure of a woman bound fast to a pillar far within tide mark. The sea is curling its waves about her feet. A ship is passing in full sail, not heeding her or her doom. Birds of prey are hovering about her, but she heeds not the birds, nor the ship, nor the sea. She is looking directly into heaven and telling her soul how the sufferings of this present time are not worthy to be compared with the glory that shall be revealed. She is one of those who conscientiously died for the sake of Presbyterian doctrines in Scotland, and under the picture are these lines, copied from a stone set up to her memory in the old kirkyard:

"Murdered for owning Christ supreme Head of his Church, and no more crime.
Within the sea, tied to a stake, She suffered for Christ Jesus' sake."

HINTS TO THE TEACHER.

The Church of Christ consisted once of twelve men, with the Saviour in the midst. Yet even then the Lord knew what his Church was destined to become, and in these verses we find **The Saviour's Conception of his Church.**

I. Its Head. Vers. 13-16. The head of the Church is not a bishop nor a pope, but Jesus Christ; at once Son of man and Son of God. He was its visible head while on the earth, and he is its invisible head now.

II. Its Confession of Faith. Vers. 16, 17. Every party or organization has its platform. That of the Church is that Jesus is the Christ, the Son of the living God. No one can believe this in his heart without being a Christian. This is the rock upon which the Church is built.

III. Its Members. Ver. 18. As the first man who makes this confession, Simon becomes "the rock," the first of the living stones out of which the Church of Christ is built. All who believe in Jesus as the Christ are added to and built upon this rock.

IV. Its Authority. Ver. 19. To Peter, as the first member of the Church, is given authority in spiritual things. But soon afterward the same authority was given to all the apostles as representatives of the Church (Matt. 18. 18). So the authority belonged, not to Peter as a man, nor to the twelve, but to *the Church*. Whatever the true spiritual flock of Christ binds on earth is bound in heaven. Its regulations are indorsed on high.

V. Its Dangers. Vers. 21-23. The true Church of Christ is in danger from three forces—from the world, which is its enemy (ver. 21); from worldly-minded members, represented by Peter in the spirit which he showed (ver. 22); and from Satan, the prince of evil.

VI. Its Demands. Vers. 24-26. As the soldier surrenders his own will, and gives his life to his country, so the follower of Christ must deny himself and submit to Christ as his Master.

VII. Its Reward. Vers. 27, 28. The time will come when Christ's Church, despised among men, shall be exalted to honor, and every member shall receive a hundredfold for all his sufferings in its cause.—*J. L. H.*



LESSON V.—FEBRUARY 3.

THE TRANSFIGURATION.—LUKE 9. 28-36.

GOLDEN TEXT.—This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. 17. 5.

BACKGROUND OF THE LESSON.

TIME AND PLACE.—The date of the transfiguration cannot be certainly fixed—it was probably A. D. 28 or 29. Neither can we say positively where it took place. Mount Tabor is the traditional scene; but the tradition is unlikely for many reasons, and modern scholarship inclines to some one of the peaks of **Mount Hermon** as probably the scene of this wonderful revelation of divine power. This mountain is adjacent to the site of Cæsarea Philippi, where, some time after the miraculous feeding of the multitude, Jesus informed his disciples that he must be killed and raised from the dead. The conversation was a remarkable one. It is alluded to in Matt. 16 and Mark 8. Luke's record of it begins with the eighteenth verse



MOUNT HERMON.

of the ninth chapter. Whether or not Jesus and his disciples traveled immediately after that conversation we have no means of knowing, but it has been generally assumed that they lingered in the vicinity of Cæsarea. At all events, eight days after the conversation Jesus took his three most intimate friends up into a mountain, and the transfiguration took place. Matthew and Mark say "six days," reckoning the interval of time from the day in which the last incident occurred to the day mentioned in this lesson. Luke includes both these days as well as the days intermediate.—*R. R. D.*

SUGGESTED OUTLINES.—Other methods of treatment than the simple outline followed in our Notes may be preferred by some teachers. I. THE EARTHLY VISION—THE HEAVENLY GLORY: 1. The Company on the Mountain: the time; the persons; the place. 2. The Son of Man in his Glory: heavenly glory; heavenly visitors; heavenly impulses; "It is good to be here." 3. The Overshadowing Glory. 4. The Voice from Heaven: a voice from "the excellent glory" (2 Pet. 1. 17); of commendation; of command (Deut. 18. 15; Isa. 55. 3; Acts 4. 12). 5. Fear and Comfort: the prostrate disciples—"sore afraid;" the Saviour's touch—contact with Jesus is life and strength and joy (Dan. 8. 18; 10. 10, 18; Rev. 1. 17; Matt. 9. 21). 6. Jesus Only. Or, II. We may study this scene as AN ASTOUNDING REVELATION: 1. The disciples are startled by what they saw; they had expected to startle their fellow-citizens by robing the Galilean carpenter in royal purple some day, and are themselves awakened by a blaze of divine light pouring from his face and dress. 2. They are startled by what they heard: his death at Jerusalem had seemed to them incredible; now they learn that it is all foreknown in heaven. 3. Again, they are startled by what they saw—the great Lawgiver and the great Prophet of the old dispensation thus associated with their Master; surely no one need now say, "He kept not the law." 4. They are startled by what they heard—the Father's voice.

WHAT THIS LESSON TEACHES.—1. The dignity as well as the pleasure of prayer. 2. It is always safe to follow Christ. 3. All light and glory dwell in the Son of God. 4. Jesus manifests himself to his disciples as he does not to the world. 5. God's love, wisdom, mercy, and authority all center in the beloved Son. 6. The righteous "dead" are now in heaven.

PARALLEL PASSAGES.—This lesson should be carefully compared with Matt. 17. 1-13; Mark 9. 2-13. The Lesson Committee recommends that the miracle which was performed at the foot of the mountain, when our Lord and the three disciples descended, be narrated in connection with this lesson (Luke 9. 37-45).

SPECIAL DOCTRINAL SUGGESTION.—The immortality of the soul.

LESSON HYMN.—

The chosen three, on mountain height, While Jesus bowed in prayer,
Beheld his vesture glow with light, His face shine wondrous fair.
And lo! with the transfigured Lord, Leader and seer they saw;
With Carmel's hoary prophet stood The giver of the law.
Lord, lead us to the mountain height; To prayer's transfiguring glow;
And clothe us with the Spirit's might For grander work below.—*David H. Elm.*

HOME READINGS.—*Monday* (January 28), The transfiguration, Luke 9. 28-36. *Tuesday*, The voice from heaven, Matt. 3. 13-17. *Wednesday*, Witness of the Father, John 5. 31-39. *Thursday*, The glorified name, John 12. 23-33. *Friday*, Glory of the Lord, 2 Cor. 3. 7-18. *Saturday*, The glorified Saviour, Rev. 1. 9-18. *Sunday*, Peter's testimony, 2 Peter 1. 16-21.

GOOD BOOKS TO REFER TO.—Concerning the scene of the transfiguration, consult *Thomson*, "The Land and the Book," i, 348, 349; ii, 138, 139; *Stanley*, "Sinai and Palestine," 343, 392. On the transfiguration, see *Andrews*, "Life of Our Lord," ii, 316-324; *Edersheim*, "Life and Times of Jesus the Messiah," ii, 91-101; *Farrar*, "Life of Christ," ii, 24-31; *Tuck*, "Handbook of Bible Difficulties," 527, 528. Christ's special friends, *Andrews*, 282; *Farrar*, i, 255. Reappearance of Moses and Elias, *Farrar*, ii, 27; *Tuck*, 488, 489; also see note on page 240, *Stapfer's* "Palestine in the Time of Christ."

Authorized Version.

28 ¹And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

¹ Matt. 17. 1; Mark 9. 2.—a Or, things.

Revised Version.

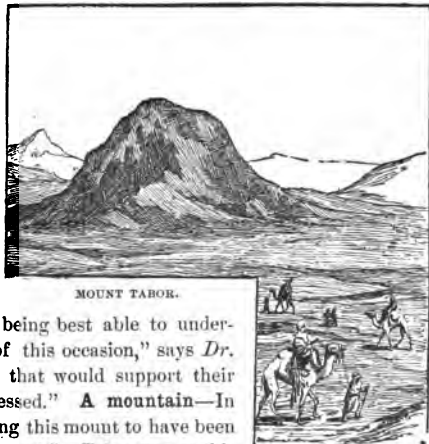
28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into

I. THREE DISCIPLES. Verses 28, 29.

28. Eight days.—The Jewish manner of reckoning time treated fractions of days as whole days. Here the fractional parts at the beginning and end of the period seem to be included. See note on TIME AND PLACE.

These sayings.—The conversation recorded in the immediate context, Luke 9. 18-27, in which Jesus foretold his death. Luke binds the transfiguration more closely to what preceded than do the other evangelists. **Peter and John and James.**—The three apostles

whom Jesus selected to witness the crowning and pivotal events of his life, probably as being best able to understand his deepest experiences. "The object of this occasion," says *Dr. Farrar*, "was to fill their souls with a vision that would support their faith amid the horrors they afterward witnessed." A mountain.—In TIME AND PLACE are given reasons for believing this mount to have been Hermon, the meaning of which name is "the mount." Tabor was at this time probably a "mountain citted to the top," an inhabited and fortified place, and utterly unsuited to such a retirement as this. Besides, Tabor is in Galilee, and this mountain evidently was



MOUNT TABOR.

Authorized Version.

29 And as he prayed ² the fashion of his countenance was altered, and his raiment *was* white and glistening.

30 And behold, there talked with him two men, ³ which were Mo'ses and E-li'as:

31 Who appeared in ⁴ glory, and spake of his decease which he should accomplish at Je-ru'sa'lem.

Revised Version.

29 the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment *became* white

30 and dazzling. And behold, there talked with him two men, which were Mo'ses

31 and E-li'jah; who appeared in glory, and spake of his ¹ decease which he was about

² 2 Peter 1. 16, 18; Rev. 1. 13, 16. — ³ R-m. 3. 21; 2 Cor. 3. 7.
— ⁴ 2 Cor. 3. 18; Phil. 3. 21; Col. 3. 4.

¹ Or, *departure*.

not. From verses 32, 33, and 2 Peter 1. 18, 19, it seems plain that Jesus ascended the mountain in the evening, and that the transfiguration took place at night. It is a notable fact that these three apostles who had been partners in secular business now became the three chosen "eyewitnesses of His majesty," and afterward were recognized by the great apostle to the Gentiles as the three "pillars of the Church" (Gal. 2. 9).—*R. R. D.*

29. As he prayed—Luke always lays stress on our Lord's prayers. See chaps. 3. 21; 5. 16; 6. 12; 9. 18. He intimates that the answer to this prayer came in an unanticipated way; that he was, perhaps, at first unconscious of the brightening of his face and raiment.—*Buell.* **The fashion of his countenance was altered**—"Fashion" here means external appearance. Even with ordinary men tumultuous passions, like guilt, shame, hope, and love, modify the countenance and alter the gait. Jesus was now experiencing the closest intimacy with the Godhead of which the human soul is capable, and his body was glorified by the excess of spiritual power. On an immeasurably lower plane analogies may be found in the splendor of the face of Stephen when before his eyes the heavens opened (Acts 6. 15), and in the glory which lingered about the countenance of Moses when he descended from the mount (Exod. 34. 29).—*R. R. D.* **Raiment... glistening**—His very garments were ablaze with heavenly light. The original suggests the brilliancy of the lightning flash. Mark thinks of the ordinary processes of bleaching and cleansing as inadequate to produce such a result. The supernatural brightness suggested the possession of a higher dignity than would the purple of royalty they had hoped to see him wear, even the dignity of an inhabitant of the heavenly world. Did they think of this when, a few months later, the soldiers were casting lots for those garments?—*Buell.*

II. TWO SAINTS. Verses 30-33.

30. Behold—Something unexpected ensues. **Talked with him**—After his prayer was ended. **Two men**—A skillful literary touch. The momentary veiling of the identity of the two adds much to the vividness of the scene. Moses stood for God's law; Elias for his prophetic revelations. The instant identification of these men by Peter, James, and John gives good ground for our confident hope of our recognition of friends in heaven. It is a notable fact that these were the two holy Hebrews whose demise was different from the "common death of all men."—*R. R. D.* Their presence now was an attestation that their work was over and that Christ was come.—*Ellicott.* **Moses and Elias**—The illustrious representatives of law and prophecy. These great prophets, thus recognized intuitively, would represent to these Jewish disciples, at this crisis of Jewish history, Jehovah's care for his chosen people. Henceforth they were to think of lawgiver and prophet as having prepared the way for Jesus.—*Buell.*

31. Appeared in glory—Not merely with a halo about their heads, as painters have fancied, but the brilliance of the heavenly world still lingered all about their garments.—*R. R. D.* **Decease**—In Greek, his "exodus." Was the word used in allusion to the first great deliverance of God's people, in which the lawgiver had had a share? If the ancient leaders of Israel accepted the death of the Messiah, who were these three disciples that they should refuse to be reconciled to it?—*Buell.* **Accomplish**—As the great task appointed by the Father. **At Jerusalem**—See Luke 13. 33, 34.

Authorized Version.

32 But Pe'ter and they that were with him¹ were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Pe'ter said unto Je'sus, Master,² it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as: not knowing what he said.

34 While he thus spake, ³there came a

Revised Version.

32 to accomplish at Je-ru'sa-lem. Now Pe'ter and they that were with him were heavy with sleep: but ²when they were fully awake, they saw his glory, and the two

33 men that stood with him. And it came to pass, as they were parting from him, Pe'ter said unto Je'sus, Master, it is good for us to be here: and let us make three ³tabernacles; one for thee, and one for Mo'ses, and one for E-li'jah: not knowing what he

34 said. And while he said these things,

¹ Dan. 8. 13; 10. 9. —² Psalm 4. 6, 7; 27. 4; 63. 2, 5; John 14. 8; 2 Cor. 4. 6. —³ Exod. 40. 34, 38; Psalm 18. 9, 11; Isa. 19. 1.

³ Or, having remained awake. —³ Or, booths.

32. Peter and they that were with him—"Peter" et cetera. Such a phrase is one of many evidences of Peter's strong individuality of character. Wherever he goes he almost monopolizes attention.—*R. R. D.* **Heavy with sleep**—Intense feeling sometimes acts like an intoxicant, a soporific. But it is plain from the Greek that neither Peter nor his companions were really asleep. Keeping awake through the night they saw his glory, is the sense of the text. They were burdened with drowsiness; but this vision was no dream.—*R. R. D.*

Illustration 35. The astronomer, as he surveys the vast expanse of heaven through his telescope, has his admiration drawn out as it never could have been if he had surveyed it only with the naked eye; and he who examines a flower through a microscope rises from his steady gaze, and strong light, and high magnifying power, which has let him into nature's secrets, with an enthusiasm which otherwise he could never have felt; but neither telescope nor microscope ever admitted any philosophers into such secrets in the natural world as those to which Jesus will admit his glorified people in the spiritual world.—*Pouer.*

Illustration 36. Some years ago, during a total eclipse of the sun, a poor child in Switzerland was watching some sheep upon the hills. Having no knowledge of what was about to happen, she saw it growing dark by degrees. There was no cloud, no vapor to account for the change. When the sun was at the height of its obscuration the child cried out in terror, and began to weep and call for help! Her tears were still flowing when some one reached her, and when the sun appeared again she clapped her hands and exclaimed, "O beautiful sun!" How much more beautiful is the Sun of righteousness to the benighted sinner!

33. They departed—Revised Version, "were parting." Their movement suggested to Peter an expedient for detaining the heavenly visitants longer. **Peter said**—Peter was always "saying" something. He was the natural spokesman for his less emphatic companions.—*R. R. D.* **Tabernacles**—Temporary shelters made of mountain brush, in which the three might be protected from the keen air, and sleep until sunrise. It was the impulsive devotion which so often speaks before it thinks. This is the same Peter who is ready with a proposal to the ghost treading the ridges of Gennesaret (Matt. 14. 28).—*Buell.* It is noticeable that he thinks only of the holy trio who blaze before him. Such mean and unworthy mortals as himself and John and James might well spend their lives shelterless if only the three immortals would remain.—*R. R. D.* **Not knowing what he said**—He was talking without knowledge, being wild with delight.

Illustration 37. Several persons were asked what three things they most wished. A student said, "Give me books, health, and quiet, and I care for nothing more." A miser cried, "Money, money, money!" A pauper faintly said, "Bread, bread, bread!" A drunkard called loudly for strong drink. The multitude lifted up a confused cry, "Wealth, fame, and pleasure." A poor man who had long borne the character of an experienced Christian replied that all his wishes might be met in Christ. He spoke seriously, and when asked to explain said, "I greatly desire three things: first, that I be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."

III. ONE SAVIOUR. Verses 34-36.

34. While he thus spake—While he was proposing the detention of Moses and Elijah his utterance was interrupted by an unexpected event. **A cloud**—Not ordinary mountain mist,

Authorized Version.

cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, ⁸This is my beloved Son: ⁹hear him.

36 And when the voice was past, Je'sus was found alone. ¹⁰And they kept it close, and told no man in those days any of those things which they had seen.

Revised Version.

there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is ⁴my Son, my chosen: hear ye him. And when the voice ⁵came, Je'sus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

⁸ Matt. 3. 17.—⁹ Acts 2. 22.—¹⁰ Matt. 17. 9.

⁴ Many ancient authorities read *my beloved Son*. See Matt. 17. 5; Mark 9. 7.—⁵ Or, *was past*.

but the Old Testament supernatural symbol of the divine Presence. **Overshadowed**—Luke represents by the tense he uses the gradual disappearance of Jesus and the other two. **Them**—The persons last spoken of, Jesus, Moses, and Elijah. **They feared**—The disciples feared. They saw Jesus and the other two slowly enwrapped in this strangely bright medium. They felt a natural awe and dread of what might follow.—*Buell*.

35. A voice—On two other occasions this voice spoke from heaven (Luke 3. 22; John 12. 28). The other gospels tell us that at this voice the three apostles fell on their faces and remained in terror till Jesus touched them.—*R. R. D.* **Came . . . out of the cloud**—To the three disciples, who had seen the other three enter it. **This is my beloved Son**—Better, "my chosen." The sacrifice of Jesus was the fulfilling of the Father's good pleasure. **Hear him**—Turn from the doctrines and traditions of the past to the teaching of the Incarnate Word. They were to accept his ideal of the Messiahship as the Divine One. See Luke 18. 31-33. Peter had refused to hear him a week before (Mark 8. 32).

Illustration 38. Some preparation is needed for hearing Christ. Why, it requires a little preparation to go into a picture gallery; how much more to go into a church! When the uninstructed visitor goes into a picture gallery he is seized by subjects, not by art; a pleasing face, a sweet child, a loving home, some little pathetic incident, touches him. An idealized tree, a landscape made into poetry, he would not see; he does not look for art, he looks for subjects. You require some little preparation for going into a music hall; how much more for going into God's sanctuary? What pieces are applauded? Pieces that are subjects again, that mingle easily with the unthinking—the sparkling, rattling, or pathetic. Pieces that require to be read with the inner eye are lost upon the uninitiated. And it is no wonder, therefore, that some preparation should be needed for listening to Jesus Christ.—*Joseph Parker*.

36. Was found alone—Looking up, after Jesus had touched them (Matt. 17. 7), they saw that both the cloud and the two prophets had suddenly vanished. It was therefore plain that the voice referred to Jesus. **Kept it close**—Revised Version, "held their peace." The word used indicates silence prompted by awe. **Told no man**—Not even their nine fellow-disciples. This was in accordance with Jesus's command, Mark 9. 9.

LESSONS ON THE HIGH MOUNTAIN. The scene on the mountain shows: that He who humbled himself to become man was by nature God; that there is thorough unity in the two Testaments and the two dispensations which they record; that the greatest of the prophets pass away while "Jesus only" remains; that there is a spiritual world in which the spirits of the just maintain their individuality; that the saints in heaven retain their interest in the Redeemer's kingdom on earth; that the atonement of Christ is the central principle of Christianity; that we are not to expect in this life a continuous state of spiritual exaltation; and that all the truths of the Gospel may be understood after Christ's departure better than while he is on the earth.

HINTS TO THE TEACHER.

Every soul has a longing to know what lies within the veil, the heavenly world. Here we see "the gates ajar," and the three disciples, keyed up to a high spiritual condition, have a glimpse of that which we shall yet enjoy. The transfiguration is **A Picture of Heaven**.

I. It is a state of glory. The Saviour was infinitely glorious on the mountain, as he shall be in heaven, with all the saints about him. And "we shall be like him, for we shall see him as he is." 1 John 3. 2.

II. It is a state of conscious existence. After a man dies his body dissolves and is lost.



Is there a part of him that endures and lives in personal consciousness? Is heaven a *nirvana*, a state in which personality is lost in the divine nature? Here we see Moses and Elijah, each sustaining a separate personality, all alive, though one of them had passed out of life nearly fifteen hundred years before.

III. It is a state of recognition. "Shall we know each other there?" is a question often asked, and one that the Scriptures do not definitely answer. Here we have a hint, if no more than a hint, toward the solution of the problem. The disciples recognized the two glorified saints, and all three in the

heavenly state—Jesus, Moses, and Elijah—were talking together.

IV. It is a state of fellowship. The glorified saints are not only engaged in worship, casting their crowns before the feet of the Lamb; they have fellowship with their Lord; they talk with him; they hear his Father's voice. Heaven is a place for the communion of saints.

V. It is a state of knowledge. These two spoke with Christ of his decease (verse 31). They knew what the disciples did not know, that Jesus was to die, and that his death was an essential part of his redemptive work. The dwellers in glory care little about thrones and national policies; they care much about the work of redemption. Heaven clarifies the sight, so that facts appear in their true relation. We also shall know as we are known.—*J. L. H.*

LESSON VI.—FEBRUARY 10.

CHRIST AND THE CHILDREN.—MATT. 18. 1-14.

GOLDEN TEXT.—It is not the will of your Father which is in heaven, that one of these little ones should perish.—Matt. 18. 14.

BACKGROUND OF THE LESSON.

TIME.—Summer, A. D. 29. This conversation, with a child for a text, followed immediately the miracle of the shekel in the fish's mouth.

PLACE.—Capernaum; in a house, probably Peter's.

WHAT THIS LESSON TEACHES.—The minds of the disciples were full of schemes and fancies concerning the wealth and dignity of the kingdom they believed their Lord was soon to establish, and of which they were to be the nabobs and noblemen. Jesus meets their questions by using a little child as an object lesson to teach them two things: I. About themselves. They expected places of honor because they were worthy. As for the little child, it has done nothing, deserves nothing, and except for the love of its parents and friends is nobody; and our Lord's first lesson is that, leaving out of question all places of honor, even to enter the kingdom of heaven it is necessary to become, like the child, *nobody*. II. About others. While they are to regard themselves as little ones they are to treat others as great ones; to regard self low and others high is the divine rule. (1) The little ones will be received in Christ's name. Those who would gladly entertain the Master must entertain the humblest of these.

Compare Matt. 26. 18. (2) They are never to be offended or caused to stumble. The timid neighbor, the inexperienced companion, the baby brother or sister, must not be harmed by a careless word or deed. (3) They are not to be despised. Not only must we behave right toward them, we must think kindly and solicitously of them, for they have angel keepers. (4) They are to be sought out. Our Lord's disciples have not done their duty when they have been careful for those round about them; there are lost "little ones" whom we are to find and bring to our heavenly Father. So, in brief, this lesson teaches that we ourselves are to become little ones, and that we are to treat other "little ones" as Christ has treated us.—*S. G. Stock.*

SPECIAL DOCTRINAL SUGGESTION.—Eternal punishment.

PARALLEL PASSAGES.—Compare vers. 1-5 of this lesson with Mark 9. 33-37, and Luke 9. 46-48. There is an apparent inconsistency between the narrative of Matthew on one side and that of Mark and Luke on the other with regard to the opening circumstances. But the accounts are simply supplementary, and the difference becomes only an evidence of independent truthfulness. On the way to Capernaum the story of the Transfiguration, regarded by our Lord as the prelude of the Passion, seems to have filled the disciples' mind with anticipations of immediate glory and with eager disputes as to their places in it. In the house Jesus asks them about their discussion, and on their shamefaced silence proclaims the one condition of supreme greatness. Then going beyond themselves to the kingdom (which they still regard as essentially earthly and secular) they ask what shall be the rule of precedence there; quite a distinct question from that which they had agitated on the way. With the child in his arms for an object lesson, Jesus spoke the words recorded in vers. 3-5, and was then interrupted by John's remark (Mark 9. 38-41; Luke 9. 49, 50), starting from the words "in my name" in ver. 5. The discourse is resumed in ver. 6 with a warning against causing the "little ones" to stumble—more appropriate still after the apostles' behavior to the unknown exorcist.—*Moulton.*

LESSON HYMN.—

I love to hear the story Which angel voices tell,
How once the King of glory Came down on earth to dwell.
I am both weak and sinful, But this I surely know,
The Lord came down to save me, Because he loved me so.
I'm glad my blessed Saviour Was once a child like me,
To show how pure and holy His little ones may be;
And if I try to follow His footsteps here below
He never will forget me, Because he loves me so.—*Mrs. Emily H. Miller.*

HOME READINGS.—*Monday* (February 4), Christ and the children, Matt. 18. 1-14. *Tuesday*, In His arms, Mark 9. 33-37. *Wednesday*, Blessing the children, Mark 10. 13-16. *Thursday*, Taught of the Lord, Isa. 54. 11-17. *Friday*, How to be great, Matt. 20. 20-28. *Saturday*, The humble spirit, 1 Peter 5. 1-7. *Sunday*, Christ's humility, Phil. 2. 1-11.

GOOD BOOKS TO REFER TO.—The various biographies of Christ. *Bruce's* "Training of the Twelve." *Temple's* "Rugby Sermons." *Mozley's* "Occasional Sermons." *Ruskin's* "Modern Painters," vol. v ("Peace"). *Pinnock's* "Christ our King." Sermons by *C. S. Robinson*, *W. Jay*, *J. Summerfield*, *J. Wesley*, *P. A. G. Tholuck*, *J. Owen*, *F. D. Maurice*.

Authorized Version.

1 At ¹ the same time came the disciples unto

Revised Version.

1 In that hour came the disciples unto

¹ Mark 9. 33; Luke 9. 46; 22. 24.

I. THE CHILDREN'S FRIEND. Verses 1-6.

1. **At the same time**—Not long after the transfiguration, when Jesus and his disciples were again in Galilee, at Capernaum. **Came the disciples**—From Mark 9. 33, it would appear that a dispute had previously arisen among the disciples, and that Jesus drew them by inqui-

Authorized Version.	Revised Version.
<p>Je'sus, saying, Who is the greatest in the kingdom of heaven?</p> <p>2 And Je'sus called a little child unto him, and set him in the midst of them,</p> <p>3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.</p> <p>4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.</p> <p>5 And whoso shall receive one such little child in my name receiveth me.</p>	<p>Je'sus, saying, Who then is 'greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the 'greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me:</p>

* Psalm 131. 2; chap. 19. 14; Mark 10. 14; Luke 18. 16; 1 Cor. 14. 20; 1 Peter 2. 2.—* Chap. 20. 27; 23. 11.—* Chap. 10. 42; Luke 9. 48.

† Gr. greater.

ries concerning it to ask this question. **Who is the greatest**—Not "What character is the best?" but "Which class shall be the highest?" We see how hard it was for the disciples to accept the spiritual views of their Master's mission, which he was ever urging upon them. **The kingdom of heaven**—Their conception was of an earthly throne, on which Jesus should sit as supreme ruler over all the lands, and around which they should stand in the offices of state. A kingdom implies precedence and rank, only in this case determined by principles the very reverse of those which prevail in earthly business and politics.

2. And Jesus called—Following his custom of teaching by illustration, and preaching to the eyes as well as to the ears. **A little child**—It would be interesting to know who this child was that enjoyed the honor of being thus held up as an example before the disciples. Different traditions, but without authority, relate that it was Ignatius, or Irenæus, both afterward distinguished bishops. It may have been Peter's child, as this took place probably in Peter's house. As Jesus called him he was old enough to walk. **Set him in the midst**—By taking him into his own arms (Mark 9. 36). The voice of Jesus calls every child.

3. Verily—The word is given to indicate that what follows is worthy of special hearing and heeding. **Except ye be converted**—Better, "except ye turn." The word *converted* in the New Testament almost invariably refers to man's act of turning from sin; though in our common speech we are apt to use it with reference to the work of transformation wrought by the divine Spirit. The Saviour meant that his followers must turn from the worldly ambition which possessed their hearts.—*R. R. D.* Even to enter the kingdom may mean sacrifices at present unimagined. For the mere entrance demands a right-about-face ("conversion") on the path of life, a deliberate unlearning of everything that has obscured the perfect simplicity, innocence, humility, and docility of little children.—*Moulton.* Before asking for the highest place we need to inquire whether we are fit for any place at all in the kingdom of Christ.

4. Humble himself as this little child—A little child has a dependence upon his parents which is touching. He feels safe in the darkness if he can hold his father's hand. He has no happiness apart from his mother's presence. He has no anxiety about food or clothing or shelter; he leaves all care with those who care for him. He has no thought of honors or crowns, for all his thoughts are bound up in the home. So let the disciple leave all with God and lean hard on his Master. That is the humility that Christ honors.

Illustration 39. He that is himself humble sees most of heaven and shall have most of it. And this is what we might expect; for from the low pit or cave one can see more heavenly stars than from the top of the mountain. The lower the ebb the higher the tide, and the lower the foundation of truth is laid the higher shall the wreath of glory be overlaid.—*Trapp.*

5. Whoso shall receive—Welcome to his home, take to his heart in fellowship, and aid by his service as a brother in Christ. **One such little child**—To be taken literally, of little children, in whom every disciple of Christ should feel an interest; and also as referring to the lowly, poor, and weak among the followers of the Saviour. **In my name**—"Name" in

Authorized Version.

6 ⁵ But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

Revised Version.

6 but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that ^a a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

⁵ Mark 9. 42; Luke 17. 1, 2.

^a Gr. a millstone turned by an ass.

biblical language means "attributes as revealed." The phrase is almost equivalent to "because he is Christ's." See Mark 9. 41, Revised Version, margin. He who can recognize and welcome the subjects of the kingdom must have qualities like theirs; he who knows Christ's own must be Christlike.—*Moulton*.

Illustration 40. "I like your Jesus because he loves little girls. I never heard that Mohammed loved little girls." Thus said a Moslem child, with unerring instinct seizing upon one great difference between the two religions.

Illustration 41. In every single drop of water in the ocean, it is said, there sleeps enough electricity to generate two thunder storms. Within the soul of every child in our schools, in our streets, hides a moral force on which two opposite eternities hang.

Illustration 42. I took some children out in a cab in London, where for every additional person over the number of two an extra sixpence has to be paid. Children under a certain age are exempt. But one of my charge was so tall and looked so old that the cabman would scarcely believe my assertion that she had a right to go with me free. The girl was eager to accept the limitations of the "little ones" for the sake of the pleasure of the free ride. So the kingdom of heaven is free, but free to those only who are content to receive it as "little ones," for Christ's merits and not their own. So David ranked himself a little child. See Psalm 131. 1, 2.—*Sarah G. Stock*.

6. Whoso shall offend—Better, "whoso shall cause one of these little ones which believe on me to stumble." This does not mean "wounding the feelings," our definition of "offending;" but misleading, causing to do wrong in thought or action. We are not responsible if others misunderstand us, but we are if others are wantonly misled by us, as when a father's example teaches his son to drink or to swear, or when a young man leads a younger one into evil courses. **Believe in me**—Better, "believe on me;" far more than "believe me," which implies only accepting his words. See John 6. 29, 30. A Christian is one who shows most that absolute trust in the living Lord; not some one who endeavors to obey the commands and follow the example of the Teacher.—*Westcott*. **Better for him**—Literally, "it is profitable for him." **Millstone were hanged**—Literally, "a millstone turned by an ass," meaning a heavy millstone, as distinct from those turned by women. That is, it is better for a man to lose his life than for him to cause another to lose his soul; for one loss is for the present, while the other is eternal.

Illustration 43. As surely as a crushed finger is thoroughly understood by the thrill and ache of the brain, so the "little one"—wounded, injured, offended, despised on earth—is not at all a thing isolated from the rest of God's universe, but bound up with the whole relationship and web of infinite life; so intimately connected that its grief and its sorrow and its wound are felt straightway up in the golden and musical heavens where God sits enthroned.—*Carpenter*.

Illustration 44. Once before the full Senate of Rome a noble Roman senator got up and, addressing the four or five hundred senators present, said: "You know very well that there is not one of you who has not got rid of, who has not exposed, at some time or other, one or more children whom you did not wish to rear." That simple fact shows how cheaply the lives of infants were valued even in a country so great, so polished, and so civilized as that. It is the same now in heathen lands.

Illustration 45. I was very much struck once to read what was said by the Comte de Beaufort, who traveled in China with one of the Orleans princes. In the course of a single walk round the walls of Canton they had seen the bodies of no fewer than seven deserted infants, and the French missionary (Roman Catholic) women constantly came out in the morning with a basket in order to rescue the children they might find living to train them up in the Catholic faith. Thus you see that it is not in heathenism that the respect for children can be learned, but you know that that was the very lesson which our Lord constantly inculcated.

Authorized Version.

7 Woe unto the world because of offenses! for ⁶ it must needs be that offenses come; but ⁷ woe to that man by whom the offense cometh!

8 ⁸ Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into ⁹ everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven ¹⁰ their angels do always ¹¹ behold the face of my Father which is in heaven.

Revised Version.

7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man

8 through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to

9 be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the ² hell

10 of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.⁴

⁶ Luke 17. 1; 1 Cor. 11. 19.—⁷ Chap. 26. 24.—⁸ Chap. 5. 29, 30; Mark 9. 43, 45.—⁹ Isa. 33. 14; Mark 9. 43; 2 Thess. 1. 8, 9; Rev. 14. 10.—¹⁰ Psalm 34. 7; Zech. 12. 7; Heb. 1. 14.—¹¹ Esai. 1. 14; Luke 1. 19.

² Gr. *Gehenna of fire*.—⁴ Many authorities, some ancient, insert ver. 11, *For the Son of man came to save that which was lost*. See Luke 19. 10.

II. THE SINNER'S SAVIOUR. Verses 7-14.

7. **Woe . . . because of offenses**—"Because of occasions of stumbling." A vast amount of the world's sin and misery comes from evil example and influence. **It must needs be**—The "needs be" is not in God's will, but in the fact of sinful human nature. As long as there is sin there must be misleading forces among men. **Woe to that man**—There sat one man among the twelve who might well have taken this warning to heart; but it is equally applicable to all wrongdoers.

8, 9. **Hand or . . . foot**—See Matt. 5. 29-30, where the same thought is presented. The hand and foot are necessary organs, having their innocent uses; but even those innocent uses must be renounced if they will lead into sin. Whatever tempts the individual or the community into sinful courses, even though it be not only in itself innocent, but in its right employment important, is to be put away until it ceases to be a source of temptation.—*Abbott*. **Cut them off**—As when one leaves a profitable business, because of its temptations to wrongdoing, and submits to poverty. **Into life halt**—It is not possible to be halt or maimed in the life eternal; but it is possible to renounce a complete, successful life here for the sake of one hereafter. **Everlasting fire**—A symbol of those fearful realities of suffering which our nature cannot comprehend. *Gehenna*, in Revised Version margin, is the Hebrew word for "valley of Hinnom," from a ravine close to Jerusalem, whose ever-burning flames consumed the city's refuse. It had been the scene of the Moloch sacrifices. The teaching of these verses, so crowded with figures of speech, seems to be this; in a fallen world—despite *Goethe* and his school—men cannot cultivate every part of their nature. For instance, some might widen their culture by reading literature which does other men no harm, but these *must neglect it* if they would save their souls. Christ teaches that everything must give way to the cultivation of the moral and spiritual part of man. It is good for a man to develop his soul even though mind or body be thereby deprived of its perfection, when the alternative is to be only "a splendid animal," fitted for separation from God. A stunted and debased spirit has no "correspondence" with the divine. It is therefore incapable of "life."—*Moulton*.

10. **Despise not one of these little ones**—No soul worthy of salvation is unworthy of regard. **In heaven their angels**—Perhaps pointing to the fact that there are guardian angels who watch over men, as intimated in Psalm 34. 7; 91. 11; Heb. 1. 14. Compare also Luke 1. 19; 2 Kings 25. 29; 1 Kings 10. 8. At all events the Jews cherished this notion, and Jesus so far indorses it as to show that even infants are tenderly cared for by the heavenly Father.

Authorised Version.	Revised Version.
11 ¹² For the Son of man is come to save that which was lost.	
12 ¹³ How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?	12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek
13 And if so be that he find it, verily I say unto you, he ¹⁴ rejoiceth more of that <i>sheep</i> , than of the ninety and nine which went not astray.	13 that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.
14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.	14 Even so it is not ⁵ the will of ⁶ your Father which is in heaven, that one of these little ones should perish.
<small>¹² Luke 9. 34; 19. 10; John 8. 17; 12. 47.—¹³ Luke 15. 4.—¹⁴ Isa. 53. 11; Eccl. 5; Jer. 32. 37, 41; Micah 7. 18.</small>	<small>⁵ Gr. a thing willed before your father.—⁶ Some ancient authorities read my.</small>

11. **The Son of man**—This verse is omitted from the Revised Version. If genuine here, it means that as Christ came to save the perishing souls of men, his disciples should not despise them, but seek them out and strive to win them.



A LITTLE ONE OF FREEA.

she was present, and he became the instrument of her conversion to God, and she became a most active and influential Christian. Read the story of Jesse's oversight of David when Samuel was looking for the chosen one of God.

12. **A hundred sheep**—These represent the souls saved and in the Church of Christ. **One of them be gone**—The sinner who is perishing, or the weak disciple who has strayed into sin. **Goeth into the mountains**—So Christ the good Shepherd came from his heavenly fold to find the sinners of this earth.

13. **Rejoiceth more**—Not that in his heart he cares more, but that he gives greater rejoicing; just as do God's people when a sinner is converted. The lesson of the parable is that we should care for, seek after, and reclaim wanderers, and not lead astray even the weakest.

14. **Not the will**—If any soul is lost it will not be because God willed it, but notwithstanding God's will, and by its own choice. Children are born with propensities to sin, but they are born redeemed in Christ, and only willful wanderers can separate themselves from his fold.

Illustration 46. Verses 12-14 seem to prove that under the term "little ones" are comprised not only the "little" in point of years, but also the weak, the helpless, the obscure and insignificant—those who are of no account in this world. A Scotch minister, asking whether all the household in the place where he was staying had been assembled for family prayer, found that one little scullery maid had been left out—she was too small and dirty. He would not begin until

HINTS TO THE TEACHER.

Here we learn what are **The Demands of the Kingdom of Heaven** upon its subjects.

I. **It demands transformation.** Vers. 1-3. "Except ye be converted" (Revised Version, "turn"). Christ's kingdom demands such a complete renewing of the character and the nature as will constitute a new birth (John 3. 3). Everything in the Christian is made new—heart, life, affections, and purposes.

II. **It demands humility.** Vers. 3, 4. Not self-abasement, or servility, but the teach

able spirit of the child who is conscious of his own ignorance and helplessness, and trusts implicitly to his parent. So are we to cast ourselves absolutely upon our Saviour and our Guide.

III. **It demands brotherly love.** Vers. 5, 6, 10. We are to feel an interest in everyone, however lowly, who believes in Christ. We are to receive such as brethren, and are to avoid all conduct that would cause them to stumble. Notice the Revised Version of these verses.

IV. **It demands watchfulness.** Vers. 6, 7. We are to watch over ourselves in order to make our influence over others good and not evil. The false teacher incurs a fearful responsibility.

V. **It demands self-denial.** Vers. 8, 9. Whatever would hinder the salvation of our souls must be surrendered, however precious it may be. It is better to lose than to sacrifice principle; better to be poor and go to heaven than to be rich and go to hell.

VI. **It demands love of souls.** Vers. 11-14. There are lost sheep on the mountains; let us be like our Master and seek them. Such love as Christ felt for us would constrain us to surrender our own ease that we might save the souls of men.—*J. L. H.*

DRAW the cross with brown chalk and the letters on it with white. The three lines of words draw in, separate colors. Apply by calling attention to the teachings of the lesson concerning humility and its reward. The following selections from the Scriptures may be read by scholars or classes: Matt. 19. 29; Rom. 8. 17; 2 Cor. 4. 16-18; 2 Tim. 4. 6-8; Psalm 25. 9; Isa. 58. 11; John 12. 26.



LESSON VII.—FEBRUARY 17.

THE GOOD SAMARITAN.—LUKE 10. 25-37.

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself.—*Lev. 19. 18.*

BACKGROUND OF THE LESSON.

TIME AND PLACE.—This chapter and the eight immediately following it contain a record of teachings and events the chronology of which cannot be satisfactorily fixed. It was in the third year of our Lord's public life—**A. D. 29 or 30.** On the approach of the Feast of Tabernacles he went to Jerusalem, where he probably remained till after the Feast of the Dedication, when he was mobbed and fled from the city to Perea, that region "beyond Jordan," where he spent the greater part of the last year of his life. Nearly all that wonderful series of parables which gives the broadest views of God's love for us and our duty to love our fellow-men were spoken here. In one of the Perea villages probably this immortal story was first told.

LESSON HYMN.—

High on a throne of radiant light Dost thou exalted shine;
What can my poverty bestow, When all the worlds are thine?
But thou hast brethren here below, The partners of thy grace,
And wilt confess their humble names Before thy Father's face.
In them thou mayst be clothed and fed, And visited and cheered;
And in their accents of distress My Saviour's voice is heard.—*Doddridge.*

HOME READINGS.—*Monday* (February 11), The good Samaritan, Luke 10. 25-37. *Tuesday*, Old Testament teaching, Lev. 19. 11-18. *Wednesday*, Recognition of service, Matt. 25. 31-40. *Thursday*, Overcoming by love, Rom. 12. 10-21. *Friday*, God's love, Matt. 5. 43-48. *Saturday*, Fast of mercy, Isa. 58. 6-12. *Sunday*, The royal law, James 2. 1-9.

HOW LIKE TO GOD IS THIS GOOD SAMARITAN.—1. "A certain Samaritan... saw him" (ver. 33). "I have... seen the affliction of my people" (Exod. 3. 7). 2. "Had compass-

sion on him" (ver. 33); "Have heard their cry" (Exod. 3. 7). 3. "Went to him" (ver. 34); "I am come to deliver" (Exod. 3. 8). 4. "Bound up his wounds" (ver. 34); "He healeth... and bindeth up their wounds" (Psalm 147. 3). 5. "Brought him to an inn" (ver. 34); "Into a land... flowing with milk and honey" (Ezek. 20. 6). 6. "Took care of him" (ver. 34); "He kept him as the apple of his eye" (Deut. 32. 10). 7. "Two pence... gave... to the host" (ver. 35); "The Lord preserveth the strangers" (Psalm 146. 9). 8. "Whatsoever... more... I will repay" (ver. 35); "To save them to the uttermost" (Heb. 7. 25).

SPECIAL DOCTRINAL SUGGESTION.—The value of good works.

GOOD BOOKS TO REFER TO.—Concerning the Good Samaritan, see *Andrews*, "Life of our Lord," pages 363, 364; *Edersheim*, "Life and Times of Jesus the Messiah," ii, 234-239; *Farrar*, "Life of Christ," ii, 130-132; *Geikie*, "Holy Land," i, 168, 169; *Trench*, "Parables," 251-264. Concerning doctors of the law, see *Stapfer*, "Palestine in the Time of Christ," 298-309. On the first commandment, *Farrar*, "Life of Christ," ii, 238-242. Concerning the Levites, *Stapfer*, "Palestine," 428; *Edersheim*, "The Temple," 63-70. On oil for wounds, *Stapfer*, "Palestine," 255.

Authorized Version.

25 And behold, a certain lawyer stood up, and tempted him, saying, 'Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

¹ Math. 19. 16; 22. 35.

Revised Version.

25 And behold, a certain lawyer stood up and tempted him, saying, 'Master, what

26 shall I do to inherit eternal life? And he said unto him, What is written in the law?

¹ Or, Teacher.

I. THE LAW. Verses 25-28.



A MODERN SAMARITAN.

25. Lawyer—Not a barrister, but a professional teacher of the Mosaic law and the rabbinical comments; these had grown to be more extensive than the law itself.—*R. R. D.* Differing little from a scribe.—*Farrar*. His function was somewhat like that of a modern theological professor.—*Buell*. **Stood up**—As a respectful request for attention (Luke 4. 16). Jesus had evidently been teaching an audience seated, as in Mark 3. 34. **Tempted him**—Invited him to a keen encounter of wits and professional knowledge.—*Whedon*. **Master**—Rabbi; teacher; the older use of the word "master" survives in our modern "school-master."—*R. R. D.* **What shall I do**—He was not a needy soul struggling for salvation, but a theological controversialist eager to air his learning, and more eager still to test the ability of Jesus in making a reply.—*R. R. D.* Only a professional teacher of the law could be expected to be ready to give offhand a general statement which would embrace ruling principles.—*Buell*.

To inherit eternal life—He assumes at the outset that more than mere descent from Abraham is needed.—*R. R. D.* The deepest hunger of the human soul is for immortality.

26. How readest thou—In other words, What text or texts embody the sum of the multitudinous precepts of the law? The lawyer had expected Jesus to cite the texts, but his question has been returned to him in different form, and he is constrained by courtesy to give the texts himself.—*Whedon*.

Authorized Version.

27 And he answering said, ²Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and ³thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and ⁴thou shalt live.

29 But he, willing to ⁵justify himself, said unto Jesus, And who is my neighbor?

Revised Version.

27 how readest thou? And he answering said, Thou shalt love the Lord thy God ²with all thy heart, and with all thy soul, and with all thy strength, and with all thy

mind; and thy neighbor as thyself. And

he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto

² Deut. 6. 5; Heb. 8. 10.—³ Lev. 19. 18.—⁴ Lev. 18. 5; Neh. 9. 79; Ezek. 20. 11, 13, 21; Rom. 10. 5.—⁵ Chap. 16. 15.

² Gr. from.

27. He answering said—Christ had given the same summary on another occasion. The first half of it is found in Deut. 6. 5; 10. 12; it was in the morning and evening sacrifice of every Jew, and seems to have been one of the texts commonly carried in the phylacteries. It adds to the dramatic strength of this passage to recall that this lawyer unquestionably wore at this very moment one of these phylacteries bound around his brow, and it is not unlikely that Jesus wore one. The second half is found in Lev. 19. 18.—*R. R. D.* **Love the Lord**—Only the Hebrews and the Egyptians, of all the nations of antiquity, taught that God desired the love of his worshippers. The rest of the sentence shows that we are to love him with intelligent purpose and intense emotions.—*R. R. D.* **Heart**—Not the seat of affection only, but, in biblical psychology, the center of the whole inner, as contrasted with the outer, life. So Jesus elsewhere taught (Mark 7. 21). **Soul**, . . . **strength**, . . . **mind**—These terms are intended to include all the inner modes of the person's activity—feeling, willing, and thinking.—*Buell.* **Thy neighbor as thyself**—Not more, not less; with absolute justice and true benevolence.

HE WHO LOVES GOD KEEPS THE COMMANDMENTS in principle; he who keeps the commandments loves God in action. Love is obedience in the heart; obedience is love in the life. Morality, then, is religion in practice; religion is morality in principle.—*Wardlaw.*

LOVE TO MAN. As the rays come from the sun, and yet are of the sun, even so our love and pity, though they are not God, but merely a poor, weak image and reflection of him, yet from him alone they come. If there is mercy in our hearts, it comes from the Fountain of mercy. If there is the light of love in us, it is a ray from the full sun of His love.—*C. Kingsley.*

28. This do—And so the debate seemed to end, the disputants agreeing. One may imagine the disappointment of the eager listeners; but the lawyer resumes his questioning.—*R. R. D.* **Shalt live**—Live an ideal life.



ANCIENT SAMARIA.

II. THE EXAMPLE. Verses 29-37.

29. Willing to justify himself—Because Jesus did not treat his inquiry as a profound and difficult one, but promptly replied to it, the lawyer felt a little compromised. By directing attention to the last part of his inquiry he wishes to set himself right as having proposed what was a serious theological problem.—*Buell.* **Who is my neighbor**—As if he said, "We agree on the obligation of neighborliness, but to whom is it due—to kinsmen, or townsmen, or tribesmen, or to all Hebrews?"—*R. R. D.* If Jesus had directly replied that Samaritans, publicans, and Gentiles were included in that term the lawyer would have criticised him as disloyal to orthodox Jewish teaching. It will be far better if he can compel the lawyer himself to say so much. See ver. 37.

Authorized Version.

30 And Je'sus answering said, A certain man went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

Revised Version.

30 Je'sus, And who is my neighbor? Je'sus made answer and said, A certain man was going down from Je-ru'sa-lem to Jer'i-cho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance, a certain priest was going down that way: and when he saw him, he passed by on the

© Psalm 35. 11.

Illustration 47. There was a poetic legend among the Anglican kings that Count Fulc the Good, journeying along Loire side toward Tours, saw just as the towers of St. Martin's rose before him in the distance a leper full of sores, who put by his offer of alms and desired to be borne to the sacred city. Amid the gibes of his courtiers the good count lifted him in his arms and carried him along bank and bridge. As they entered the town the leper vanished from their sight, and men told how Fulc had borne an angel unawares!

30. Jesus answering—In reply he tells a story. **A certain man**—A Jew, of course, and probably a resident of Jerusalem. The lawyer would think of no other. **Went down**—The journey is eighteen miles long, a continuous descent through the wildest ravines, in all ages haunted by robbers. It was called the Bloody Way.—*R. R. D. Hackett* compares the scene to a stormy ocean suddenly turned into stone. **Jericho**—A very ancient city. Just before Christ's day it had been adorned by King Herod, and it was at this time a chief place of residence of the Jewish priests.—*R. R. D. Thieves*—Highwaymen. Modern civilization has largely got rid of such robbers as these. The narrow defile through which the road runs makes sudden attack easy. *Comper Gray* turns this whole parable into an allegory. The traveler is personified human nature. He has left [Jerusalem] the city of the vision of peace, and is traveling toward [Jericho] the profane city, which is under a curse (Josh. 6. 26; 1 Kings 16. 34). But no sooner has he forsaken the holy city and the presence of his God, and turned his desires toward the world, than he falls under the power of him who is at once a robber and murderer (John 8. 44), and by him and his evil angels is stripped of the robe of his original righteousness; nor this only, but grievously wounded, left full of wounds and almost mortal strokes, every sin a gash from which the lifeblood of his soul is copiously flowing.

Illustration 48. General Johnston, after the battle of Shiloh, was sorely wounded. His surgeon, Dr. Yandell, had attended him most of the morning; but, finding a large number of wounded men, including many of the enemy, at one point, Johnston ordered Yandell to stop there, establish a hospital, and give them his services. He said: "These men were our enemies a moment ago; they are prisoners now. Take care of them." Yandell remonstrated against leaving him, but he was peremptory. In a little time Johnston was dead, his life sacrificed in his care for the enemy.

31. By chance—The Greek word means "coincidence." There is no such thing as chance. What appears to be chance is really providence half revealed. **A certain priest**—Going back, doubtless, from his fortnight of service in the temple; his whole time, like the lawyer's, devoted to religious duties—surely kind-heartedness might be expected of him; he should be, indeed, a typical embodiment of the precepts of verse 27. **Saw him**—A poor, naked man, his white form stained with blood, unable to rise from the stony roadside, but alive yet, as the heaving of his breast plainly shows.—*R. R. D. Passed by*—No doubt he had a thousand excuses for doing so, but brutality was the covered foundation of them all. He was likely a slave to religious conventions also—human brutes often are—and shrank from the ceremonial defilement which came from contact with a dead body (and who could tell when this poor wretch might die?) quite as much as he shrank from the robbers. It is easy for a hard-hearted person to become a hypocrite.—*R. R. D. On the other side*—His delicate nerves could not bear to look on suffering. There are many nowadays who, like him, turn away from the cases of need they do not intend to relieve. They keep away from the sick and poor, and even sometimes stay home from church on collection days.—*R. R. D.*

Authorized Version.

32 And likewise a Le'vite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain 'Sa-mar'i-tan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

34 And^s went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Revised Version.

32 other side. And in like manner a Le'vite also, when he came to the place, and

33 saw him, passed by on the other side. But a certain Sa-mar'i-tan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn,

⁷ John 4. 9. —^s Exod. 23. 4, 5; Prov. 24. 17; Rom. 12. 20; 1 Thess. 5. 15.

THOSE WHO SEEK A GOOD EXCUSE FOR NEGLECTING THE LABOR OF LOVE ALWAYS FIND ONE. He was alone; he could neither cure the unfortunate man there nor carry him away. To make the attempt might bring the robbers down from their fastnesses upon himself, and thus he should only throw away a good life after a damaged one. Thus be reasoned.—*Arnot*.

32. Levite—A servitor of the law, not in quite so honorable a position as that of the priest. His introduction here greatly intensifies the lesson. **When he was at the place, came and looked**—Notice the corrections in Revised Version. The Levite really paid no more attention to the naked body than had the priest. He doubtless dropped a sentimental tear, but no pennies. He may have said, "That truly good man, the priest, did not feel bound to help this man, and therefore it cannot be my duty to do so."—*R. R. D.*

TRUE SYMPATHY SPENDS ITSELF NOT IN FEELINGS, BUT IN ACTIONS. Probably both the priest and the Levite experienced some compassion as they looked on the pale and bleeding victim of lawless violence; perhaps they went away pleased with themselves on account of their tenderness, and somewhat angry with the wounded man for being wounded, and so hurting their sensibilities.—*Arnot*.

33. A certain Samaritan—An alien by race and a heretic by religion, under the curse of every righteous Jew. No good Jew would let such a one touch his garment's hem, and it was a real joy on the holy Sabbath day to curse him in synagogue worship. He was sprung from the heathen who inhabited middle Palestine after the captivity of the Ten Tribes. They had established a temple on Mount Gerizim, in which they worshiped God with semiheathen rites.—*R. R. D.* **Journeyed**—Astride his donkey. See note on verse 34. **Saw him**—It was not any pleasanter task for the Samaritan to tenderly wash away the blood of the wounded man and bind up his wounds than it would have been for the priest to do so.—*R. R. D.* **Had compassion**—His creed was imperfect, but his heart was tender. We must not suppose that all priests were cold-hearted, or that all Samaritans were generous. Jesus had recently experienced unkind treatment from that very people, and John (4. 9) shows how a Samaritan woman rallied him for turning to a Samaritan for help. The extreme case is employed to make the lesson more impressive.—*R. R. D.* In his "compassion" his virtue consisted. If the robbers had seized the Samaritan before he was able to accomplish his design his work would have been accomplished in the sight of God; and if the priest and Levite had given help on account of approaching spectators it would have been of no value.—*Stier*.

34. Oil and wine—The ancient remedy for flesh wounds. "Oil" came to be used as a generic term, as we use the word "medicine" to-day. See James 5. 14 (which, by the way, is a widely misinterpreted text).—*R. R. D.* **His own beast**—Christ's hearers would picture all three travelers, almost as a matter of course, as mounted on donkeys.—*R. R. D.* **Brought him to an inn**—His heart must have thumped as he did so, for at any minute those robbers might return. This inn was probably not an oriental khan, a mere inclosure by the wayside, where the traveler must provide and prepare his own food. Roman "manners and customs" had been measurably introduced into Palestine, and with them "inns" (taverns) and "hosts" (landlords).—*R. R. D.* **Took care of him**—His tender ministrations we may readily imagine—the

Authorized Version.	Revised Version.
<p>35 And on the morrow when he departed, he took out two ^a pence, and gave <i>them</i> to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.</p>	<p>35 and took care of him. And on the morrow he took out two ^a pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I</p>
<p>36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?</p>	<p>36 come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?</p>
<p>37 And he said, He that showed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.</p>	<p>37 And he said, He that showed mercy on him. And Je'sus said unto him, Go, and do thou likewise.</p>
<p>^a See Matt. 20. 2.</p>	<p>^a See marginal note on Matt. 18. 28.</p>

arrangement of soft cushions, the more leisurely examination of his wounds, the tepid bath, the second anointing, the administration of food and wine.—*R. R. D.*

35. When he departed—Business duties and benevolent purposes were charmingly intertwined in this man.—*R. R. D.* **Two pence**—The average pay of a laborer for two days—enough for a meal for twenty-five hearty men. See Mark 6. 37. **When I come again**—He speaks as if he was an old customer. **I will repay thee**—If the good Samaritan had not been in the habit of promptly paying his debts this "certain man" might now have had a hard time. There are some "benevolent" men whom you and I know who would have asked the Jewish innkeeper to "go halves" in the expenditure.—*R. R. D.*

GOODNESS IMPLIES A HEAVY COST. One who is truly good never locks up his pocketbook so that he cannot be benevolent. The groans of the unconscious man were to the good Samaritan calls to self-denial, but he was ready.

36. Which of these three—Jesus leads the lawyer directly to a consciousness of his own duties. **Was neighbor**—Was neighborly. Never mind who is your neighbor; find out to whom you can be neighborly. Our Lord's parable supplied the scribe with an answer, not to the question he had put, but to a question he desired to evade. He is not permitted to ride off upon a speculative inquiry about the abstract rights of other men; he is pinned down to a personal practical duty.—*Arnot.*

37. He that showed mercy—The lawyer is too haughty to name the despised Samaritan. Five minutes before he would have as unhesitatingly declared that the priest and the Levite were neighbors as he would have denied the neighborly relation to the Samaritan.—*Buell.* **Go, and do thou**—Stop debating about the limits of your duty, the best methods, and so on; whoever needs your help is your neighbor; and whatever you would have your neighbor do for you, do you for him.—*R. R. D.*

THE GOSPEL WAS GIVEN NOT AS A SERIES OF SPECIFIC PRECEPTS for cases of conscience, but to establish fundamental principles, by which conscientious men are to direct their lives.

WE SHOULD DO GOOD TO ALL WHO NEED, even without previous acquaintance with them, and to the extent of our ability. Our benefits should not be limited to those of our own Church and creed, but should extend to those who differ from us and may be opposed to us.

HINTS TO THE TEACHER.

I. The Lawyer. Ver. 25. Explain that the Jewish lawyer was not an "attorney at law," but rather a theologian, one versed in the subtleties of the comments upon the Old Testament. Too much of our Bible study is of a cold, speculative, critical character, like that of those ancient lawyers.

II. The Question. Though asked in an ignoble spirit, it is the one question which every heart longs to have answered. We know that we must die—is there a life hereafter? How may we obtain it? Among men there has lived but One who could answer this question with the authority of absolute knowledge.

III. The Law. Jesus sent his inquirer at once to the Scriptures. "What is the need of asking me this question? Read the Scriptures and you will find an answer." God has given to men a book which contains the revelation of his will and answers every needed question. Let us prize that book; let us study it; let us follow its teachings. We have a larger Bible than this lawyer possessed. Do we search it as thoroughly?

IV. The Commandment. Here are the conditions of eternal life—love to God and love to man. He who loves God shall see God, and he who loves man shall rise toward God. As the magnet seeks the pole, and, if it could, would float poleward, so the soul that loves God will rest only in God. As the heart is the engine of the body, so love is the motive power in the spiritual nature. The only evidence of love to God is love to God's creatures.

V. The Illustration. Tell the story of the Good Samaritan, making the incidents real. Call attention to the types of character shown in the five kinds of people in the parable.

VI. The Application. Note that in his final utterance Jesus showed not only "Who my neighbor is" but "How I may show myself a true neighbor," which is a far more practical matter.—*J. L. H.*

HOW TO DRAW THE BLACKBOARD DESIGN. Letters in the words "Help," "Pity," and "Aid" should be larger than those in other words. The sentence over the heart write with white chalk. The outline of the heart draw with white chalk, and the words "pity and perform" with yellow or light blue chalk. Draw the hand with white, and the word under it with red chalk. If you are not expert in drawing, place your hand, palm down, flat against the board, and trace it in outline with a sharp-pointed piece of chalk.



LESSON VIII.—FEBRUARY 24.

CHRIST AND THE MAN BORN BLIND.—JOHN 9. 1-11.

GOLDEN TEXT.—*I am the Light of the world.*—John 9. 5.

BACKGROUND OF THE LESSON.

TIME.—On a Sabbath day in the fall or early winter of A. D. 29, after the Feast of Tabernacles in October, before (probably immediately before) the Feast of Dedication in December. This splendid narrative, full of the most indubitable marks of an eyewitness, is fixed (probably) by the true reading of chap. 10. 22 (Revised Version, margin) as belonging to the Feast of the Dedication. The festival took place near the end of December, and commemorated the reconstruction of the temple by Judas the Maccabee in B. C. 165, after its pollution by the persecutor Epiphanes. Its title, "the feast of lights," may be referred to in verse 5, though this will equally suit the more usual view that the Feast of Tabernacles was still only just over. The event marks a further development of the great contest. The "Jews" have finally rejected Jesus, and he has "hidden himself" from them. He now emphasizes the fact that they no longer have the light by bestowing sight, in soul as well as body, on one whom they have excommunicated.—*Moulton.*

PLACES.—1. Generally Jerusalem. 2. Especially the Pool of Siloam. See verse 7.

THERE WERE SEVEN MIRACLES OF HEALING WROUGHT ON THE SABBATH:

1. Withered hand (Matt. 12. 9); 2. Demoniac at Capernaum (Mark 1. 21); 3. Simon's wife's mother (Mark 1. 29); 4. Woman bowed down eighteen years (Luke 13. 11); 5. Dropsical man (Luke 14. 1); 6. Paralytic at Bethesda (John 5. 10); 7. Man born blind.

WHAT THIS LESSON TEACHES.—Only eight miracles are related by John, and each of these presents some aspects of salvation, veiled in an acted parable, but readily penetrated by the enlightened believer. No miracle is more precisely related in all its details than this, and no one more clearly presents the Gospel plan. We are introduced to a blind man begging by the wayside, a type of the sinner's dark, helpless condition. Men ask: "Why is he in such a state? Whose fault is it?" Christ shows how his misfortune may become a blessing to him and a means of glory to God. The miracle has two sides—the divine and the human; just as in the conversion of a sinner there enter divine and human elements. On the one side he must come into contact with the Son of God, must feel the Saviour's touch upon his face, must have the clay of earth moistened by the Saviour. On the other hand, he must believe, must obey, must confess Christ before a jeering and incredulous world. This man possessed the requisite elements of character. He received the two lumps of wet clay upon his closed eyelids; he walked across the city regardless of spectators; he washed in the pool whose very name was a symbol of the One sent from God, and then the light dawned upon his darkened eyes. He was now no longer a type of the sinner, or of the seeker, but of the saved soul transformed by the power of God and brought out of darkness into light. A beggar yesterday, to-day he is a worker, with shining face, whom his old friends can scarcely recognize. He begins his new life on the right basis, with a bold confession of Christ before all, a strong testimony of his experience, and a clear insight into his Saviour's personality. The public discussion which followed this miracle and the man's prompt belief are most instructive.—*R. R. D.*

SPECIAL POINTS.—A darkened world—Jesus is Light. The abundant opportunity for holy work—the Christian laborer's greatest spur. 1. Jesus had a precise work to do on earth; 2. What he did was "the work of God;" 3. Each work had its *own time and place*; 4. No work could be delayed or neglected; 5. His night, like ours, pressed on, and spurred his zeal.

SPECIAL DOCTRINAL SUGGESTION.—The omnipotence of Christ.

SCRIPTURAL ILLUSTRATIONS.—1. Darkness, Gen. 1. 2; John 1. 5; 3. 19, 20; Matt. 27. 45; 10. 27. 2. Blindness, John 9. 1; Matt. 6. 23; 2 Cor. 4. 3, 4; Eph. 4. 18; Mark 10. 46. 3. Light, Gen. 1. 3; 2 Cor. 4. 6; 2 Peter 1. 19; John 1. 4, 9; 3. 19. 4. Sight, John 9. 7; Luke 4. 18; Acts 9. 18; 2 Cor. 5. 7; Acts 22. 13. 5. The Day of Opportunity, John 9. 5; Isa. 55. 6, 7; Eccles. 12. 1; Matt. 23. 37. 6. The Night of Doom, Prov. 1. 26, 27; Matt. 23. 38; 25. 11, 12; 25. 41. 7. Words of Awakening, Prov. 29. 1; Isa. 1. 18; 55. 1; Eccles. 9. 10; Matt. 25. 13.

HOME READINGS.—*Monday* (February 18), Christ and the man born blind, John 9. 1-11. *Tuesday*, Questions by Pharisees, John 9. 13-23. *Wednesday*, Cast out, John 9. 24-34. *Thursday*, Spiritual sight, John 9. 35-41. *Friday*, Bartimæus, Mark 10. 46-52. *Saturday*, Light in the heart, 2 Cor. 4. 1-6. *Sunday*, Light of the world, John 1. 1-13.

LESSON HYMN.—

The Lord pours eyesight on the blind; The Lord supports the fainting mind;
He sends the laboring conscience peace; He helps the stranger in distress,
The widow and the fatherless, And grants the prisoner sweet release.
I'll praise him while he lends me breath, And when my voice is lost in death,
Praise shall employ my nobler powers; My days of praise shall ne'er be past,
While life, and thought, and being last, Or immortality endures.—*Watts.*

GOOD BOOKS AND ARTICLES TO REFER TO.—On this miracle generally, and especially on why the blind man was sent to Siloam, see *Trench*, "Notes on the Miracles," 233, 248. On his witnessing for Jesus, see *Trench*, 243. On the pool, see *Macdonald*, "The Life and Writings of St. John," 71. On excommunication, see *Freeman*, "Hand-book of Bible Manners and Customs," 427; also *Farrar*, "Life of Christ," ii, 85; and "Things Not Generally Known," 85. On healing agencies employed in miracles, see *Tuck*, "Hand-book of Bible Difficulties," 521; also *Andrews*, "Life of Our Lord," 316. On the powers of Jewish tribunals, see *Tuck*, 380. On speculations as to the cause of blindness, and Sabbath superstitions, see *Farrar*, ii, 81, 183.

Authorized Version.	Revised Version.
1 And as <i>Je'sus</i> passed by, he saw a man which was blind from <i>his</i> birth.	1 And as he passed by, he saw a man blind
2 And his disciples asked him, saying, Master, 'who did sin, this man, or his parents, that he was born blind?'	2 from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind?
3 <i>Je'sus</i> answered, Neither hath this man	3 <i>Je'sus</i> answered, Neither did this man sin,
Ver. 24.	

I. BLINDNESS. Verses 1-3.



A BLIND BEGGAR OF JERUSALEM.

1. **Passed by**—There is no connection with the last chapter, for the last words in the Authorized Version, "and so passed by," are not genuine. One Sabbath in December Jesus was passing through a street in Jerusalem, whither he had come for the feast that was just beginning, and (perhaps near the temple, compare Acts 3. 2) he noticed the poor blind beggar. The unspeakable pathos written on the blind face moved his ready compassion without any appeal from the disciples or the man himself. **Blind from his birth**—He had long sat begging in that place, and was well known.

2. The difficulty of the disciples is thoroughly Jewish. That suffering must be the result of sin is a problem which agitated the minds of Old Testament thinkers whose teaching on the subject rises through the magnificent perplexity of the Book of Job to the negative answer of the prophet who conceived the picture of Jehovah's suffering Servant. The disciples are still at an earlier stage, like their contemporaries, and they had some excuse for not apprehending the loftiest Old Testament doctrine in the fact that Jesus himself had approved the principle under certain circumstances

(John 5. 14; Matt. 9. 2). He was now about to give a fuller exposition of the meaning of suffering—it is God's OPPORTUNITY.—*Moulton*. If the disciples had generalized, and said "All disease, and even death, is the result of sin," without trying to specify the particular cause for this blindness, they would have come nearer the truth.—*R. R. D.* It is the teaching of experience that special diseases are frequently the natural consequence of sin, either in the sufferer or in his ancestry.—*Abbott*. **This man**—Their meaning may have been, "This man in some previous state of existence;" for the doctrine of transmigration of souls in one form or other was loosely believed in by many. At all events Jacob had begun his career of supplanting in the first stage of existence.

3. **Neither hath this man sinned**—Nothing leads more directly to uncharitableness than an effort to fix the relation between certain evils and certain sins as their cause.—*R. R. D.*

Authorized Version.	Revised Version.
sinned, nor his parents: ² but that the works of God should be made manifest in him.	nor his parents: but that the works of God
4 ³ I must work the works of him that sent me, while it is day: the night cometh, when no man can work.	4 should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man
5 As long as I am in the world, ⁴ I am the light of the world.	5 can work. When I am in the world, I am
6 When he had thus spoken, ⁵ he spat on	6 the light of the world. When he had thus

² Chap. 11. 4. — ³ Chap. 4. 34; 5. 19, 36; 11. 9; 19. 25; 17. 4. —
⁴ Chap. 1. 5, 9; 3. 19; 8. 12; 12. 25, 46. — ⁵ Mark 7. 23; 8. 23.

But that the works of God should be made manifest—Including, as the sequel shows, "the work of God" (chap. 6. 29). Christ directs the thought of his disciples away from the cause to the purpose of this man's misfortune. It had come upon him that by its means God's grace might be all the more abundantly exhibited in his healing.—*R. R. D.*

Illustration 49. The work of God is to believe on Him whom he hath sent, and to this belief the man was brought by his blindness and cure. A young man while in his university course took up infidel reading and became a skeptic. During a midwinter vacation he was traveling in central Pennsylvania among strangers, when he was prostrated with serious illness, hundreds of miles from home. His new sentiments hovered like dismal clouds around his bed. They brought only distress and terror. He determined to renounce them forever and accept the truths of the Gospel. He recovered from his sickness and returned to his work rejoicing in the Christian's hope. He became a celebrated divine of New England, and used to say, subsequently: "I have many blessings for which to thank God, but I praise him most for the affliction which brought me to himself."

II. CURE. Verses 4-7.

4. I must work—Better, "We must work;" the duty is as imperative on the disciples as on the Master.—*R. R. D.* The work was common, but the commission differed. The Father "sent" him; he himself "sent" them (chap. 20. 21). **The works of him that sent me**—God's works of restoration and uplifting. The healing of the blind man is made a type or suggestion of God's work of grace in bringing light to darkened souls.—*R. R. D.* **While it is day**—Christ's "day" was the time he was physically on earth; our day is the time of our life. **The night cometh, when no man can work**—So far as this life is concerned our work ends at death.

5. I am the light of the world—So chap. 8. 12. Note that his disciples, as reflecting him, are also "the light of the world" (Matt. 5. 14); this adds to the significance of "we" in the last verse (Revised Version).

Illustration 50. Light is a symbol of power as well as of beauty. George Stephenson was visiting some friends when they observed in the distance a railway train rushing along with its line of white steam. "What is the power driving that train?" asked Stephenson. "I suppose it is one of your big engines." "But what drives the engine?" "Very likely a Newcastle engineer." "No, it is the light of the sun. It is light bottled up in the earth for tens of thousands of years, light absorbed by plants being necessary for the condensation of carbon during the process of their growth; and now after being buried in the earth for long ages in fields of coal that latent light is again brought forth and liberated—made to work, as in that locomotive, for great human purposes."

Illustration 51. If we have any light at all it is borrowed light. Some one said to a young Christian: "Converted! it is all moonshine!" Said he: "I thank you for the illustration; the moon borrows its light from the sun, and we borrow ours from the Sun of righteousness." If we are Christ's we are here to shine for him.—*Moody.*

Illustration 52. On the banks of the Ganges, at certain seasons, large numbers of priests may be seen engaged lighting small lamps, and then sending them afloat on the surface of the river. When asked what they are doing they will reply, "We are trying to give light to our departed friends. You know that the other world is all dark, that they have no light there, and we are lighting these lamps to try to dispel the darkness which surrounds our departed friends." And this is all that heathenism can do for its devotees; but "He that followeth me," says Jesus, "shall not walk in darkness, but shall have the light of life."

6. He spat on the ground, . . . anointed the eyes—Often our Lord's miracles were wrought by a word of divine power; sometimes, as in this case, he used other means; not of necessity

Authorized Version.	Revised Version.
the ground, and made clay of the spittle, and he ^a anointed the eyes of the blind man with the clay,	spoken, he spat on the ground, and made clay of the spittle, ¹ and anointed his eyes
7 And said unto him, Go, wash ^e in the pool of Sil'o-am, which is by interpretation, Sent. ^f He went his way therefore, and washed, and came seeing.	7 with the clay, and said unto him, Go, wash in the pool of Sil'o-am (which is by interpretation, Sent). He went away therefore,
8 The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?	8 and washed, and came seeing. The neighbors therefore, and they which saw him aforetime, that he was a beggar, said, Is
^a Or, spread the clay upon the eyes of the blind man.— ^g Neh. 8. 15.— ^f See 2 Kings 5. 14.	¹ Or, and with the clay thereof anointed his eyes.

—as a physician uses medicine—but to assist the feeble faith of the diseased person. There was a widespread ancient belief in the healing properties of both clay and human saliva; and though, of course, no one would believe that the application of these simple materials could cure blindness, it might, nevertheless, help the beggar to the needful exercise of faith in Christ's power; he would feel that something was being done.—*R. R. D.* With the clay—"With his clay." What might have injured healthy eyes is transformed into a healing ointment for the blind by becoming "his clay."

7. **Go, wash in the pool of Siloam**—Think of him walking the breadth of the city, feeling his way as he went, with a patch of street mud on each of his eyelids. The command was given, probably, to test his faith, and to train him in obedience and willingness to confess the divine Master.—*R. R. D.* See Isa. 8. 6, where "Siloa's brook that flowed fast by the oracle of God" is the type of Israel's divinely appointed kingdom, the river of living water that "makes glad the city of God." It is still to be seen, one of the few undisputed sites in Jerusalem. A pool cut deep in the rock is supplied from the upper Gihon, outside the walls, by a tunnel which brought the water into the city. It was one of Hezekiah's measures of defense when the Assyrian invasion was feared (2 Kings 20. 20; 2 Chron. 32. 30); an inscription lately found in the tunnel, the oldest extant monument in Hebrew letters, records the cutting through the hill by workmen starting from the two ends simultaneously.—*Moulton.* **By interpretation, Sent**—John here notices a coincidence that was more striking to him than it will at first sight be to our scholars. The word "Siloam" was interpreted Sent, and the name became thus a sort of symbol of Christ, the One sent from God.—*R. R. D.* The present name of the pool, *Birket Silwan*, still recalls its old Aramaic form, denoting, as the Jews and most modern authorities believe, a "discharge" of waters, issuing as it did from the spring above. If, as some Hebraists of great eminence believe, this etymology is wrong, no difference is made to the passage; *John was not inspired to teach us philology.* Siloam was the source of the water poured on the altar at the Feast of Tabernacles, and the apostle's mind is naturally turned to its apt symbolism, first suggested by Isaiah. Its spring was in the temple hill, and the waters thus "sent forth" from that sacred source were the type of the quickening stream which Jesus brought from heaven to men.—*Moulton.* **He went his way**—This blind beggar was a truly noble fellow, strong in faith, prompt in decision, ready in obedience, brave in confession, loyal in gratitude.—*R. R. D.* **Came seeing**—He "came," not to the Saviour, who did not remain at the place where the two had met, but to his own home.—*R. R. D.*

Illustration 53. As the sun is as ready to pour its radiance upon the daisy on a village common as upon the oaks in the park, so is Christ as willing to visit the heart of the poorest and feeblest as the heart of the richest and noblest of earth.

III. TESTIMONY. Verses 8-11.

8. *Wordsworth* notes that the circumstantiality of the narrative which follows seems to show that the man himself related the events to the evangelist. It was because he "sat and begged" in a public place that his blindness had become notorious.

Authorized Version.

9 Some said, This is he: others said, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, ^sA man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go to the pool of Sil'-o-am, and wash: and I went and washed, and I received sight.

Revised Version.

9 not this he that he sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am *he*. They said therefore unto him, How then were thine eyes 11 opened? He answered, The man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go to Sil'o-am, and wash: so I went away and washed, and I received sight.

^s Vers. 6, 7.

10. **How were thine eyes opened**—Personal experience always has an interest to men, whether it be in the physical or the spiritual life. People who care very little for a sermon will listen eagerly to the testimony of a young convert.—*R. R. D.*

11. **He answered**—He told a straightforward, simple story, from which all cross-examination of the rulers could not make him swerve.—*R. R. D.* **Jesus**—He knows his deliverer's human name only, but he seems to suggest that its meaning had received a new light in the "salvation" wrought for him. **I went and washed**—He could not have preached a sermon, but he could tell the facts of his experience. So can anyone who has an experience to tell.—*R. R. D.*

CONNECTED VERSES, 12-38.

The narrative further describes the division of opinion among the Pharisees; the growing malice of the unbelieving section of them, the "Jews;" the argument of the once blind beggar, rising in confidence and boldness as he understands the helpless prejudice which confronts him; and the final act of unreasoning violence with which they get rid of one who has been too strong for them. They "cast him out" from their place of meeting (ver. 35). Doubtless excommunication followed, but this informal meeting was not competent to pronounce it. For the phrase "Son of God," in ver. 35, it is preferable to read "Son of man." This reading is all but indisputably right, and yields a less obvious but far more striking sense. Ejected by the hierarchs of a creed no wider than a single small nation, he is welcomed into a Church as broad as humanity, for its head is the Son of man. Eagerly and wonderingly the man asks the Saviour for further light. Whosoever this "Son of God" or "Son of man" may be, he will, without asking why, throw himself in utter trust upon him whom his healer presents as the object of faith. "And Jesus said unto him, Thou hast both seen him [for such a sight were thy dark eyes opened], and it is he that speaketh with thee. And he said, "Lord, I believe;" and instantaneously and completely he gave himself up to Christ.

Illustration 54. When Eddystone lighthouse was first builded by the eccentric Winstanley he put boastful inscriptions on its sides, and during wild storms used to loudly defy the elements, as he stood in his lofty balcony. But one fearful night the sea swallowed up its tower and its builder. Rudgard's lighthouse, built on the same site, had no inscriptions. It perished in the flames. Next, the great Smeaton was called. His structure was built, not of wood, like the first, nor part of wood and part of stone, like the second. He raised a cone from the solid rock upon which it was built, and riveted it to rocks, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved on its lowest course, "Except the Lord build the house, they labor in vain that build it;" and on its keystone, above the lantern, the simple tribute, "Laus Deo!" It still stands.

Illustration 55. A convert who had been a notorious sinner was asked how he could prove the divinity of Christ. His answer was, "He has saved me; and that is good proof."

Illustration 56. When a miner looks at the rope that is to lower him into the deep mine he may coolly say, "I have faith in that rope as well made and strong." But when he lays hold of it and swings down by it into the tremendous chasm, then he is believing on the rope. It is not a mere opinion—it is an act. The miner just lets go of everything else, and bears his whole weight on those well-braided strands of hemp. That is faith. And when a human soul lets go every other reliance in the wide universe and hangs entirely upon the atoning Jesus, that soul "believes on Christ."—*T. L. Cuyler.*

FIVE PRACTICAL LESSONS FROM THIS MIRACLE.

1. OUR LORD SEEKS THE SINNER AS HE SOUGHT THIS BLIND MAN. Our spirits, like this beggar's body, are blind from birth. Jesus of Nazareth passes by unrecognized by us; we have no proper conception either of our needs or of his power and love. But Jesus saw the man who could not see him, and with tenderness touched his sightless eyes. So God touches our hearts. A little word spoken, a chord of music struck, a text of Scripture recollected, deeply moves the spiritual nature of a boy or girl. The child hardly knows why or how. We know. It is Jesus's touch.—*R. R. D.*

2. THE TRUE PENITENT RESPONDS AS THIS BLIND MAN RESPONDED. He was not looking for sight nor for clay, nor had he any reason to suppose that such an "anointing" as this would lead to sight. No "man born blind" had any hope at all, except for pennies, and he could hope for only very few of them. As we watch the Stranger pressing the mud on this man's eyelids we are in doubt as to what the man will do. Will he rub it off and resent this intrusion? And when we hear of a youth in Sunday school whose heart is strangely stirred, Christians (and often worldlings as well) watch with anxiety whether he will turn away from his Lord or receive the divine touch with gratitude. This beggar was gratefully recipient, and, not knowing precisely what was to come next, stood ready for Christ's command. Such obedience is characteristic of every true penitent.—*R. R. D.*

3. OUR LORD MARKS A CLEAR LINE OF DUTY BEFORE THE PENITENT SOUL, as he did before this blind man. "Go, wash in the pool of Siloam," he said; and if the beggar had been like some men we know he would have said, "Why go so far, Lord? there is a place around the corner where I can wash just as well." Notice that Jesus gave no reason for this command, and made no promise; he simply said, "Go." Probably there never has been a soul seeking salvation who did not soon recognize God's command to perform some difficult duty. It was not an easy task to grope one's way through the crooked streets of a city, with a muddy smear over eyes that had never seen. Neither is it easy to come to the altar or to the mourners' bench, or to read the Bible, when worldly interests make almost any other occupation preferable. But the sinner is blind, as was this beggar, and Jesus says to him, as to this beggar, "Go, wash."—*R. R. D.*

4. OBEDIENCE AND ITS RESULTS. There is a beautiful word in the seventh verse, "*He went, therefore.*" Wherefore? Because Jesus told him to go. And he found his reward. In the beggar's case the reward was sight—"he came seeing;" so in the case of the penitent. Just as soon as the difficult duty is performed God reveals himself in love to the soul. But that does not complete the work.—*R. R. D.*

5. THE CONFESSION. "The world" began to talk about this wonder, and first found fault with Jesus, then with the blind man, who, indeed, soon had to face persecution. But one thing he knew which gave him comfort in the midst of all privations, "Whereas I was once blind, now I see." Let them put him out of the synagogue if they wanted to, *he saw*; and, seeing, he humbly and boldly confessed Jesus to be the Messiah as soon as he was so revealed to him. So with the modern convert; persecution comes to all men by turn, and it is never pleasant; but what cares he for persecution who knows that Christ is his Saviour, and that his cause and Christ's cause are practically identical?—*R. R. D.*

"The world may call itself my foe, Or flatter and allure:
I care not for the world; I go To this tried Friend and sure."

HINTS TO THE TEACHER.

Every miracle is an acted parable, showing some aspect of the kingdom of heaven. Here we see **The Sinner passing from Darkness into Light.**

I. **The Saviour.** What he was then in giving light he is still in bestowing salvation.

1. *Compassionate* (ver. 1). Christ saw the blind man before the disciples saw him, before the blind man knew that the Light of the world was near. Before the sinner seeks Christ, Christ is

seeking the sinner. 2. *Omniscient* (vers. 2, 3). He saw all the past of this man and his parents; and saw, too, his future: how wonderfully he would be transformed, how boldly he would confess Christ, how doggedly he would stand against public opinion. He saw great possibilities in this blind beggar. So he saw Paul in the persecuting Saul; he saw the reformer in the monk Martin Luther; he sees the possible saint in every sinner. 3. *Working* (vers. 4-7). Seeing these possibilities in this man he set at work to bring them out. His aim was to lift up the blind beggar into a man of God. Toward this aim every instrumentality combined—the clay, the washing, the persecutions. Christ is taking the same pains to bring out the best that is in us. 4. *Kingly* (vers. 7-14). He gave his command like a king, “Go, wash.” There were rules and customs in the way, but he swept them aside with the authority of his own will. The world needs just such a Master as this.

II. Notice next **The sufferer's steps from darkness into light.** 1. *Darkness.* See texts showing blindness as a type of sin (John 11. 10; 12. 35; Rev. 3. 17; Isa. 60. 2; Eph. 4. 18; 1 Cor. 2. 14). 2. *Opportunity.* The one chance of his life was in that moment when Christ stood by his side and spoke to him. Such an opportunity comes to every man when he hears of Jesus as a Saviour. 3. *Obedience.* A strange act was done by Christ, and a strange command given, without a word of promise or explanation. This man must walk across the city with



two blotches of mud on his face, and wash in a certain pool! His obedience involved an open confession of Christ as his Master. 4. *Enlightenment.* A wonderful transformation, changing even his looks, so that people scarcely knew him! Apt illustration of the change from sin to grace. 5. *Testimony.* Notice how strong, how repeated, how unwavering, how loyal this man's testimony was to Christ. Even at the cost of expulsion from the church he bore witness. So let every one who has entered into light tell what Christ has wrought in him.—*J. L. H.*

LESSON IX.—MARCH 3.

THE RAISING OF LAZARUS.—JOHN 11. 30-45.

GOLDEN TEXT.—I am the resurrection, and the life.—John 11. 25.

BACKGROUND OF THE LESSON.

TIME.—Probably the latter part of February or the early part of March, A. D. 30. It was followed, after the brief retirement at Ephraim, by the triumphal march to Jerusalem.

PLACE.—*Bethany.* There appears to have been never any doubt as to the site of this Bethany, which is now known by a name derived from Lazarus-el' Azariyeh. It lies on the eastern slope of the Mount of Olives, a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent toward the Jordan valley. The place is now but a ruinous village of some twenty families. In it are shown the traditional sites of the house and tomb of Lazarus, and of the house of Simon the leper. The “place where John had baptized,” from which Jesus was called by the bereaved sisters, was also called Bethany (in the Authorized Version, John 1. 28, Bethabara). It was probably an obscure village near Bethabara, “beyond Jordan.” There are different opinions concerning the etymology of the name Bethany. *Simonis* gives Valley-town; *Reland*, Date-town; *Arnold*, Town-of-Affliction.

LESSON HYMN.—

Jesus wept ! those tears are over, But his heart is still the same ;
 Kinsman, Friend, and elder Brother, Is his everlasting name.
 Saviour, who can love like thee, Gracious One of Bethany ?
 When the pangs of trial seize us, When the waves of sorrow roll,
 I will lay my head on Jesus, Pillow of the troubled soul.
 Surely, none can feel like thee, Weeping One of Bethany.—*Denny.*

SPECIAL DOCTRINAL SUGGESTION.—The human sympathy of Jesus.

HOME READINGS.—*Monday* (February 25), The raising of Lazarus, John 11. 30-37. *Tuesday*, The raising of Lazarus, John 11. 38-45. *Wednesday*, The sickness, John 11. 1-10. *Thursday*, Death of Lazarus, John 11. 11-19. *Friday*, Hopes and fears, John 11. 20-29. *Saturday*, A child restored, Matt. 9. 18-26. *Sunday*, Triumph over death, 1 Cor. 15. 19-26.

GOOD BOOKS TO REFER TO.—By all means read *Robert Browning's* poem, "The Strange Medical Experience of Karshish, the Arab Physician," and *Tennyson's* "In Memoriam," Nos. 31 and 32. On Martha the Mourner, see *W. Adams*, "Conversations of Christ." See *Massillon*, on "The Tears of Jesus."

ILLUSTRATIONS OF THE GOLDEN TEXT.

Illustration 57. Science can define neither life nor death. We only know that this spirit withdraws and leaves the dwelling untenanted. The musician stops playing, locks his instrument, and goes away ; the king abdicates his sovereignty over his earthly domain and departs. And presently the kingdom, with no king on the throne, dissolves ; the organ, with no organist to play upon it, falls in pieces ; the tent, abandoned by its tenants, drops in hopeless ruin on the ground. But this affords no slightest reason for thinking that the king is dead, the organist is extinguished, the tenant has ceased to be.—*Lyman Abbott.*

Illustration 58. Look at the unattractive insect that lies upon the blade of grass, or upon the cabbage-leaf ; and in a few short days you find that insect floating in the air in all the beautiful colors of the rainbow. Look at the dry root in the gloomy season of winter ; and when spring comes forth you find that root bloom into a beautiful rose. Look at the eggshell ; in that there is the eagle that is to wing its flight above all other birds and rivet its eye upon the meridian sun. The doctrine of the resurrection is not inconsistent with the analogies of nature or the experience of our common history.—*Cumming.*

Illustration 59. The heathen sorrowed without hope. A shattered pillar ; a ship gone to pieces ; a race lost ; a harp lying on the ground with snapped strings, with all its music lost ; a flower-bud crushed with all its fragrance in it—these were the utterances of their hopeless grief. The thought that death was the gate of life came not in to cheer the parting or brighten the sepulchre.

CONNECTED VERSES, 1-29.

The narrative of this chapter shows that the unbelief of the Jews was aggravated by the greatness of the revelation. The name **Lazarus**, the same as Eleazar, is a contraction of the phrase "God is help." *Dean Plumptre*, with great ingenuity, seeks to identify Lazarus with the "rich young man," who is supposed to have given his all away to the poor and to possess nothing but a solitary garment, and with the young man who fled away naked on the night of Christ's arrest. **Mary**, as we learn from verse 2, was the "certain woman" who in the house of Simon the leper broke an alabaster box of ointment of spikenard, very precious, upon the head of Jesus as he sat at meat (Matt. 26. 6-13 ; Mark 14. 8-9). The supposition that she was the same person as the Magdalene and the woman who was a sinner (compare Luke 7. 37 with Luke 8. 2) will always have defenders, but can never be proved. Other conjectures have been that **Simon the leper** was the same as Simon the Pharisee, and that **Martha** was his wife.—*R. R. D.* Jesus was beyond Jordan, in "the place where John had first baptized," when Martha's appeal was sent to him. The sisters, who knew well what peril Jesus would encounter by coming to Bethany in Judea, and who doubtless felt confident that he could heal his friend by a word, sent to him a most pathetic message: "Lord, behold, he whom thou lovest is sick." The bleat of the lost lamb is always enough for the good Shepherd. Verse 4 tells us what Jesus said, not to the messenger, but to the bystanders: "He shall not fall

asleep to death.”—*Meyer*. Verses 5, 6, and 7 seem on the surface to imply that Jesus lingered to test the love of the sisters, or perhaps to emphasize the effect of the miracle by raising a dead man from his grave rather than a sick man from his deathbed. But the sentence may be rendered: “Now Jesus loved deeply Martha, and her sister, and Lazarus; when, therefore, he heard that Lazarus was sick, he remained, it is true, two days in the place where he was, but then, after this (and because he loved), he saith to his disciples, Let us go again into Judea.” The silences of Scripture, and the waitings of God, are often without explanation. Verse 8 shows that the disciples have more fear for their Master than for themselves. Verses 9 and 10 contain a tiny parable, showing the two conditions of human work—*light and time*; the night in which the Christian worker must cease may be either the night of death or the night of ignorance and unbelief. A little later Jesus, doubtless by spiritual farsightedness, announces that their friend had fallen into a sleep from which he would wake him. The disciples (ver. 12) answer, “Lord, if he has fallen asleep he will recover;” so now the dangerous journey to Judea may be abandoned. When, at length, Jesus plainly announces Lazarus’s death (and it is not strange that the disciples did not at first understand him, when we read verse 4), he couples with his announcement his joy because of the opportunity thus given him to augment his disciples’ faith. “The Jews” (ver. 19), as often in John, means the hostile Jews, representative of unbelieving Jerusalem. The fact that many Jews should have taken the trouble to come so far to comfort the bereaved sisters shows that the family at Bethany was one of some wealth and position. Compare Matt. 26. 6-13. That Martha went to meet Jesus, and Mary sat still, is in harmony with the other portraiture of these two women. Martha was a woman of impulse, energy, and practical duty; Mary, contemplative, pensive, undemonstrative usually, but with a great fund of love. The phrase “Whatsoever thou wilt ask,” in verse 22, is one which our Lord never uses of his own prayers; it befits the humble petition of man to God, but not the serene communion of the divine Son with the Father. Not even those loved friends at Bethany could grasp the stupendous fact that God himself was gazing on them with human eyes. The words that our Lord used in verse 23 probably had fallen on Martha’s ears many times in those days from the lips of sympathizers, formal or real, who had no other consolation to offer. She cannot think that they have any higher meaning now. Since the captivity the belief in the resurrection had become general among the Jews, for the free-thinking sect of the Sadducees, though influential from social and ecclesiastical position, was never very numerous. Note that our Lord does not say he brings or gives resurrection; he *is* all that the word can convey. The double description is climactic, rising from the triumph with which life’s reign begins to the deeper thought of the divine principle which existed an eternity before death was born into God’s world, and will exist after it has cast death forever into the lake of fire. The omission of this miracle from the three earlier gospels has perplexed apologists and elated the opponents of the supernatural; but with very small reason after all. “The dead are raised” was a description of the Lord’s beneficent activity, which doubtless included many such works of power. Yet we have only three recorded, the raising of Jairus’s daughter appearing in all the synoptists, while Luke alone narrates the most moving of them all, wrought upon the widow’s son at Nain. The selection befits the different objects of the evangelists. The miracle of Nain portrays the Son of man who “went about doing good” as perfectly as that of Bethany portrays the Son of God in the plenitude of his majesty and might. And when we add that Matthew, Mark, and Luke deliberately confine themselves to the Galilean ministry up to the time of the triumphal entry the difficulty is completely removed.—*Reynolds and Moulton*. The story of the restoration of Lazarus to life (John 11. 1-46) falls naturally into four divisions. 1. The journey to Bethany: SLEEP AND DEATH (John 11. 1-16). 2. The interview with Martha: THE RESURRECTION AND THE LIFE (John 11. 17-27). 3. The interview with Mary: SORROW AND LOVE (John 11. 28-38). 4. The open sepulcher: THE CORRUPTIBLE AND INCORRUPTIBLE (John 11. 39-46). The silence of the record concerning Lazarus’s experiences in the other world is itself significant.

Authorized Version.

30 Now Je'sus was not yet come into the town, but was in that place where Mar'tha met him.

31 ¹ The Jews then which were with her in the house, and comforted her, when they saw Ma'ry, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Ma'ry was come where Je'sus was, and saw him, she fell down at his feet, saying unto him, ² Lord, if thou hadst been here, my brother had not died.

Revised Version.

30 (Now Je'sus was not yet come into the village, but was still in the place where Mar'-

31 tha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Ma'ry, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb 32 to ¹ weep there. Ma'ry therefore, when she came where Je'sus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had

¹ Ver. 19. — ² Ver. 21.

¹ Gr. wail.

I. MARY. Verses 30-32.



BETHANY.

30. Jesus probably waited outside Bethany in order to avoid meeting a crowd; he would meet the bereaved family alone.

31. **Jews**—Still, in the sense general in John, the members of the hostile hierarchy. That the family had friends among those "Jews," who were so prejudiced against the Lord and his friends, was probably due to their wealth and social position. For much the same reason probably John himself was acquainted with Caiaphas. **Comforted her**—Better, "were comforting her." The only sort of comfort that this world can ever offer is the mere echo of the wail of a breaking heart. The Jews sought to com-

fort the bereaved by upsetting chairs and couches, strewing broken crockery around, and crying louder than those who had most reason to cry. And while we are more decorous and less demonstrative than orientals the best comfort we can give is, after all, very much of the same sort. We attend funeral services, and offer funeral flowers, and drape ourselves in black, and mingle our tears with theirs; but precious little real "comfort" there is in all this.—*R. R. D.* **To weep there**—Going to the grave to wail is a custom followed widely in the East, and still observed in Roman Catholic countries.—*Reynolds.* *Carne* saw a woman, veiled, seated on the tomb of her relatives on the summit of Mount Moriah. *Ward* mentions that the Mussulman women in India may often be seen stretched on the newly made grave of a friend, weeping bitterly and strewing flowers. When *Le Bruyn* was at Ramah he saw a number of women visiting the burial place and making loud lamentations. A missionary in Central Asia says that one morning he heard a great noise, and found several women and girls assembled to weep over the grave of a lad who had been killed by a wild buffalo a few days before.

32. **If thou hadst been here**—Her language expresses the very essence of soul-torture at such times. In our affliction we continually echo the "If" of these sisters, saying to ourselves, if we had done this, or if we had done that, if it had not been for our blunder, or that of our friends, or our physician, our beloved would not have died. But read verse 4 of this chapter. Chance is the god of atheism, and is a comfortless god in the time of our trouble.—*Abbott.* The exclamation with which the two sisters greet Jesus is all but identical, and has evidently been repeated many times by them during those four days of anguish; but there is no shade of complaint in the words.

Authorized Version.

33 When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he ²groaned in the spirit, and ^awas troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 ⁴Je'sus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, ⁵which opened the eyes of the blind, have caused that even this man should not have died?

Revised Version.

33 not died. When Je'sus therefore saw her ²weeping, and the Jews *also* ²weeping which came with her, he ²groaned in the

34 spirit, and ⁴was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Je'sus wept. The

36 Jews therefore said, Behold how he loved

37 him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also

² Heb. 4. 15; 5. 7, 8. — ^a Gr. *As troubled himself*. — ⁴ Job 30. 25; Luke 19. 41; Heb. 9. 16. — ⁵ Chap. 9. 6.

² Gr. *weiling*. — ³ Or, *was moved with indignation in the spirit*. — ⁴ Gr. *troubled himself*.

Illustration 60. The Emperor Theodosius, having on a great occasion opened all the prisons and released the prisoners, is reported to have said, "And now, would to God I could open all the tombs and give life to the dead!" But there is no limit to the mighty power and royal grace of Jesus. He opens the prisons of justice and the prisons of death with equal and infinite ease: he redeems not the body only, but the soul.

II. JESUS. Verses 33-43.

33. Weeping—"Wailing" (margin). As in verse 31, the literal rendering is better kept, because the word contrasts with that used in verse 35 of Jesus, who "shed tears," but did not join in the loud and passionate lamentations of Mary and her friends. It is quite gratuitous to accuse the "Jews" of insincere sympathy, as some have done, in a very unfortunate attempt to explain the conclusion of this verse.—*Moulton*. **Groaned in the spirit**—"Was moved with indignation." This marginal rendering would have been accepted without hesitation on the testimony of usage elsewhere, but it was difficult to explain this anger. The difficulty is not serious. Nothing is more prominent in the Lord's character than the intense emotion roused in him by the sight of human sorrow. And here is a picture of desolation wrought by death's ruthless hand in a peaceful, loving home. What wonder that he who created a tearless world should be filled with wrath at the marring of his handiwork by the prince of evil?—*Moulton*. **Was troubled**—Rather, "Troubled himself" (margin). *Augustine* observes well, "You are troubled against your will; Christ was troubled because he willed it." Probably Jesus trembled from head to foot with emotions he could not repress.

35. Wept—"Shed tears." The smallest verse in the Bible is one of the largest and deepest in its heavenly pathos. He did not come to Bethany simply to weep; he came there to work a miracle of love. He pitied first, and then helped. The same love that moistened his eyes moved his arm to burst open that tomb and bring Lazarus forth. It is mockery for us to "weep o'er the erring" and do nothing to save them. Weeping and working blend well. When our Saviour wept it was on the eve of his mightiest works—once in raising the dead and once in redeeming a dying world.—*Cuyler*.

JESUS SYMPATHIZES WITH ALL WHO SUFFER, and relieves suffering just as far as relief is good for the sufferers. To-day, in heaven, the sympathies of Jesus are those of our own human nature. He wept when Mary wept, just as tears in other eyes bring tears to our own. He is "the same yesterday, to-day, and forever." He sees every tear that falls, knows every pang of bereavement, and "in his measure feels afresh what every member bears."—*Cowles*.

36. After his manner John here depicts the division among the class opposed to Jesus, some moved to sympathy with a new revelation of his character, others by the same force stirred to keener hostility.—*Moulton*.

37. It seems most probable that these were caviling at the first miracle through the apparent powerlessness of Jesus to work a less wonderful miracle in healing sickness.

Authorized Version.

38 Je'sus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Je'sus said, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Je'sus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Je'sus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

Revised Version.

38 should not die? Je'sus therefore again ⁵groaning in himself cometh to the tomb. Now it was a cave, and a stone lay ⁶against

39 it. Je'sus said, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Je'sus saith unto her, Said I not unto thee, that, if thou believedst thou shouldest see

41 the glory of God? So they took away the stone. And Je'sus lifted up his eyes, and said, Father, I thank thee that thou heard

42 est me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they

⁶ Vers. 4, 23.—⁷ Chap. 12, 30.

⁵ Or, *being moved with indignation in himself*.—⁶ Or, *upon*.

38. Groaning . . . therefore—His indignation was moved afresh at the desperate perversity of men who in his works could see nothing but cause for sneering. **Cave**—Most well-to-do people possessed these family tombs. They had to be at least fifty cubits away from the boundary of a town or village, and, as the locality permitted, were natural caves, or rock-hewn, or built with masonry; generally a garden surrounded the mouth, which was closed by a heavy stone to keep off wild beasts. The stone in this case was "upon it;" in our Lord's sepulchre the door was apparently vertical and the stone rolled up against it.—*Moulton*. Compare the accounts, Matt. 27. 60; 28. 2; Mark 16. 3, 4; Luke 24. 2. The tomb of Joseph was that of a rich man, and all the circumstances here show opulence, rather than the beggary and rags of the Lazarus of the parable.—*Reynolds*.

39. Take ye away the stone—He could by a word have caused it to roll away, but he chose to exercise their faith, and make them, by partaking in the work, believe in the miracle more thoroughly. **Dead four days**—It was a common Jewish idea that corruption began on the fourth day; that the drop of gall which had fallen from the sword of the angel, and caused death, was then working its effect, and that, as the face changed, the soul took its final leave from the resting place of the body.—*Edersheim*. These four days are differently counted. It is usual to give one day for the messenger, two for our Lord's delay, and one for his journey. If the recent speculations of the *Palestine Exploration Society* and *Caspari* be correct, however, the distance between the two Bethanys would have required at least two days for the journey.

40. The words had doubtless been spoken to the messenger three days before (ver. 4). Faith is the condition of the Lord's highest gifts, and is to be understood even when unmentioned. Without faith it is impossible to please him.

41. Then—"So." I thank thee—Contrast this with the entreaties by which Elijah and Elisha won back souls of the dead! The prayer is to open other minds, a thanksgiving for that unceasing communion of Father and Son by which the Son has "life in himself" to bestow.

42. I (emphatic) know that thou hearest me always—We should realize that this is as true with us as it was with him. Even when "to our blindfold eye" the answer seems denied the true and better answer is always given.—*R. R. D.* **Because of the people**—The multitude; the crowd which had gathered round; mostly, no doubt, from Bethany; including also, perhaps, many who had followed Jesus from Perea. The thanks were uttered publicly for the people's sake, not for God's; because God knew what was in the heart of his Son, while the people needed to have their thoughts turned from the event, at that moment to take place, to God, who was about to effect the miracle.—*R. R. D.* **May believe that thou hast sent me**—He said

Authorized Version.	Revised Version.
43 And when he thus had spoken, he cried with a loud voice, Laz'a-rus, come forth.	43 may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Laz'a-rus, come forth. He that was dead came forth, bound hand and foot with ⁷ graveclothes; and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.
44 And he that was dead came forth, bound hand and foot with graveclothes; and ⁸ his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.	44 Many therefore of the Jews, which came to Ma'ry and beheld ⁸ that which he did, believed on him.
45 Then many of the Jews which came to Ma'ry, ⁹ and had seen the things which Je'sus did, believed on him.	
<small>⁸ Chap. 20. 7. — ⁹ Chap. 2. 23; 10. 42; 12. 11, 18.</small>	<small>⁷ Or, gravebands. — ⁸ Many ancient authorities read the things which he did.</small>

this before the miracle, showing an absolute confidence in his own power to work the miracle, and a revelation of his purpose in working it, which was to show to men that he came with a divine authority.—*R. R. D.*

43. **Lazarus, come forth**—Literally, "Lazarus, hither! out!"

III. LAZARUS. Verses 44, 45.

44. **Bound**—Each limb separately. Of Egyptian mummies sometimes each finger was kept distinct. The body lay in a niche hollowed out in the side of the cave. Similar niches round the cave very probably held other sleeping forms, which stirred not in their slumber as that voice rang through the world of spirits. The message was not for them.—*Moulton*. **Napkin**—Compare chap. 20. 7. **Jesus saith**—We may well believe no other voice broke the awed stillness. On him alone the evangelist would fix attention, and though there is so much we should like to know, "something sealed the lips of" John. The imagination alone, says *M. R. Vincent*, follows the sisters with their brother, perchance with Christ also, behind the closed door, and hears the sacred interchanges of that wonderful communing.

45. **Many . . . believed on him**—It would seem that none could help believing except the willfully hostile.

CONNECTED VERSES, 46-54.

The council gathered by the chief priests and Pharisees was perhaps not a formal meeting of the Sanhedrin, though it included most of the members of that body. "What do we?" (ver. 47) should read, "What are we about?" The "signs" wrought by Jesus were producing an effect which was perilous to the nation's leaders, both Pharisees and Sadducees. These men found it a delicate and difficult task to frame charges in which the entire authorities of the nation and the popular clamor could coincide. For when he denounced ritualism, literalism, and tradition, and laid emphasis on moral law, he spoke on the side of the Sadducees; when he cleared the priestly bazaar out of the temple and rebuked the secular conceptions of Messianic glory the Pharisees inwardly rejoiced; when he wrought miracles he pleased the common people. Verse 48 shows the feeling of the leaders of the hostile parties who now were compelled to unite against a common danger. If Jesus raised an insurrection against the Romans (and if he did not they could not understand him) the Romans would eventually conquer him, and would take away from these rulers the temple (their "place") and the "nation." Though the nation was the province of the Roman empire the hierarchy was still invested with great powers. One of the council was Joseph Caiaphas, who was high priest from A. D. 25 to 36: "That same year" means *that memorable year* of the crucifixion of our Lord. Caiaphas was a man of firm will and hectoring disposition; he had a clear though devilish purpose of political expediency, and a stern resolve to repress the inconvenient manifestation of religious earnestness. His first words, "Ye know nothing at all," are brusque, rough, and imperious, characteristic of the man, as we learn from *Josephus*. The statement of the evangelist that he "spake not this of himself" simply indicates that there was a deeper meaning in Caiaphas's words than he

himself understood. So Pharaoh, and Balaam, and Nebuchadnezzar had uttered unconscious and unwilling prophecies. Caiaphas's advice was followed (ver. 53); and whereas before this minor courts and synagogues had plotted the ruin of Jesus, and they themselves had excommunicated his followers (chap. 9), yet after this evil council they deliberated on the surest and briefest way of destroying him. When the Sanhedrin formally pronounced sentence against him our Lord retired to Ephraim, a village which we cannot yet certainly identify, but which was very likely the same as Ephron (2 Chron. 13. 19, Revised Version) and Ophrah (Josh. 18. 23), about seven miles northeast from Bethel, where he confined himself apparently to the company of the twelve. From this neighborhood our Lord could have easily joined the caravan from Perea, which, after crossing the Jordan near Jericho, there set its face toward Jerusalem, or the caravan which may have come through Samaria to Bethel.—*Reynolds*.

HINTS TO THE TEACHER.

Again we see an object lesson in salvation; a dead soul, in the picture of a dead body, brought to life. The central figure is not Lazarus, but **Christ**. Let us concentrate our attention upon him.

I. Christ as a Friend. Vers. 30-36. He felt the sorrows of his friends as keenly as they themselves felt them, and dropped his tears beside their tears. What Jesus was then he is now. In all our affliction he is afflicted; he feels with us in our greater and even in our lesser troubles. We can tell him freely of our trials.

II. Christ as a Master. Vers. 37-39. We weep with our sorrowing friends because tears are all that we can give them. But Christ comes with deliverance from sorrow, by removing sorrow's cause. Yet he calls upon his friends for aid, and commands them to do a part in his miracle. They cannot give life, but they can open the door. He knows what he will do, and therefore gives his commands, strange as they seem. So in the salvation of a soul, man has his part to perform under Christ's orders.

III. Christ as a Prophet. Ver. 40. Compare vers. 23-26. The great miracle is not the raising of Lazarus to a life that must soon end again. It is the resurrection of all sleeping believers to an everlasting life. This Christ promises, and then as a token of his power, and as a foretaste of his fidelity, he raises Lazarus. Let no one who believes in this lesser miracle doubt Christ's promise and his power to fulfill it.

IV. Christ as a Priest. Vers. 41, 42. The high priest stood as the representative of the people in offering prayer. Jesus stands as a priest before the tomb of Lazarus. His prayer is not for himself, but for the people. He stands as our advocate before the throne; let us rest in his intercession.

V. Christ as a Lifegiver. He speaks the mighty sentence before the open tomb, and the dead becomes alive. Thus by his power we who are dead in trespasses and in sins are quickened (Eph. 2. 1). It is greater to give life to a dead spiritual nature than to a dead physical frame. Again note that there is a human work together with the divine work after as well as before the miracle.—*J. L. H.*



LESSON X.—MARCH 10.

THE RICH YOUNG RULER.—MARK 10. 17-27.

GOLDEN TEXT.—Seek ye first the kingdom of God.—Matt. 6. 33.

BACKGROUND OF THE LESSON.

TIME AND PLACE.—A. D. 29. While Christ was in Perea, the region east of the Jordan, where much of his last year was spent in comparative retirement.

LESSON HYMN.—

God has said, "Forever blessed Those who seek me in their youth;
They shall find the path of wisdom, And the narrow way of truth:"
Guide us, Saviour, In the narrow way of truth.
Be our strength, for we are weakness; Be our wisdom and our guide;
May we walk in love and meekness, Nearer to our Saviour's side:
Naught can harm us, While we thus in thee abide.

SPECIAL DOCTRINAL SUGGESTION.—The omnipotence of God.

HOME READINGS.—*Monday* (March 4), The rich young ruler, Mark 10. 17-27. *Tuesday*, Hindrance of riches, Matt. 6. 19-24. *Wednesday*, Temptation of riches, 1 Tim. 6. 9-19. *Thursday*, How to follow Christ, Matt. 16. 24-28. *Friday*, Heirs of eternal life, Titus 3. 1-8. *Saturday*, Foolish trust, Luke 12. 13-21. *Sunday*, What to seek first, Luke 12. 22-31.

CONNECTED VERSES, 13-16.

At this point Luke's narrative, which from chap. 9. 51 has pursued a separate course, joins that of Matthew and Mark. He places the story of the children after the parable of the two prayers as a further lesson on the preciousness of humility. In Matthew and Mark it is bound up with the great question whether asceticism is the ideal of the Christian life. Jesus has been astounding even the disciples by the unheard-of strictness of his laws of marriage. He has admitted, however, that there are some marked out for special missions who have rightly remained celibate for the sake of their work. The cases involve not essential blessedness, and our Lord immediately rebukes the monstrous perversion of mediæval monasticism by bestowing his rarest smile and sweetest words upon the babes. Appreciation of the heavenliness of childhood has ever been a mark of the world's great men, and the greatest of them here reveals "that imperial glory" whence they come. Exactly similar is the teaching about riches. Some men must give it up because it is too strong a temptation, others because duty urges this particular form of self-sacrifice. But throughout all Scripture we are led to see that the blessedness of the man who has renounced marriage and wealth is not higher than his who uses earthly joys for the glory of God, which is the good of men.—*Moulton*.

To the house where Jesus was stopping were brought little children by their parents or friends, not to be healed of any disease, nor to be instructed in religious doctrine, but to receive a blessing for their future. It was the wistful yearning of the parental heart that prompted this act. Compare Luke 1. 66. The conviction that a holy man can convey a blessing by his touch (Gen. 48. 13) survives in modern times. In Constantinople *Dr. Buell*, from whom we here quote, saw mothers bringing their infants to a mosque that the sheik might press his foot upon their thigh bones and so convey a blessing. The rebuke of the disciples moved Jesus with indignation. The phrase "of such is the kingdom of God" the American Committee of Revisers prefers to render, "to such belongeth the kingdom of God." It is an assertion of the nearness of a child to the spiritual life, and especially the ease with which he may begin that life. Contrast verse 24, where Jesus speaks of the difficulty a certain class of adults has in entering on the spiritual life. Jesus certainly refers here to children in the physical sense as well as to all who are childlike in the spiritual sense. Receiving "the kingdom of God as a

Authorized Version.

17 ¹ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Je'sus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

¹ Matt. 19. 16; Luke 18. 18.

Revised Version.

17 And as he was going forth ¹ into the way, there ran one to him, and kneeled to him, and asked him, Good ² Master, what shall I do that I may inherit eternal life?

18 And Je'sus said unto him, Why callest thou me good? none is good save one, *even*

¹ Or, on his way.—² Or, Teacher.

little child" may be explained by inquiring, How does a little child receive the kingdom of God—the spiritual life? How did the boy Samuel? With humility and docility: "Speak, Lord, for thy servant heareth." How did the boy Jesus? In good faith (Luke 2. 49): "Wist ye not that I must be in my Father's house?" How does a man receive it? With prejudice: Nathanael (John 1. 46): "Can anything good come out of Nazareth?" With unbelief: The Athenians (Acts 17. 32); Peter (Mark 8. 32); two others (Luke 24. 25); Nicodemus (John 3. 9).

I. THE TERMS OF THE INHERITANCE. Verses 17-21.



PRAYING AT THE STREET CORNER.

17. Into the way—Better paraphrased, "on a journey." **Running, and kneeled**—This touch, given only by Mark, portrays the eagerness of the petitioner. Luke tells us he was a "ruler" (probably of a synagogue, like Jairus); Matthew adds that he was a "young man" (that is, under forty), and verse 22 shows that he was rich. His kneeling shows a deference which was doubtless sincere; but "knee-joints bend more easily in the Orient than with us" (*Buell*). **Good Master**—"Master" (Rabbi) was a title much like our "Professor," but harder to acquire, and, therefore, more distinguished and valuable. "Good" was thrown in, in a meaningless, complimentary fashion, just as we, in our blarneying moods, say, "My good man," without regard to the goodness or badness of the man we address. **What shall I do that I may inherit eternal life**—Notice how the three reports fit together. Mark and Luke use the word "inherit," that is, as a right. Matthew has "what good thing," that is, sufficient to merit such a prize. *Bengel*, with reference to verse 14 of this chapter, profoundly observes that "little children" do not win it by *doing*. It was a great step for a strict Jew, if he believed in eternal life at all, to allow that he did not *as a Jew* inherit it. If it be a question of fasts or offerings in the temple, of greater strictness in

keeping days and months and years, of more rigor in ruling the synagogue, doubtless this young man will eagerly obey. He has no conjecture of what Jesus will say.

18. By comparing Matthew we get the full answer, "Why callest thou me good, and why askest thou me concerning that which is good? One alone there is who is good, even God; but if," etc. *Buell* paraphrases, "If your address is a sincere one you have answered your own question. Bending with the heart of a child at the feet of the 'good Master,' and pledging your all to him, will lead you to the heavenly life (ver. 21). Do you know who I am? (chap. 8. 27; John 4. 10; 20. 15.) God is the only one who is good; submit yourself to him. You want eternal life. God alone can give you that. Will you obey him?" We must not misunderstand the aim of Jesus here. He is not contrasting himself with his Father. He could not yet reveal himself to this young man as he had to his disciples (8. 34). He consequently

Authorized Version.	Revised Version.
19 Thou knowest the commandments, ² Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.	19 God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.
20 And he answered and said unto him, Master, all these have I observed from my youth.	20 And he said unto him, ² Master, all these things have I observed from my youth.
21 Then Je'sus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have ³ treasure in heaven: and come, take up the cross, and follow me.	21 And Je'sus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in
² Exod. 20; Rom. 13. 9.— ³ Matt. 6, 19, 20; 19. 21; Luke 12, 23; 16. 9.	² Or, Teacher.

prescribes obedience and submission to the will of the one whom the young man acknowledges as wholly just and good.

19. Only the commandments of the second table are quoted, as though, for a rich man especially, the surest way of testing his obedience to God was by examining his righteousness to men.—*Moulton*. The decalogue is five times alluded to in the New Testament, but only the precepts of the second table are specifically recited.—*McClintock and Strong*. **Defraud**—This seems to be a special case of duty to others, taken from Deut. 24. 14, 15. How had this man's wealth been acquired? Compare James 5. 4.

20. **Master**—No superficial compliment this time. **All these have I observed from my youth**—"All you have told me I knew when I was a boy." A proof that the ruler desired to be saved in his own way. It is not safe, for the seeker to come to God with conditions.

21. **Loved him**—There was something peculiarly winning in the youth's eagerness, and the Saviour's tenderness was all the deeper because he saw the thorns that slept in the rich soil.—*Moulton*. **One thing**—An essential thing (James 2. 10). See also Phil. 3. 13. Suggested by his own "What lack I yet?" which Mark omits. **Lackest**—A serious gap in his obedience to God. He had perhaps done no harm to his fellow-men, but that is not enough. He must devote himself to doing good to them (1 John 3. 16).—*Buell*. **Sell whatsoever thou hast**—This was comparatively simple to the fishermen (Luke 5. 11), but an astounding command to this rich man. **Give to the poor**—This injunction neither justifies indiscriminate charity, nor does it condemn it. It has not the slightest bearing on communism or socialism, or any other social doctrine. It was, in this case, given, not on account of the poor, but on account of the rich. **Treasure**—See Matt. 6. 20, 21. Jesus reads this ruler like an open book. Money is his idol. Very well, sir, if treasure is what you seek, have treasure that is genuine and beyond the reach of robbers and decay. **In heaven**—This is not merely a promise of heavenly delights conditional on obedience to this special command; the treasure is in heaven because it is lent to the Lord (Prov. 19, 17). By a lack of spiritual perspective he saw the renunciation of earthly delights loom larger than the distant crown of life. **Follow me**—John 12. 26. The giving up of his property was an initial requirement. His life was to be spent in the service of his fellow-men.—*Moulton*.

Illustration 61. A converted Hindoo visiting our land, and being appalled at the lives he saw some Christians leading, said, "In my country, when people are converted, they come clear out."

Illustration 62. Lack of one thing may be the lack of everything. The garden is beautifully laid out; the straight lines and the curves are exact; the terraces are arranged with artistic taste; but no seed is sown, and the summer says, "One thing thou lackest." The machinery is perfect, cylinder, piston, valve are in excellent order, no flaw is in the wheel, no obstruction in the flue; finer engine never stood on the iron way; everything is there but steam, and the intending traveler says, "One thing thou lackest." The watch has a golden case, the dial is exquisitely traced and figured, the hands are delicate and well fixed, everything is there but the mainspring; and he who inquires the time says, "One thing thou lackest."

Authorized Version.	Revised Version.
22 And he was sad at that saying, and went away grieved: for he had great possessions.	22 heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.
23 ⁴ And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!	23 And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the king-
24 And the disciples were astonished at his words. But Je'sus answereth again, and saith unto them, Children, how hard it is for them ⁵ that trust in riches to enter into the kingdom of God!	24 dom of God! And the disciples were amazed at his words. But Je'sus answereth again, and saith unto them, Children, how hard is it ⁴ for them that trust in riches to enter into the kingdom of God!

⁴ Matt. 19. 2.—⁵ Job 31. 24; Psalm 52. 7; 62. 10; 1 Tim. 6. 17.

⁴ Some ancient authorities omit for them that trust in riches.

II. THE INHERITANCE REJECTED. Verses 22-27.

22. Was sad—"Countenance fell." Literally, "he lowered" like a stormy sky. The word occurs only here and in Matt. 16. 3 (which is probably not a part of Matthew's original text). **Went away**—With that sad frown alone answering the look of intense love he had been so unspeakably privileged to receive. Did he ever come back? *Plumptre*, identifying him with Lazarus (John 11. 5), gives the answer we all long to make. But the evidence is very slight.—*Moulton*. **Grieved**—Sorrowful. See 2 Cor. 7. 10. He believed that he was lacking, as Jesus had said; yet he "thrust the word of God from himself" and "judged himself unworthy of eternal life" (Acts 13. 46). **He had great possessions**—The Revised Version brings this truth out more sharply; he was one of them that had great possessions; he represented a class (Luke 12. 15).

A CHRISTIAN LIFE DEMANDS COMPLETE CONSECRATION; ninety-five per cent will not do. The weakness of this young man's life was that he was willing to give up what he did not love, but shrank from positive sacrifice.—*Morris D. Church*. The test of the young man is in no true sense exceptional. Everyone who truly follows Christ practically holds all he has subject to the wish of Christ.—*J. L. Sooy*.

Illustration 63. In Wesley's time there was a Methodist laborer who, when informed of the conversion of a rich man, used to ask, "Is his purse converted?" *Adam Clarke* used to say, "I do not believe in a religion that costs a man nothing."

Illustration 64. Unless there be this effort you will lose your Master as surely as a little child in a crowd will lose his nurse and his guide, if his hand slips from out the protecting hand. The dark shadow of the earth on which you stand will slowly steal over his silvery brightness, as it does over the moon's, and you will not know how you have lost him, but only be sadly aware that your heaven is darkened.—*Maclaren*.

23, 24. Jesus looked round—To give emphasis to his utterance. **How hardly shall they that have riches**—The phrase has reference not to the sufficiency of God's grace, which is equal in all cases, because infinite, but to the hindrances with which the man himself must struggle, and which nothing but that grace can overcome.—*Alexander*. It is not the condition we are placed in here, whether it be high or low, but the use we make of it, that will determine our condition in the life to come.—*Mann*. **Jesus answereth again**—This second exclamation, which has been preserved by Mark alone, was evidently given to explain and qualify the one before it, by informing them that not the mere possession of the good things of this life, but overweening confidence in them, as sources or securities of happiness, would hinder men's salvation; yet implying that as this false reliance is almost inseparable from wealth, the possession of wealth is almost invariably attended by the greatest moral and spiritual danger.—*Alexander*. How few rich that do not trust in riches; and how few poor who do not trust in riches they are not able to acquire!—*Whedon*.

Authorized Version.	Revised Version.
25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	25 It is easier for a camel to go through a needle's eye, than for a rich man to enter
26 And they were astonished out of measure, saying among themselves, Who then can be saved?	26 into the kingdom of God. And they were astonished exceedingly, saying ⁵ unto him,
27 And Je'sus looking upon them saith, With men <i>it is</i> impossible, but not with God: for ⁶ with God all things are possible.	27 Then who can be saved? Je'sus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.
⁶ Jer. 32. 17; Matt. 19. 26; Luke 1. 37.	⁵ Many ancient authorities read <i>among themselves</i> .

25. Easier for a camel—In the Talmud the same saying occurs about an elephant. The camel was more familiar to the hearers of the Saviour than the elephant; and on account of the hump on its back it was especially adapted to symbolize earthly wealth as a heavy load and serious impediment to entrance through the narrow gate of the kingdom of heaven.—*Schaff*. The similitude here used implies an absolute impossibility; yet, according to every rule of interpreting oriental proverbs, it is intended only to express a great difficulty.—*Porteus*.

26. They were astonished—The words fell with a new and perplexing sound on the ears of the disciples. Like all Jews, they had been accustomed to regard worldly prosperity as a special mark of the favor of God, for their ancient Scriptures seemed always to connect the enjoyment of temporal blessings with obedience to the divine law. They still, moreover, secretly cherished the hope of an earthly kingdom of the Messiah, in which riches would play a great part; and, even apart from all this, if it were hard to enter the kingdom of heaven except by stooping to actual poverty, it seemed as if few could be saved at all.—*Geikie*.

27. Impossible, but not with God—Our Lord means to represent that the salvation of the rich man bears to the ordinary salvation of common men the same relation that a miracle does to an ordinary transaction. If the saving of an ordinary man be a miracle of grace, the saving of a rich man is a miracle upon a miracle.—*Whedon*.

CONNECTED VERSES, 28-31.

Peter in his declaration of self-sacrificing loyalty betrays a hireling spirit like that of the rich young man; but before Jesus rebukes him (which he does by uttering the parable of the laborers in the vineyard, Matt. 20) he admits the truth of Peter's claim and announces its reward "a hundredfold" of all forfeited for the Gospel's sake. This promise cannot be interpreted to mean a hundredfold of the same article, for surely, as *Dr. Whedon* says, no man would expect to receive a hundred fathers and mothers. But it was a hundredfold better to have an apostolic throne like Peter than to have a fortune like the rich young man whose case prompted Peter's question. *Dr. Lyman Abbott* shows how this promise is fulfilled: "(a) Christianity has operated as a general law, to make wealth more general and more secure, and affections less liable to sundering through despotism, quarrels, or death; (b) friends are multiplied and friendships made sweeter and more sacred by Christianity, especially among those who heartily accept and practically show forth Christ in their daily life; (c) the spirit of true religion in the soul enhances a hundredfold the true and high enjoyment of earthly possessions and affections; no one can enjoy the earth like him who accepts it as God's gift of love (compare 1 Cor. 3. 21-23); (d) those who have been called to fulfill literally the condition *forsaking all* for Christ have as a rule enjoyed life's prosperities." "In this time" (ver. 30) means at this critical juncture. "In the world to come" turns from the profit of godliness in the life that now is to the everlasting life which is to be superadded. The solemn utterance of verse 31 was the introduction to the parable against the hireling spirit. It surely shows, says *Dr. Whedon* again, great want of a sense of the wickedness of our own heart, and the imperfectness of our own services, when a man expects his doings to entitle him to God's gratitude.

HINTS TO THE TEACHER.

In the study of this story we should combine all the three narrations. From Matt. 19. 22 we learn that this was a young man ; hence we note certain **Thoughts Concerning Youth.**

I. The Impulsiveness of Youth. Ver. 17. He came running, and for a brief moment was full of enthusiasm ; then his ardor suddenly cooled, and he went away discouraged. This impetuous, ardent quality belongs to youth. It is an element of power, but also of danger. Let us strive to direct it into right channels.

II. The Aspiration of Youth. Ver. 17. This young man was conscious of a need which his high station and his abundant wealth could not satisfy. Nothing would content his soul except the highest and the best. How many young men have felt like him ! Youth is the time of lofty dreams, of high purposes. The greatest deeds in the world have been wrought by young men—Alexander, Cæsar, Napoleon, were all young in their achievements. Happy the youth who brings his yearning heart to Christ and says, "What shall I do?"

III. The Needs of Youth. Vers. 18-21. This restless, impulsive nature has great needs, which are here suggested. 1. Youth needs the wholesome restraint of *law*. "Keep the commandments." True liberty is in loyalty, not in license. 2. Youth needs a *purpose*, not a life for self, but for others. "Go, sell, give." 3. Youth needs an *example* ; and Christ offers himself as the highest pattern. "Come, follow me." What a glorious opportunity !

IV. The Danger of Youth. Ver. 22. This young man was under the power of youth's greatest peril, a love of the world. The pleasures and the treasures of earth have allured many from the kingdom of heaven. He might have been an apostle, but he was content to be an ignoble and unknown rich man.—*J. L. H.*



LESSON XI.—MARCH 17.

ZACCHEUS THE PUBLICAN.—LUKE 19. 1-10.

GOLDEN TEXT.—The Son of man is come to seek and to save that which was lost.
—Luke 19. 10.

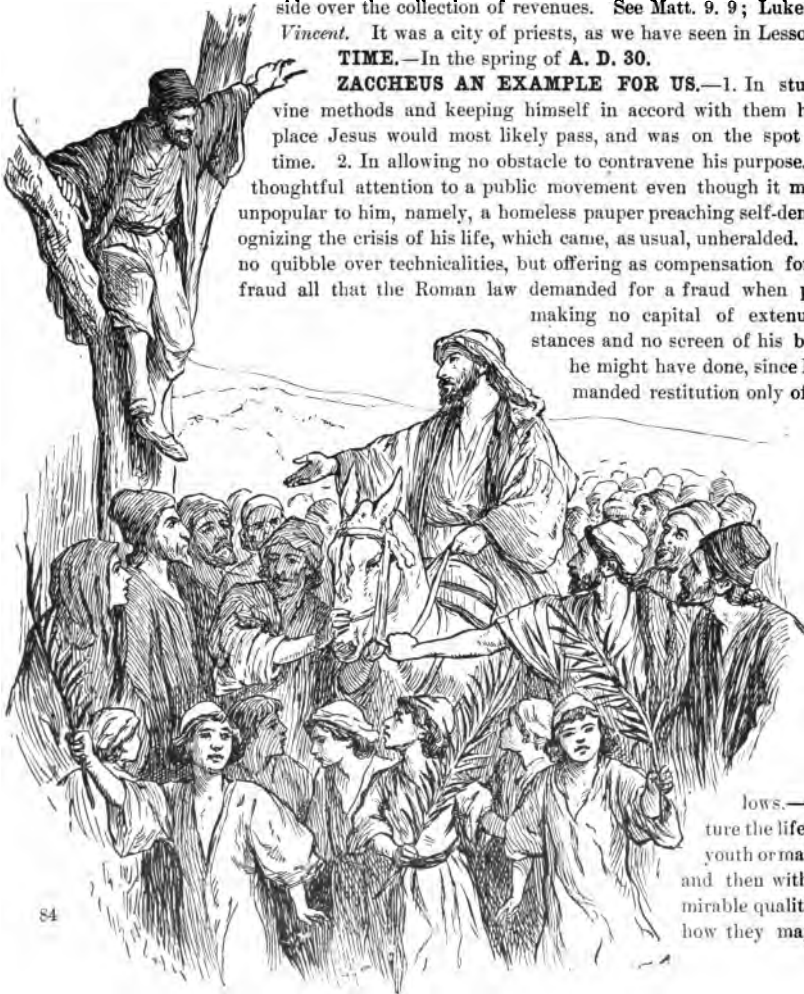
BACKGROUND OF THE LESSON.

PLACE.—The confines of Jericho. Study the situation and history of this city—located deep in the Jordan valley; destroyed by Joshua; rebuilt by Hiel; the home of Elisha; the place of death of Herod the Great. Each of these four historic incidents was the center of a tremendous drama.—*R. R. D.* The city was close to the fords of the Jordan, on the frontier of Perea, and on the richest plain of Palestine. The region abounds in the choicest productions, especially balsam; it was therefore an appropriate seat for an officer of superior rank to preside over the collection of revenues. See Matt. 9. 9; Luke 3. 12.—*M. R. Vincent.* It was a city of priests, as we have seen in Lesson VII.

TIME.—In the spring of A. D. 30.

ZACCHEUS AN EXAMPLE FOR US.

1. In studying the divine methods and keeping himself in accord with them he learned the place Jesus would most likely pass, and was on the spot at the right time. 2. In allowing no obstacle to contravene his purpose. 3. In giving thoughtful attention to a public movement even though it must have been unpopular to him, namely, a homeless pauper preaching self-denial. 4. In recognizing the crisis of his life, which came, as usual, unheralded. 5. In making no quibble over technicalities, but offering as compensation for an unproved fraud all that the Roman law demanded for a fraud when proved. 6. In making no capital of extenuating circumstances and no screen of his business, which he might have done, since Roman law demanded restitution only of stolen goods from a publican. 7. In sacrificing that which must have been dear to him, since in order to secure it he had been willing to forfeit the good wishes and esteem of his fellows.—*Willey.* Picture the life of an ordinary youth or maiden, first with, and then without, these admirable qualities; and show how they may be acquired.



THE GENERAL CHARACTER OF PUBLICANS may be studied inductively from the gospel record : 1. One of the twelve disciples who was a publican. 2. The parable of the Pharisee and the publican. 3. The frequent reference to publicans and sinners, etc.

LESSON HYMN.—

Come, sinners, to the gospel feast ; Let every soul be Jesus' guest :
Ye need not one be left behind, For God hath bidden all mankind.
Sent by my Lord, on you I call ; The invitation is to all :
Come all the world ! come, sinner, thou ! All things in Christ are ready now.
My message as from God receive ; Ye all may come to Christ and live :
O let his love your hearts constrain, Nor suffer him to die in vain.—*Charles Wesley.*

SPECIAL DOCTRINAL SUGGESTION.—Salvation through Christ.

HOME READINGS.—*Monday* (March 11), Zaccheus the Publican, Luke 19. 1-10. *Tuesday*, Call of Matthew, Luke 5. 27-32. *Wednesday*, Christ's care for the lost, Luke 15. 1-10. *Thursday*, A publican's prayer, Luke 18. 9-14. *Friday*, Call to repentance, Isa. 55. 1-7. *Saturday*, The far-away coming first, Matt. 21. 28-32. *Sunday*, Sent to save, 1 John 4. 7-14.

GOOD BOOKS TO REFER TO.—On Jesus and Zaccheus, *Andrews*, "Life of Our Lord," 392-395; *Edersheim*, "Life and Times of Jesus the Messiah," ii, 349-355; *Farrar*, "Life of Christ," ii, 183-186; *Geikie*, "Life and Words of Christ," ii, 363-366. On Jericho, *Stanley*, "Sinai and Palestine," 299-302; *Edersheim*, "Life and Times of Jesus the Messiah," ii, 349, 350; *Geikie*, "Life and Words of Christ," i, 260, 371; ii, 361. On publicans, *Edersheim*, "Life and Times of Jesus the Messiah," i, 515-517; *Stapfer*, "Palestine in the Time of Christ," 215, 216; *Thomson*, "The Land and the Book," ii, 439-451. On sycamore tree, *Geikie*, "Holy Land," i, 133-135; ii, 76; *Thomson*, "The Land and the Book," i, 22-25.

Authorised Version.

1 And *Je'sus* entered and passed through Jer'i-cho.

Revised Version.

1 And he entered and was passing through

CONNECTED VERSES.

The Perean ministry, which Jesus had decided upon when there remained no more that he could do in Galilee, has now come to an end. His prediction concerning his own death, to which he had given threefold utterance in the presence of his disciples when in the far north, and of which he had in the Perean period more than once reminded them (13. 33-35; 17. 25), he now again with fearful distinctness reiterates, as he is about to cross the Jordan toward Jerusalem (18. 31-33). A poet or historian noting this prediction would look for some token of the coming crisis among the subordinate events immediately following or accompanying so solemn an utterance. Such a token Matthew, Mark, and Luke detect in that popular applause and cry for coronation which, when raised months before by the Galileans, had led Jesus to immediate disavowal and retirement (John 6. 15), but which now, though within but a day's march of the capital, he as conspicuously allows and approves (Luke 18. 39). To Luke we owe yet another token of this kind in the characteristic and peculiar episode which forms the subject of our present lesson. It is quite like our third evangelist, who is always in so close doctrinal sympathy with Paul, to connect the thought of the "decease which Jesus is about to accomplish at Jerusalem" (9. 31) with the salvation of one who as a chief of publicans would be esteemed far removed from the blessings of the Abrahamic covenant.—*Buell.*

I. THE SINNER. Verses 1-4.

1. Passed through Jericho—"Was passing through." Luke is still thinking of the destination which Jesus had announced. See Luke 18. 31. He was on the way to Jerusalem from his retirement in and near the Jordan valley. Concerning Jericho see note in BACKGROUND. It was a "city of iests," and in it a publican would have a peculiarly hard time.

Authorized Version.

2 And behold, *there* was a man named Zaccheus, ¹ which was the chief among the publicans, and he was rich.

3 And ² he sought to see Je'sus who he was; and could not for the press, because he was little of stature.

4 And he ran before, ³ and climbed up into ⁴ a sycamore tree to see him; for he was to pass that way.

Revised Version.

2 Jer'i-cho. And behold, a man called by name Zac-chæ'us; and he was a chief publican,

3 and he was rich. And he sought to see Je'sus who he was; and could not for the crowd, because he was little of stature.

4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to

¹ Exra 2. 9. — ² John 12. 21. — ³ Chap. 5. 19. — ⁴ 1 Kings 10. 21; 1 Chron. 27. 28; Isa. 9. 10.

2. Chief among the publicans—The taxes which were due in a province were sold at public auction in Rome to wealthy capitalists. The buyer employed natives to collect the taxes. The common publicans or taxgatherers assessed and collected the taxes, which they paid to their chief, who was in turn subordinate to the receiver general of the province. Zaccheus, as chief, dealt directly with the Roman receiver general, and having, doubtless, several taxgatherers under his direction, was detested in proportion to his prominence.—*R. R. D. Rich*—The fees of a publican were large, and extortions often made them larger. A Jewish publican would be hated as a traitor anyhow, and as there was no strict supervision of his work, and as he had the power of Rome behind him to enforce his demands, the temptation to extortion and fraud was great.—*R. R. D. Dr. Abbott* infers that Zaccheus was a provincial agent, who had the general supervision of the publicans of the province.

"A PUBLICAN AND SINNER," a self-made outcast, enriched by dishonorable means, is the first man who swings open his door to welcome this impoverished Messiah, who has not where to lay his head, and whose doctrine is universal self-denial.

3. Sought to see Jesus—The imperfect tense suggests various futile attempts. Doubtless his was more than mere curiosity to behold the man whose name was on every tongue. It was a desire to know him who declared himself to be the friend of publicans and sinners, and in him to seek satisfaction for the hunger of his soul.—*R. R. D. Who he was*—Which person, in the mingled and confused crowd which was thronging the streets of Jericho, was Jesus. What does this rabbi look like, who, unlike all other rabbis, has frequently sat at meat with publicans, and has chosen one as a disciple?—*R. R. D. Could not*—The tense points to repeated failure to catch any glimpse of Jesus. **Press**—Two crowds jostled each other—Galilean pilgrims now on their way to Jerusalem, hundreds of whom probably flocked about Jesus, and the sightseers of Jericho. Christ passed his public life in the excitement and strain of a throng which was ever expecting to hear wonderful words and to witness wonderful works.—*R. R. D. Little of stature*—And as a publican he would likely be hindered and perhaps abused in his endeavors to penetrate the crowd that swayed around the Prophet.—*R. R. D.*

4. He ran before—The only chance the little man would have. Many finding obstacles in their way to find the Master would have given up the effort and gone home. Suppose Zaccheus had become discouraged; what then? He would have lost the spiritual opportunity of a lifetime. When Christ is near men should make the most of their opportunities to find him.—*R. R. D. Climbed up*—A simple action, but it showed 1. Determination; 2. Skill to employ expedients; 3. Courage in withstanding probable jeers and taunts; 4. A sacrifice of some dignity in one so rich taking a place so humble. Those who desire to see Jesus must not be repelled by any difficulties that may arise.—*R. R. D. Sycamore tree*—Not our buttonwood tree, which is often called the sycamore, but the Egyptian fig, as the first syllable of the word implies. This tree has low and far-spreading branches which might well reach over the road or street along which Jesus was to pass; it is easy of ascent.—*Buell.* Had he heard that there was a publican like himself among the chosen disciples of this "Son of David?" Had some one told him of the parable of the Pharisee and the Publican?—*Plumptre.*

Authorised Version.

5 And when Je'sus came to the place, ⁵ he looked up, and saw him, and said unto him, Zac-che'us, make haste, and come down; ⁶ for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, 'That he was gone to be guest with a man that is a sinner.

8 And Zac-che'us stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything

Revised Version.

5 pass that way. And when Je'sus came to the place, he looked up, and said unto him, Zac-chæ'us, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and

7 received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8 And Zac-chæ'us stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully

⁵ Ezek. 16. 6; John 1. 48.—⁶ Gen. 18. 3, 5; John 14. 23; Eph. 3. 17; Heb. 13. 2; Rev. 3. 20.—⁷ Matt. 9. 11; chap. 5. 30.

II. THE SAVIOUR. Verses 5-7.

5. **Saw him**—Out of all the crowd the Master's eyes rested upon him. He knew his name, read his history at a glance, and appreciated his rising faith. Jesus always had a quick eye for those who sought him. **Said unto him, Zaccheus**—There is great power in direct individual address. One fervent personal word will outweigh a whole sermon addressed to an assemblage. Notice, from the beginning of this last southward journey Jesus had acted as a monarch; he no longer enjoins secrecy upon his apostles, and this command to Zaccheus is in keeping with the triumphal entry to Jerusalem which was so soon to follow.—*R. R. D.* **Make haste**—He had thought it worth his while to make haste for the sake of a glimpse at Jesus; how much greater reason to hasten if Jesus is to abide with him! Note the heartiness of the Master's salutation. He gives the publican his whole hand, and not merely finger-tips. There is no suggestion of patronage in his tone.—*Buell.* **Abide at thy house**—The words seem to suggest a stay over night. Jesus uses the unreserved language of familiar friendship. He always bestows on seeking souls more than they expect from him.

OUR LORD PASSED BY THE HUNDREDS OF HOMES OF PRIESTS AND PHARISEES and reputable people to enter the home of the man whose heart he could enter. The others did not want him. If he came in physical form to your city would he be compelled, for want of a hearty welcome, to pass your door?

6. **Received him joyfully**—Which he would not have done if he had not previously longed for him. Let us joyfully receive Him who comes to bring us joy. Human eyes cannot see the heart yearnings which often exist where they are least expected. Doubtless Zaccheus was a seeker before he found a Saviour.

7. **They all murmured**—Till a man is converted he can never be reconciled to the way God dispenses his favors. There were almost as many priests dwelling in Jericho as in Jerusalem, and they doubtless molded public opinion. This religious teacher seemed to countenance an agent of Roman tyranny, and his lofty motives were lost sight of. Really he went to the home where he could do the most good. Let us not be surprised when our good efforts are reported as evil. Let us be careful not to mistake and despise the good deeds of others.—*R. R. D.* **A sinner**—In our sense of the term, but more also. He was regarded as a traitor to his nation, an unscrupulous official, a grinder of the poor, and a social outcast. Probably there was not a man in the crowd who did not hate him.—*R. R. D.*

III. SALVATION. Verses 8-10.

8. **Stood**—Suiting his action to the gravity and earnestness of his words. **Behold, Lord**—He makes a pledge for immediate fulfillment. Vows are valuable in the degree to which they are kept. **The half of my goods**—Jewish teachers recommended that a fifth of the income be employed in charity; this convert consecrates half his means.—*R. R. D.* **If I have taken**—If Zaccheus's fortune had been piled up mainly by fraud his pledge to compensate fourfold *after*

Authorized Version.	Revised Version.
from any man by ⁹ false accusation, ⁹ I restore <i>him</i> fourfold.	exacted aught of any man, I restore four-
9 And Je'sus said unto him, This day is sal- vation come to this house, forasmuch as ¹⁰ he also is ¹¹ a son of A'bra-ham.	9 fold. And Je'sus said unto him, To-day is salvation come to this house, forasmuch as
10 ¹² For the Son of man is come to seek and to save that which was lost.	10 he also is son of A'bra-ham. For the Son of man came to seek and to save that which was lost.

⁹ Chap. 3. 14.—¹⁰ Exod. 22. 1; 1 Sam. 12. 2; 2 Sam. 12. 6.—
¹¹ Rom. 4. 11; 12. 16; Gal. 3. 7.—¹² Chap. 12. 16.—¹³ Matt. 18.
11; see Matt. 10. 6; 15. 24.

having given half to charity would have been absurd. Liberal donations will not cover unjust gains. The poor are with us and belong to us, to be aided by us.—*R. R. D.* **By false accusation**—"Wrongfully exacted." **I restore**—I am going to restore. **Fourfold**—The Roman law obliged publicans to make fourfold restitution when it could be proved that they had abused their power.—*R. R. D.* The Mosaic law would require in such cases no more than the restoration of the principal and twenty per cent additional (Num. 5. 7).—*Buell.*

THE VIRTUE OF JUSTICE. There are unsaved men, from natural impulse generous, but, being unconverted, unjust; and there are unsaved men who are from natural impulse just, but, being ungrateful by nature, not generous. Perhaps there are some men who without conscious change of heart are to a large degree both just and generous. But one thing is certain: no man is a true follower of Christ who has not both these qualities; and Zaccheus, in his decision to give half his goods to the poor and restore fourfold his illgotten gain, was not acting like an extraordinary saint, but as everybody must act who is touched by the Spirit of Jesus.—*R. R. D.*

Illustration 65. "I restore him fourfold." A business man was earnestly seeking favor with God, but without success. He had had difficulty with two men, and the courts had decided in his favor. But he knew that he had wronged both of them, nevertheless. When he attempted to pray these cases stared him in the face. He arose from his knees, and going to one of them, said, "Mr. A., I have wronged you and I want to set it right." The matter was soon settled, with tears on both sides. He then sought the other man with like success. Then he felt the assurance, "This day is salvation come to this house."—*Jennie M. Bingham.*

Illustration 66. At a prayer meeting "down East" a man noted for his failures to meet business obligations arose to speak. The subject was, "What shall I do to be saved?" He commenced slowly to quote the words, "What shall I do to be saved?" He paused, looked around and repeated the words, when a voice from the assembly in clear and distinct tones replied, "Go and pay John Williams for that yoke of oxen." A great many people before they can be saved or guide others to the Saviour will have to "go and pay John Williams" the money they honestly owe him.—*Jennie M. Bingham.*

Illustration 67. A Kaffir girl in South Africa came to the missionary and brought forth four sixpences, saying, "This money is yours. You must take it. At the examination of the school you gave me a sixpence as a prize for good writing; but the writing was not mine, I got some one else to do it for me. So here are four sixpences." She had read the story of Zaccheus, and "went and did likewise."

Illustration 68. William Dawson, a great preacher among the early Methodists, had what he called a "Balance Sermon," in which with thrilling imaginative force he put human souls into one scale and the law of God into the other, and showed his hearers how that law weighed down the miser, the defrauder, the liar, the profane man, and the hypocrite. One of his hearers was a country tradesman noted for his trickery, who had used his yard measure for a walking-stick on purpose to wear it shorter without arousing the suspicions of his customers. This man had a conscience, however, and he was so affected by Mr. Dawson's sermon that he interrupted him, snapped his fraudulent measure in two as a public confession of his wrong, then modestly said, "Now, go on, sir."

9. Salvation come to this house—Christ had been present in homes where salvation did not seem to come, but here a soul was ready to be saved. **A son of Abraham**—Quite as truly those who despise him, and therefore entitled to the fulfillment of the covenant of salvation. But also his faith had brought him into spiritual kinship with the father of the faithful.

10. For—Salvation has come, for I have brought it. **To seek and to save**—The seeking shows his love, the saving shows his power. **Lost**—Without God or hope.—*Buell.*

Illustration 69. A colporteur left a Bible in a godless house. As the man began to read day after day he felt its power and said: "If this Bible is true we are certainly lost." He read still further, and through the darkness the light began to break as he caught a glimpse of the cross and his Saviour, and at last he said with trembling hope, "If the Bible is true we may be saved."—*W. A. Dickson.*

Illustration 70. George Kennan, the explorer, started in the depth of winter over a wild Siberian waste in search of five Americans who had gone up the Anadyr River, and who it was feared had perished from cold and starvation and were already under the drifted snow. Two hundred miles Mr. Kennan and his companion pushed their way over obstacles which less hardy men would have found insurmountable. The mercury sank to fifty degrees below zero; but Mr. Kennan was "seeking to save the lost," and nothing could deter him. The feet of the poor dogs spotted the snow with blood at every step, but the two men cheered each other and pushed on. At last one of the seekers sank exhausted on his sledge and was fast falling into the sleep of death. It was midnight. Mr. Kennan gathered his remaining force of body and will and resolved that until death came to him he would continue to seek the lost. At last a faint, long-drawn halloo came across the wintry waste. The explorer's first fear was that his mind had lost its control; but his inflexible will, his purpose to find and to save, was yet unchecked; he answered the call and was cheered to have it returned. It came from a Chookchee, a native, who had gone in advance. With a final forthputting of strength he turned his dogs toward the place from which the voice came. When he reached it he discovered his Chookchee standing by a small black pipe which projected from the snowbank. Perhaps the lost wanderers were under it. "Thank God, thank God!" Kennan said to himself over and over, while he feebly climbed the snow-drift and shouted down the pipe. A startled voice under his feet called, "Who is there?" And before many minutes had passed the daring explorers were in the snow cellar sharing their provisions with their long-lost friends. "My overstrained nerves gave way," writes Kennan, "and in ten minutes I could hardly raise my hand to my lips." Christ's zeal to seek and to save that which was lost exceeds that of the most affectionate and determined explorer, and it is backed, not by poor weak human nerves, but by the power of God.—*R. R. D.*

CONDITIONS OF FRIENDSHIP WITH JESUS.

1. FRIENDSHIP WITH JESUS IS NOT CONDITIONAL UPON RESPECTABILITY OF CHARACTER. For Zaccheus's reputation was evidently bad, and his business was so shameful as to make him a social outcast. "Society," as such, has no claims on the Master.

2. FRIENDSHIP WITH JESUS IS NOT CONDITIONAL UPON PREVIOUS PURITY OF HEART. For Zaccheus had been unscrupulous in the collection of taxes, and nobody would have thought of him as being the purest man in that "city of priests." The pure Christ chose him, nevertheless, to be his host. It was not to the "righteous," but to sinners, that Jesus came.

3. FRIENDSHIP WITH JESUS IS NOT ALWAYS INITIATED BY PUBLIC DEMONSTRATIONS. "Kneeling at the altar" and similar manifestations are unspeakably helpful as steps toward that friendship; but it is a thing of the heart, and begins in one's inner consciousness, far beyond the range of others' eyes. "Publicans" and "sinners" whom we despise may, at this very moment, unseen by us, be eagerly climbing into positions whence they may see the Lord when he shall "pass that way."

4. NO ONE CAN WIN THE FRIENDSHIP OF JESUS WHO DOES NOT FEEL HIS LOST CONDITION. Christ came to seek and to save the lost. The self-righteousness of the Pharisee practically excludes him from the circle of Jesus's friends.

5. NO ONE CAN WIN THE FRIENDSHIP OF JESUS WHO DOES NOT GREATLY DESIRE IT. With what haste Zaccheus descended the tree and ran to his home to welcome the Lord! Our Lord's friendship is not thrust upon anyone against his will. "I love them that love me, and those that seek me early shall find me."

6. FRIENDSHIP WITH JESUS CANNOT BE MAINTAINED WITHOUT CONFORMITY TO HIS LOFTY LAW OF JUSTICE. It was a matter of course that the repentant and saved Zaccheus returned with lavish interest the wealth he had unjustly taken. Christ hates injustice and fraud. A true Christian man cannot consciously wrong others.

7. NO TRUE FRIEND OF JESUS CAN BE UNSYMPATHETIC OR SELF-CENTERED OR STINGY. Benevolence to the needy was as direct an outcome of Zaccheus's conversion as was justice to his business associates.—*R. R. D.*

HINTS TO THE TEACHER.

In the introduction some pictures from the history of Jericho might be given, grouped around the names of Joshua, Ahab, Elisha, Herod the Great (who died in that city), and Christ. State the connecting links of this lesson with the last, and its place in the Perean journey of Jesus. We suggest two topics for teaching.

I. We may show in Zaccheus the **Picture of a Soul's Salvation**. 1. *His hindrances*. (1) He was a rich man. (2) He was a publican, belonging to a class greatly despised, and with some justice. (3) He had been a sinner. Yet he overcame every obstacle and came to Christ. 2. *His desire*. Like many a sinner he had a longing for Christ. If he had quenched it he would never have found salvation. He sought for the Lord, and knew not that his Lord was seeking him. 3. *His acceptance*. When Christ invited himself to his house he accepted the privilege with glad heart, and at once. Here is an example. 4. *His consecration*. He made a full surrender, renouncing all unrighteousness, and using his property in the service of God. He who gives all receives all. 5. *His reward*: the welcome of his Saviour; the assurance of his salvation; the recognition that he also, the hated publican, was "a son of Abraham."

II. Another topic is **Christ as a Guest**. "I must abide at thy house." In this incident Christ is revealed as: 1. *A seer* (ver. 5). He saw Zaccheus, and singled him out in the crowd. He knew his name; read his history; beheld his character; saw all the better possibilities of his nature; knew all his longings for God. 2. *A seeker* (ver. 5). He called him by name, and sought him out, and invited himself to visit his house. Is not this just the way that he seeks men now? (Rev. 3. 20.) 3. *A renewer* (vers. 7, 8). How suddenly and how amazingly this man was transformed from a sinner to a righteous man! This new creation was by the power of Christ (2 Cor. 5. 17), and he is doing such wonders constantly. 4. *A Saviour* (vers. 9, 10). A man was saved that day; plucked from the power of Satan. Christ sees saints when other men see only sinners; and he can save those who are lost.—J. L. H.



LESSON XII.—MARCH 24.

PURITY OF LIFE.—ROM. 13. 8-14.

GOLDEN TEXT.—Abstain from all appearance of evil.—1 Thess. 5. 22.

BACKGROUND OF THE LESSON.

DATE.—The Epistle to the Romans was probably written in the early spring of A. D. 58, the fourth year of Nero's reign.

PLACE.—Sent from Paul at Corinth, by Phoebe, a deaconess of the church at Cenchrea, the eastern port of Corinth, to the Christians at Rome.

THE WRITER.—That Paul wrote this epistle is beyond question. The churches of Macedonia and Achaia had intrusted to him some money to be paid to the Christian poor of Jerusalem. On his way thither he made his third visit to Corinth, where he stopped three months. He intended on his return to visit Spain, stopping on his way at Rome.—R. R. D.

THE CHURCH AT ROME.—The Church of Rome—that is, the Roman Catholic Church—claims as a fact not to be denied that the apostle Peter introduced Christianity to the world's

capital, and became the first bishop of the Church there. The best scholarship regards this as mere tradition, and it is impossible now to say who first preached the Gospel in Rome. Hosts of Jews and Jewish proselytes lived there at this time. We know from Acts 2. 10 that some of these were at Jerusalem on the day of Pentecost. It has been plausibly conjectured that some, converted on that day, returning, carried the glad tidings with them. Nevertheless, from several passages—for instance, Rom. 1. 8-15; 15. 15, 16—it is evident that the apostles regarded the Church as emphatically a Gentile Church, though there were Jewish Christian members. It must be remembered that very many of the early Gentile converts to Christianity had first become Jewish proselytes. Rome was at this time a city of enormous wealth and great population, representing all the races of the globe.—*R. R. D.*

THE LETTER.—The Epistle to the Romans is the most elaborate production of Paul's pen. While it is one of the profoundest theological treatises ever composed, it is written in headlong and offhand style, and from beginning to end it is characteristically a *letter*.—*R. R. D.* Its first topic is what may be termed the legal relation of man to God as a violator of his holy law, whether that law be merely written on the heart, as in the case of the heathen, or, as in the case of the chosen people, be further known by external revelation. It next treats of that legal relation as wholly reversed through believing connection with the Lord Jesus Christ. Its third and last great topic is the new life which accompanies this change of relation, embracing at once a blessing and a consecration to God, which, rudimentally complete already, will open in the future world into the bliss of immediate and stainless fellowship with God. The bearing of these wonderful truths upon the condition and destiny of the chosen people, to which the epistle next comes, though it seems but the practical application of them to his kinsmen according to the flesh, is in some respects the most difficult part of the whole epistle, carrying us to the eternal springs of grace to the guilty, in the sovereign love and inscrutable purposes of God. The last portion of the epistle is devoted to sundry practical topics, winding up with salutations and outpourings of heart delightfully suggestive.—*J. F. B.*

SPECIAL DOCTRINAL SUGGESTION.—The authority of God's law.

LESSON HYMN.—

He wills that I should holy be: That holiness I long to feel;
That full divine conformity To all my Saviour's righteous will.
On thee, O God, my soul is stayed, And waits to prove thine utmost will;
The promise by thy mercy made, Thou canst, thou wilt, in me fulfill.
No more I stagger at thy power, Or doubt thy truth, which cannot move:
Hasten the long-expected hour, And bless me with thy perfect love.—*Charles Wesley.*

HOME READINGS.—*Monday* (March 18), Purity of life, Rom. 13. 8-14. *Tuesday*, Dead to sin, Rom. 6. 11-18. *Wednesday*, A living sacrifice, Rom. 12. 1-9. *Thursday*, Be separated, 2 Cor. 6. 11-18. *Friday*, Resist, James 4. 1-10. *Saturday*, Be ye holy, 1 Peter 1. 13-23. • *Sunday*, For Christ's sake, 1 Peter 4. 1-7.

Authorized Version.

8 Owe no man anything, but to love one

Revised Version.

8 Owe no man anything, save to love one

I. THE PERFECT LAW. Verses 8-10.

8. Owe no man anything.—The Christian is to pay every creditor in full with watchful care. In the complicated business relations of modern times *temporary* indebtedness is often a necessity, and is directly conducive to the prosperity of both seller and buyer. The apostle does not condemn this, but refers rather to the "debt which is social disloyalty"—the debt which mortgages a man's virtue. No man has a right, by any sort of indebtedness, to be so obligated to another as to forfeit his own moral independence.—*R. R. D.* This passage also forbids the violation of a contract, or the violation of any obligation to pay when justly due. We must avail ourselves of no technicality of law to avoid what is equitably due.—*Whedon.* But to

Authorized Version.	Revised Version.
another: for ¹ he that loveth another hath fulfilled the law.	another: for he that loveth ¹ his neighbor
9 For this, ² Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if <i>there be</i> any other commandment, it is briefly comprehended in this saying, namely, ³ Thou shalt love thy neighbor as thyself.	9 hath fulfilled ² the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

¹ Ver. 10; Gal. 5. 14; Col. 3. 14; 1 Tim. 1. 5; James 2. 8.—
² Exod. 20. 13, etc.; Deut. 5. 17, etc.; Matt. 19. 18.—³ Lev. 19. 18; Matt. 22. 39; Mark 12. 31; Gal. 5. 14; James 2. 8.

¹ Gr. *the other*.—² Or, *law*.

love one another—Love is to be a perpetual and inexhaustible debt, not as if repudiated or neglected, but as always due and always paying; a debt, not as a forgotten account is owing to the seller, but as interest on capital is continuously owing to the lender.—*Moule*. **Hath fulfilled the law**—That is, the law of the Second Table, the code of man's duty to man.—*Moule*. "The law" merely puts into language what a loving heart does spontaneously. No law is needed to make mothers kind to their children; lovers will treat their beloved ones with tenderness without any act of legislature. It is startling to find love thus characterized as a *legal* duty; but so many of the Pharisees had always taught, and on a notable occasion our Lord had indorsed their teaching.—*R. R. D.*

TWO TEMPERANCE LESSONS FROM THIS VERSE: 1. Concerning "owing." No other expense impoverishes so many and leads to so many "bad debts" as indulgence in intoxicants. 2. Concerning "love." How can a man who loves his neighbor sell liquor to him, or "treat" him, or in any way tempt him to use intoxicants?

9. This verse teaches that the term **LAW** finds its standard expression in the Ten Commandments, and that a due performance of the Ten Commandments requires as its source and spring love in the heart. Right doing as a permanent life can only flow from right feeling.—*Whedon*. **Thou shalt not**—The commandments which follow are unnecessary to one whose heart glows with love to his fellow. They are negative in form, but positive in character. And just as John's description of heaven, where there is no night, no need of sun, moon, or candle, no death, no sorrow, crying, or pain, no sin and no curse, indicates a condition of positive happiness, so these commandments not only forbid evil but enjoin aggressive good. Indifference to our neighbor's concerns works him evil.—*R. R. D.* **Briefly comprehended**—"Summed up." The command which follows is the essence of the law. **Thou shalt love thy neighbor**—This is a fundamental principle of the temperance reform. He who loves his neighbor will abstain from drink for his neighbor's sake. For, as *Bossuet* says, "Love is that which finds its own felicity in another's good." The phrase **as thyself** gives additional evidence that our love for our fellows is to be not merely abstinence from doing harm, but activity in doing good. Read carefully 1 Cor. 13, which was written by Paul not far from the date of this letter, and remember the quaint old saying, "Love is holiness spelled short."—*Moule*.

Illustration 71.—Over the outer coat of plum and apricot there glows a bloom more beautiful than the fruit itself—a soft delicate powder that overspreads its rich colors. If you strike your hand over that it is at once gone, it is gone forever—it appears only once. The flower that hangs in the morning empearled with dew, arrayed with jewels—once shake it, so that beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell gently on it from heaven. On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes, and trees, blending into a fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of the palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored—a fringe more delicate than frostwork, which, when torn and broken, will never be repaired. When a young lad or girl leaves the parent's house, with the blessings of a mother's tear still wet upon the cheek, if earthly purity of character be once lost it is a loss that can never be made up again. Such is the consequence of crime. Its effect cannot but be in some way felt, though by God's mercy it may be forgiven.

Authorized Version.	Revised Version.
10 Love worketh no ill to his neighbor: therefore ⁴ love is the fulfilling of the law.	10 Love worketh no ill to his neighbor: love therefore is the fulfillment of ³ the law.
11 And that, knowing the time, that now <i>it</i> is high time ⁵ to awake out of sleep: for now is our salvation nearer than when we believed.	11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is ⁴ salvation nearer to us
12 The night is far spent, the day is at hand:	12 than when we <i>first</i> believed. The night is
⁴ Matt. 22. 40; ver. 8. — ⁵ 1 Cor. 15. 34; Eph. 5. 14; 1 Thess. 5. 5, 6.	³ Or, law. — ⁴ Or, our salvation nearer than when, etc.

10. Love worketh no ill to his neighbor—Love is a spirit of good will toward its object.—*Curry*. Read the note of *Albert Barnes* on this verse, written fifty years ago, before the temperance reform enjoyed its present prominent position: "There are many employments, all whose tendency is to work ill to a neighbor. This is preeminently true of the traffic in ardent spirits. It cannot do him good, and the almost uniform result is to deprive him of his property, health, reputation, peace, and domestic comfort. He that sells his neighbor liquid fire, knowing what must be the result of it, is not pursuing a business which works no ill to him; and love to that neighbor would prompt him to abandon the traffic." See Hab. 2. 15. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" **Love is the fulfilling of the law**—Compare verse 8. The argument of this passage is satisfied if it be limited to the law of Moses and its special prohibitions. But it is probable that St. Paul points to a larger sense, in which love is the fulfillment of law, for God's law requires for its fulfillment that we should not only cease from evil but learn to do well.—*Gifford*. Men and women are often kept back from the simple pure love which characterized the early Christians, and which is God's ideal for all his children, by foolish conventions which are the outgrowth of selfishness.—*R. R. D.*

Illustration 72. Two lads were once talking together about those who taught them in the Sunday school. "You should be in our class," said one, "our teacher knows such a lot." "You should be in our class," said the other, "our teacher *loves* such a lot."

II. THE VITAL FORCE. Verses 11-14.

11. And that—Better, "And this," that is, our love to our neighbor. **Knowing the time, that now it is high time to awake out of sleep**—This is a difficult passage, and much discussion has been devoted to it. The simplest explanation is that Paul refers to the coming of the Lord, which he confidently expected in his own time. *Stuart* believes that the apostle refers to the gospel time. Its beginning, which had already taken place, was the beginning of the glorious day, the dawning of the Sun of righteousness. A state of sin and ignorance is a state of darkness, and out of such a state Christians are brought that they may see the light (Eph. 5. 8, 11; John 3. 19; 1 Peter 2. 9).—*Curry*. To "awake out of sleep" means to arouse from our indifference and sloth, and be awake to the needs of the hour. This is especially true of the temperance cause. The present is a time of greater interest and opportunities than ever the past has been. Now is the time to think and talk and work and vote on this burning question, which makes every other question petty when compared with it. What is "civil service reform" or "tariff reform" in comparison with a question which touches every home throughout the land?

Illustration 73. John Bunyan tells us that "when Hopeful came to a certain country he began to be very dull and heavy of sleep. Wherefore he said, 'Let us lie down here, and take one nap.' 'By no means,' said the other, 'lest, sleeping, we wake no more.' 'Why, my brother? Sleep is sweet to the laboring man; we may be refreshed if we take a nap.' 'Do you not remember,' said the other, 'that one of the shepherds bade us beware of the enchanted ground? He meant by that, we should beware of sleeping.''" "Therefore let us not sleep, as do others; but let us watch and be sober." Slumbering and backsliding are closely allied.

12. The night is far spent—The night of earlier sinful history, the power of evil in the world. **The day is at hand**—The day dawns when we receive faith; sleep gives place, and it

Authorized Version.

* let us therefore cast off the works of darkness, and ¹ let us put on the armor of light.

13 ⁸ Let us walk ^a honestly, as in the day ; ⁹ not in rioting and drunkenness, ¹⁰ not in chambering and wantonness, ¹¹ not in strife and envying :

14 But ¹² put ye on the Lord Je'sus Christ,

Revised Version.

far spent, and the day is at hand : let us therefore cast off the works of darkness, 13 and let us put on the armor of light. Let us walk honestly, as in the day ; not in reveling and drunkenness, not in chambering and wantonness, not in strife and 14 jealousy. But put ye on the Lord Je'sus

^a Eph. 5. 11 ; Col. 3. 8. — ⁷ Eph. 6. 13 ; 1 Thess. 5. 8. — ⁸ Phil. 4. 8 ; 1 Thess. 4. 12 ; 1 Peter 2. 12. — ^a Gr. *decently*. — ⁹ Prov. 23. 20 ; Luke 21. 34 ; 1 Peter 4. 3. — ¹⁰ 1 Cor. 6. 9 ; Eph. 5. 5. — ¹¹ James 3. 14. — ¹² Gal. 3. 27 ; Eph. 5. 24 ; Col. 3. 10.

is time to rise, to arm, to walk, to work, lest sleep steal upon us again. Final salvation, glory, is continually drawing nearer to us ; that which remains between the present hour and eternity is comparatively but a moment.—*Wesley*. The conditions of the present time give new meaning to these words. The signs of the time give good promise for every department of Christian and reformatory work. Missions are moving on, the temperance cause is winning victories, and the churches are increasing in number. The day of triumph for the right approaches. **Cast off the works of darkness, . . . put on the armor of light**—They have come to the confines of eternal day ; it behooves them, therefore, to rouse up all their energies, and to act in a manner congruous with their conditions and obligations.—*Stuart*. The works of darkness are not only such deeds of violence or lust as a man seeks to hide under cover of night (1 Thess. 5. 7 ; Eph. 5. 11), but generally all sinful deeds whose natural element is the state of spiritual darkness. All these, says the apostle, let us cast off as men arising out of sleep lay aside the garments worn during the night.—*Gifford*. **The armor of light**—Better, “the armor of the light.” The armor belonging to and worn during the light ; that with which the Christian must be found clad in the day of Christ's coming, when the true heavenly light will arise and shine.—*Gifford*.

13, 14. Let us walk honestly—Better, “seemly,” or “becomingly.” Literally, as in the margin, “decently.” Those whose deeds are seen and whose words are heard must lead honorable lives. It might be asked why the rumseller should need curtains more than the grocer, and why the bar should be hid by blinds and “shades” more than the dry-goods counter. **Not in rioting**—Reveling. The Greek word means dissolute songs, banquets, and such like. **Drunkenness**—The Greek word means drunken festivals such as were celebrated in honor of the gods. After the worshipers had sacrificed they drank to excess, accompanying their feasting and drinking with acts which Christianity regards as abominable. Concerning the feasts of antiquity see page —.—*R. R. D.* **Chambering**—Lewd and immoral acts, which often accompany intemperance, for strong drink excites the lustful appetites. **Wantonness**—It is scarcely possible (and not at all proper) to describe the indecency of morals permitted in the old Roman world. The pages of Tacitus and the frescoes of Pompeii give their dark testimony to the prevalence of the most abominable crimes.—*J. L. H.* They were crimes that belonged especially to the nighttime, and as night is used as a figure of their former sinful state the special sins of that time are referred to as specimens of all sins. The common practice of unnatural vices, by even the most eminent of the Romans at that time, made it the more necessary that the Christians should be warned to avoid them, and that it should be made manifest that such vices were wholly incompatible with their spiritual vocation. Respecting the awful prevalence of this form of criminality see chap. 1. 25, 27 ; all of which is more than confirmed by recently discovered memorials.—*Curry*. **Strife and envying**—For *envying* read “jealousy.” Revelry is followed on the one hand by lasciviousness and on the other by strife and jealous wrath.—*Gifford*. **Put ye on the Lord Jesus Christ**—In Gal. 3. 27, written only a few months before this epistle, Paul says that “all who were baptized in Christ put on Christ.” That is, they entered into fellowship of life with him and became members of him. They clothed their souls in the moral disposition and habits of Christ.—*Gifford*. Buckle him on to your body and soul as an armor (ver. 12). Invest yourselves with him as a dress instead of wanton attire (ver. 13).

Authorized Version.
and ¹³ make not provision for the flesh, to *ful-*
fill the lusts *thereof*.

Revised Version.
Christ, and make not provision for the
flesh, to *fulfill* the lusts *thereof*.

¹⁰ Gal. 5. 18; 1 Peter 2. 11.

Put him on as your righteousness, as pardoning your sins; put him on by an inward living faith and by an external exemplary profession.—*Whedon*. **Make not provision for the flesh, to fulfill the lusts thereof**—The abominations already recited would lead to irregular appetites and passions. Christians should make “no provision” for the encouragement and gratification of any of these. But the heathen Gentiles lived and labored, bought and sold, schemed and planned “for the flesh.” It was the whole business of their life to gratify sinful lusts. Their philosophy taught them little else, and the whole circle of their deities, as well as the whole scheme of their religion, served only to excite and inflame such passions and produce such practices.—*Clarke*.

Illustration 74. A Greek maid, being asked what fortune she would bring her husband, answered, “I will bring him what is more valuable than any treasure, a heart unspotted and virtue without a stain, which is all that descended to me from my parents.”

HINTS TO THE TEACHER.

This is designed as a temperance lesson, and it is easy to give its teachings an application in that direction. The general theme is **Christian Morals**. The verses might be summed up in six precepts, as follows:—

I. **“Pay your debts.”** Ver. 8. If everybody paid his debts, little money would be spent on strong drink; and conversely, if nobody spent money for liquor, there would be less running into debt for bread and clothes.

II. **“Love your neighbor.”** Ver. 9. And then you will not set him a bad example by drinking: for he that loves his neighbor will not lead him astray.

III. **“Do no harm to others.”** Ver. 10. The most harmful man in the community is the rumseller; and next to him is the one who gives his influence and countenance to the sale of intoxicants.

IV. **“Awake out of sleep.”** Vers. 11, 12. Realize the dangers of the time, to families, to the State, from strong drink. We must rouse from our lethargy, put on the armor of light, and enter upon a crusade against the curse of society.

V. **“Live decently.”** Ver. 13, margin. No drinking man leads a decent life, or why should he hide behind shutters and screens at a bar? Why not buy his liquor openly, as he would a loaf of bread?

VI. **“Put on the Lord Jesus Christ”** (ver. 14), as one would be clad in armor. The best shield against the drink habit is the service of Christ. He who is devoted to his Lord will never become the slave of a vice.
—*J. L. H.*



REVIEW OF THE FIRST QUARTER.

GOLDEN TEXT.—Take my yoke upon you, and learn of me.—Matt. 11. 29.



HOME READINGS.—*Monday* (March 25), Five thousand fed, Mark 6. 30–44. *Tuesday*, Christ the bread of life, John 6. 25–35. *Wednesday*, The great confession, Matt. 16. 13–23. *Thursday*, Christ and the children, Matt. 18. 1–14. *Friday*, The good Samaritan, Luke 10. 25–37. *Saturday*, The man born blind, John 9. 1–11. *Sunday*, Raising of Lazarus, John 11. 30–45.

LESSON HYMN.—

Saviour, who died for me, I give myself to thee;
Thy love, so full, so free, Claims all my powers.
Be this my purpose high, To serve thee till I die,
Whether my path shall lie 'Mid thorns or flowers.
But, Lord, the flesh is weak; Thy gracious aid I seek,

For thou the word must speak, That makes me strong.

Then let me hear thy voice, Thou art my only choice;

O bid my heart rejoice, Be thou my song.—*M. J. Mason.*

HINTS TO THE TEACHER.

We find our theme in the Golden Text, **The Yoke of Christ**, and notice in each lesson one aspect of this yoke.

LESSON I. It is a yoke of **Fidelity**. John the Baptist was faithful even unto death, and died a witness to the truth.

LESSON II. A yoke of **Trust**. From the miracle of the loaves we learn that it is our privilege to trust Christ absolutely for our bread. He will care for us and supply every need.

LESSON III. A yoke of **Aspiration**. Ver. 27. Those who wear Christ's yoke should seek, not the earthly things that perish, but the heavenly things that endure.

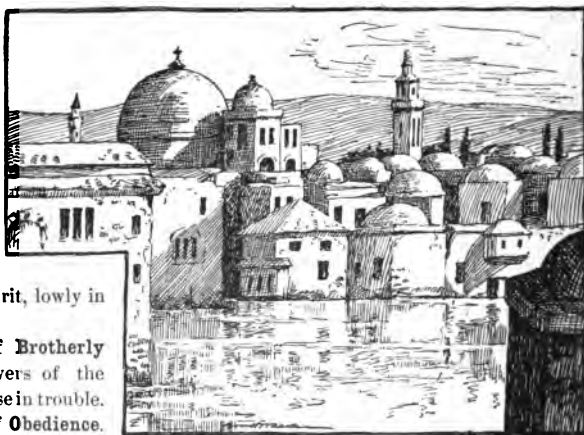
LESSON IV. A yoke of **Confession**. Vers. 16, 17. Let Peter's confession be on our lips; let us own Jesus as the Son of God—the Saviour of the world—our personal Saviour.

LESSON V. A yoke of **Fellowship**. It will be our privilege, as it was that of the chosen three disciples, to have fellowship with the glorious Redeemer and with the glorified saints.

LESSON VI. A yoke of **Humility**. Let those who follow Christ be like little children, childlike, but not childish, with a teachable spirit, lowly in heart.

LESSON VII. A yoke of **Brotherly kindness**. Let us be followers of the Good Samaritan, and help those in trouble.

LESSON VIII. A yoke of **Obedience**. The blind man must obey without any



HEZEKIAH'S POOL.

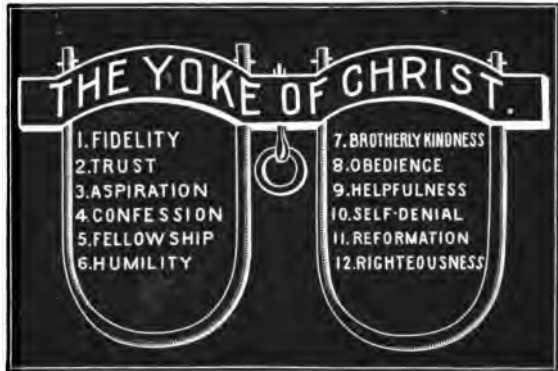
question the commands of Jesus, however strange they may seem ; and so must we. No one is a true Christian who challenges Christ's absolute authority.

LESSON IX. A yoke of **Helpfulness**. What part can we take in such a miracle ? We cannot give life to the spiritually dead ; but we can open the door before Christ, and we can help those who have been brought into life by loosing them from their fetters.

LESSON X. A yoke of **Self-denial**. He that would follow Christ must either give up his earthly possessions, or must hold them absolutely under Christ's commands.

LESSON XI. A yoke of **Reformation**. As Zaccheus renounced all ungodly gain and strove to undo the harm he had wrought, so must we when we embrace the service of Christ.

LESSON XII. A yoke of **Righteousness**. He who would be Christ's servant will show it by a pure and righteous life.



ILLUSTRATIONS OF THE GOLDEN TEXT.

Illustration 75. If the yoke for oxen is meant, it was a yoke for two ; it passed across the shoulders of two animals, and they bore the yoke together, and so the yoke was easier and lighter for each. Jesus is bearing a yoke. His is a yoke for two. He would have us take the vacant place beside him, and share with him.

Illustration 76. The Rev. C. H. Spurgeon was fond of telling of an old man who carried pails with a yoke, and as he was infirm, and tender about the shoulders, his yoke was padded and covered with white flannel where it touched him. But what a lining is love ! A cross of iron lined with love would never gall the neck, much less will Christ's wooden cross. Lined with Christ's love to us, covered with our love to him, truly the yoke is easy and the burden is light.

Illustration 77. "A thing is easy to be done," says *Macfarlane*, "just in proportion to the power of doing it. It is easy for a man to lift a weight which a child could not move from the ground. It is easy for the bird to soar into the atmosphere and for the fish to make its way through the waters ; their natures are suited to their respective elements ; but it were impossible for man to do either. So, in the spiritual world, what becomes easy to a believing and renewed soul is impossible to a sinner in his carnal state. What is impossible to nature is easy to grace."

Illustration 78. A little boy was helping his father to unpack some boxes of dry goods. His father took the pieces of goods from the box and put them on the outstretched arms of the boy. "Don't you think you have load enough ?" said some one passing by. "Father knows best ; he knows how much I ought to carry," replied the boy. He knew that his father, who loved him, would not give him more than he could carry. And so it is with our heavenly Father. Sometimes he adds sorrow to sorrow until we think we cannot bear the load ; but he knows best, and will not give us more than we can bear, for he is a kind and loving Father.

TABLE OF PERIODS IN THE LIFE OF CHRIST.*

PERIODS.	LOCALITIES.	PERSONS.	SUBDIVISIONS.
I. THE THIRTY YEARS OF PREPARATION. From the Vision of Zacharias, B. C. 6, To the Baptism of Christ, A. D. 27.	The Land of Palestine. The Land of Egypt.	Herod the Great. Zacharias the Priest. Mary the Mother of Jesus. John the Baptist.	The Vision of Zacharias. The Annunciation of Mary. The Childhood of John the Baptist. The Infancy of Jesus. The Youth of Jesus. The Ministry of John the Baptist.
II. THE YEAR OF OBSCURITY. From the Baptism of Christ, A. D. 27, To the Rejection at Nazareth, A. D. 28.	The Province of Judea. The Wilderness of Judea. The District of Samaria. The Province of Galilee.	JESUS CHRIST. John the Baptist. Nicodemus. James and John. Andrew and Peter. Phillip and Nathanael.	The Temptation. The Earliest Disciples. The First Miracle. The First Passover. The Ministry in Judea. The Ministry in Samaria. The Return to Galilee.
III. THE YEAR OF POPULARITY. From the Rejection at Nazareth, A. D. 28, To the Feeding of the Five Thousand, A. D. 29.	The Province of Galilee. The City of Jerusalem.	JESUS CHRIST. The Twelve Apostles.	Miracles at Capernaum. Tour in Eastern Galilee. The Second Passover at Jerusalem. Tour in Southern Galilee. Teaching by the Sea. Tour in Central Galilee. Retirement in Bethsaida.
IV. THE YEAR OF OPPOSITION. From the Feeding of the Five Thousand, A. D. 29, To the Anointing by Mary, A. D. 30.	The Province of Galilee. The Land of Phoenicia. The Province of Bashan. The Province of Judea. The Province of Perea.	JESUS CHRIST. The Twelve Apostles. Martha, Mary, and Lazarus.	Visit to Phoenicia. Visit to Decapolis. The Transfiguration. Departure from Galilee. Visit to Jerusalem. Raising of Lazarus. Visit to Perea.
V. THE WEEK OF THE PASSION. From the Anointing by Mary, To the Agony in the Garden, A. D. 30.	Bethany. Jerusalem.	JESUS CHRIST. The Twelve Apostles.	The Supper at Bethany. The Triumphal Entry. Cleansing the Temple. The Last Discourses. The Retirement at Bethany. The Last Supper. The Last Conversation.
VI. THE DAY OF CRUCIFIXION. From the Agony To the Burial, A. D. 30.	Jerusalem. Gethsemane. Calvary.	JESUS CHRIST. Calaphas the High Priest. Herod Antipas, Tetrarch of Galilee. Pontius Pilate, Procurator of Judea. Joseph of Arimathea.	The Agony in the Garden. The Betrayal. Trial before the Council. Trial before Pilate. Trial before Herod. The Condemnation to Death. Jesus on the Cross. The Burial of Jesus.
VII. THE FORTY DAYS OF RESURRECTION. From the Burial To the Ascension, A. D. 30.	Jerusalem. Bethany. Emmaus. Galilee.	JESUS CHRIST. Mary Magdalene. The Twelve Apostles.	The Body of Jesus in the Tomb. The Resurrection of Christ. The Risen Christ in Judea. The Risen Christ in Galilee. The Ascension on Olivet.

* For Opening and Closing Services for Second Quarter, see page 8.



FRONTISPIECE FOR THE SECOND QUARTER.

SECOND QUARTER.

LESSON I.—APRIL 7.

THE TRIUMPHAL ENTRY.—MARK 11. 1-11.

GOLDEN TEXT.—Hosanna; Blessed is he that cometh in the name of the Lord.—
Mark 11. 9.

BACKGROUND OF THE LESSON.

TIME.—The day after the Sabbath before Christ's crucifixion (which occurred on Friday of passover week). As the date of passover was fixed, like our Easter, by the lunar calendar, and as, by the usual calculations from the accepted year of our Lord's birth, we find the year to have been A. D. 30, the exact date of this event may be reckoned, with little doubt, as Sunday, April 2, A. D. 30.

PLACES.—1. **Bethany**, a suburb of Jerusalem, east of the city, a mile from the summit of the hill called (2) **the Mount of Olives**, which hides Jerusalem from view, rising, as it does, about four hundred and fifty feet higher than the temple inclosure. It is never referred to except in the gospels. See John



BETHANY, MOUNT OF OLIVES, AND JERUSALEM.

11. 18. 3. **Bethphage** ("House-of-unripe-figs"), pronounced *Beth'fa-jee*. This site has not been made out. It is plain that it was near Bethany. Canon Cook believes that Bethphage was a term applied to a district of some extent to the east of Jerusalem, and that Bethany was situated on its western border. Verse 11 takes us into (4) **the Courts of the Temple at Jerusalem**.

PARALLEL PASSAGES.—Matt. 21. 1-17; Luke 19. 29-46; John 12. 12-19. Study the striking variations. John tells us that the royal entry into Jerusalem took place on the morning after the feast in Bethany; that is, on the Sunday before the crucifixion. Matthew (26. 6-13) and Mark (14. 3-9) record it out of its chronological order, perhaps to set forth the contrast of Mary's devotion and Judas's infamous words and infamous deed (see note on verse 1). Matthew alone mentions the two beasts which were taken for the Lord's use—the ass being brought, apparently, that the unbroken colt might keep quiet beside it. In this variation there is not the slightest discrepancy; for if we take three newspaper reports of the same event we shall often find that each leaves out unimportant details in such a way that only those who saw the whole can reconcile the apparent differences. Compare closely the two purgings of the temple, at the beginning and the end of the ministry; it is very instructive to note how perfectly the coloring of each suits the different conditions. The keynote of Mark's narrative is the assertion of Christ's royalty. The fulfillment of prophecy, the laments over the apostate city, the contemptuous questions of the townsfolk, and the sobered enthusiasm of the Galileans—all these he passes by.—*Moulton*. Observe connection with verses 12-26.

RULERS.—Tiberius, Emperor at Rome. **Herod Antipas**, Tetrarch of Perea and Galilee. **Pontius Pilate**, Procurator of Judea.

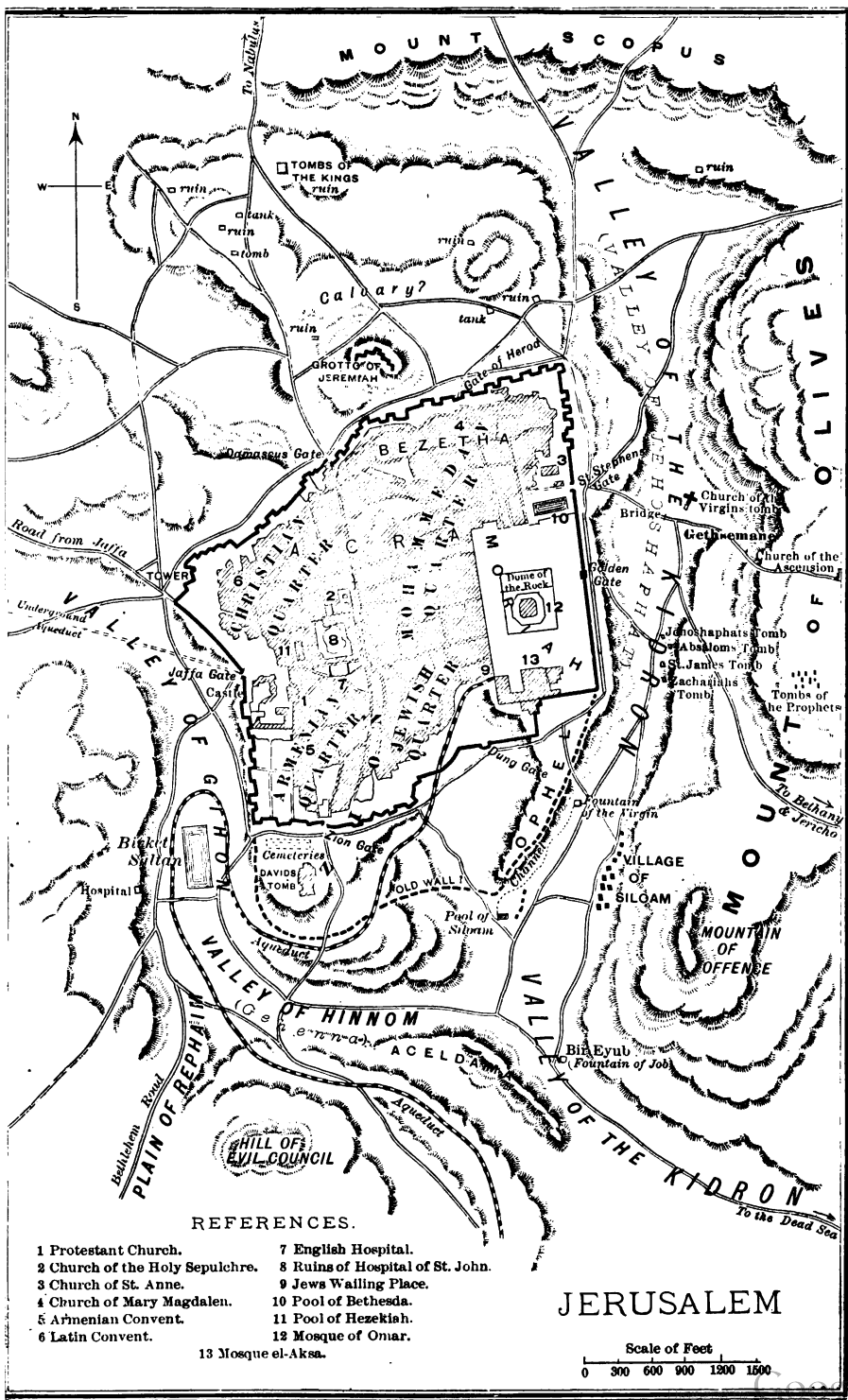
LESSON HYMN.—

When, his salvation bringing, To Zion Jesus came,
The children all stood singing Hosanna to his name;
Nor did their zeal offend him, But as he rode along,
He let them still attend him, And smiled to hear their song.
And since the Lord retaineth His love to children still,
Though now as King he reigneth On Zion's heavenly hill,
We'll flock around his banner, We'll bow before his throne,
And cry aloud, "Hosanna To David's royal Son."—*John King.*

SPECIAL DOCTRINAL SUGGESTION.—The royalty of Jesus.

HOME READINGS.—*Monday* (April 1), The triumphal entry, Mark 11. 1-11. *Tuesday*, Praises of children, Matt. 21. 10-17. *Wednesday*, A reason for the joy, John 12. 12-19. *Thursday*, Sorrow for Jerusalem, Luke 19. 37-44. *Friday*, "Thy King cometh," Zech. 9. 9-17. *Saturday*, "In the name of the Lord," Psalm 118. 19-29. *Sunday*, Worthy is the Lamb, Rev. 5. 6-14.

THE ORDER OF EVENTS IN THE WEEK OF THE PASSION.—On the **Friday** before passover (the fourth passover of his ministry) Jesus came to Bethany and took up his abode at the house of Martha (John 12. 1). **Saturday** was the Sabbath, set apart for rest and worship, until the evening, when a supper was given to Jesus, and the anointing by Mary took place (John 12. 2-8). On **Sunday** Jesus rode in triumphal procession over the Mount of Olives into Jerusalem, looked around in the temple, and at evening returned to Bethany (John 12. 12-19; Mark 11. 1-10). On **Monday**, early in the morning, without waiting for breakfast, Jesus left Bethany (Mark 11. 12), and crossed the ridge of the Mount of Olives, on the way giving his curse upon the barren fig tree. This was not an act of petulance, but a solemn parable-in-action for the Jewish people to see and remember. He entered into the temple, cleansed it a second time of its traders (see John 2. 13-17 for a previous expulsion), and at evening returned again to Bethany (Mark 11. 19). On **Tuesday** Jesus went from Bethany to the temple for the third and last time. This was the last day of his public teaching. He met and vanquished in debate the rulers (Mark 11. 27-33), the Pharisees (Mark 12. 1-12; Matt. 21. 45), the Herodians (Mark 12. 13-27), the Sadducees (Mark 12. 18-27), and the scribes (Mark 12. 28-37). He closed his ministry with a rebuke to the scribes and Pharisees (Matt. 23. 1-39), and after commending the gift of the widow (Mark 12. 41-44) went out of the temple never to return. On the afternoon of that day Jesus sat with his disciples on the Mount of Olives, and, looking down upon the city, gave a prophecy to his disciples, mingling the predictions of the city's overthrow and of the end of the world (Mark 13. 1-37). He added two parables, the Ten Virgins and the Talents (Matt. 25. 1-30), and also the description of the last judgment (Matt. 25. 31-46). On **Wednesday** no event is named in any of the gospels, and we assume that the day was passed in retirement at Bethany. On **Thursday** afternoon Jesus and his disciples left Bethany and walked over the mountain and valley to Jerusalem, where they celebrated the passover, and partook of "the last supper" together (Mark 14. 12-31). After the supper the long conversation recorded in full John 14-18 was held. About midnight they left the supper room together, perhaps expecting to return to Bethany. On **Friday**, a little after midnight of Thursday, came the agony in the garden of Gethsemane and the betrayal (Mark 14. 32-50). This was followed by the examination before Annas (John 18. 12, 13), and the trial before Caiaphas (John 18. 28; Mark 14. 53-72). After his condemnation by the Jewish rulers Jesus was taken successively before Pilate, before Herod Antipas, and before Pilate again (John 18. 28-32; Luke 23. 6-12; Luke 23. 13-25). Unwillingly Pilate gave sentence of death, and Jesus, bearing his cross, was led out to Golgotha, or Calvary (Luke 23. 26; John 19. 17; Mark 15. 21). He was crucified at about nine o'clock in the morning, and lived until three in the afternoon (Mark 15. 25-38). His body was taken down from the cross and buried in Joseph's



tomb about sunset on the same day (John 19. 31-42). On **Saturday**, the Jewish Sabbath, the body of Jesus lay in the tomb. On **Sunday** morning, about daybreak, the resurrection of Jesus took place.

Authorized Version.

1 And ¹ when they came nigh to Je-ru'sa-lem, unto Beth'pha-ge and Beth'a-ny, at the mount of Ol'ives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you : and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat ; loose him, and bring him.

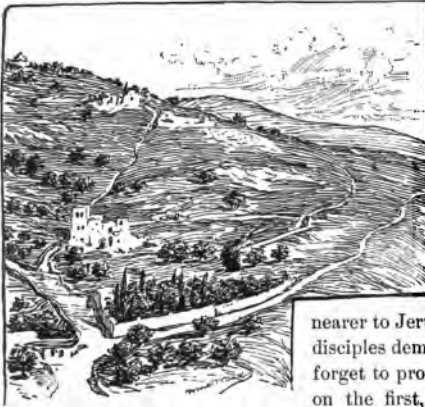
Revised Version.

1 And when they draw nigh unto Je-ru'sa-lem, unto Beth'pha-ge and Beth'a-ny, at the mount of Ol'ives, he sendeth two of his dis-

2 ciples, and saith unto them, Go your way into the village that is over against you : and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat ;

¹ Matt. 21. 1 ; Luke 19. 29 ; John 12. 14.

I. THE LORD'S APPROACH. Verses 1-7.



ROAD TO BETHANY.

1. **When they came nigh**—Had the whole company come directly from Jericho to Jerusalem? Had any part tarried anywhere? John 12. 1 tells us. Mark passes over the stay in Bethany here, perhaps that the reader may directly connect the Jericho incident with the triumphal entry. He narrates it in chapter 14. See note on PARALLEL PASSAGES. **To Jerusalem**—Three times, at least, before this the Saviour had visited Jerusalem. **Bethphage and Bethany**—The order of the words suggests that Bethany was nearer to Jerusalem and was the unnamed village whence the disciples demanded the colt for the King's service. (Do not forget to pronounce Bethphage in three syllables, accented on the first, the *g* soft.) **Sendeth**—As a sovereign would naturally do (Mark 1. 2 ; Exod. 2. 5). **Two**—From Luke

22. 8 we learn that Peter and John were the disciples chosen for this errand.

2. **Village over against you**—Bethany, perhaps. See note on verse 1. **A colt**—A young donkey. In Greece and Rome the ass was the symbol of stupidity, as with us, and Mark and Luke (who have been called "the Gentile evangelists") avoid a word with such associations, using a perfectly general term, "foal," which implies youth, and prepares for the further statement, **whereon never man sat**—a sign that the animal could be used for religious purposes (Num. 19. 2 ; Deut. 21. 3). Only oxen which had never worn the yoke were offered in sacrifice. So Jesus was born of a virgin mother (note Luke 1. 34), and buried in "a new sepulcher, wherein was never man yet laid" (John 19. 41). To Jews the ass was an animal fit to carry kings (Judg. 5. 10), but its use implied the absolute exclusion of any warlike idea. The horse, type of war, was a "vain thing for safety," and "Jehovah, the Deliverer" was now come to deliver his people from "their sins," not from the Romans. Only when the doomed nations of the devil's realm had finally refused him should he come forth as the resistless warrior (Rev. 19. 11-16).—*Moulton*. The present price of an ass in Palestine is from fifty to one hundred dollars, nearly as much as that of a horse.—*Tristram*. Abraham rode on an ass (Gen. 22. 3) ; so did the wife of Moses (Exod. 4 : 20) ; so did the daughter of Caleb (Judg. 1. 14) ; so did the sons of Jair ; so did Mephibosheth, a prince, and Ahithophel, a statesman (2 Sam. 19. 26 ; 17. 23). Matthew mentions that the colt's mother would be found also.—*R. R. D.*

Authorized Version.	Revised Version.
3 And if any man say unto you, Why do ye this ? say ye that ³ the Lord hath need of him ; and straightway he will send him hither.	3 loose him, and bring him. And if anyone say unto you, Why do ye this ? say ye, The Lord hath need of him ; and straightway
4 And they went their way, and found the colt tied by the door without in a place where two ways met ; and they loose him.	4 he ¹ will send him ² back hither. And they went away, and found a colt tied at the door without in the open street ; and they
5 And certain of them that stood there said unto them, What do ye, loosing the colt ?	5 loose him. And certain of them that stood there said unto them, What do ye, loosing
6 And they said unto them even as Je'sus had commanded : and they let them go.	6 the colt ? And they said unto them even as Je'sus had said : and they let them go.
7 And they brought the colt to Je'sus, and cast their garments on him ; and hesat upon him.	7 And they bring the colt unto Je'sus, and cast on him their garments ; and he sat

³ Psalm 24. 1 ; Acts 10. 38.

¹ Gr. sendeth. — ² Or, again.

WHAT JESUS SAID ABOUT THE NEXT VILLAGE PROVED TRUE ; shall we not heed what he says about the next world ? (Heb. 2. 3 ; John 14. 1, 2.)

3. If any man say—The Greek hints that some one would say it. **The Lord**—This title might mean "Jehovah," but more probably "The Master." Even in the latter case the bystanders would give instant consent when told that the Master was Jesus, who had raised Lazarus from the dead, and whom all Jerusalem was expecting (John 11. 56).—*Buell.* **Need**—The King of the universe must borrow even the ass on which he rides !—*Moulton.* *Matthew Henry* quaintly observes that Christ went upon the water in a borrowed boat, ate the passover in a borrowed chamber, was buried in a borrowed sepulcher, and here rode on a borrowed ass. **He will send him**—According to the Revised Version this is a promise on Jesus's part to send back the colt to its owners.

THE LORD'S NEED. He needs the two mites of the widow, the five barley loaves of the lad, the boat of Simon the fisherman, the testimony of the demoniac (Mark 5. 19) and of the stranger (John 4. 39), as well as the influence of the rich (Mark 10. 21) and of the conspicuous (Acts 6. 7 ; John 19. 39).

Illustration 79. "If you want to be a sailor the first thing you must learn is to do what the captain tells you," said an old seaman to a ship's boy. "I know that very well," replied the boy. "If the captain tells you to jump overboard, you must jump at once," continued the wise old quartermaster. "But I cannot swim ; I should drown," said the boy. "That's none of your business, my boy," was the reply ; "that's the captain's business. Yours is to jump overboard when he orders you to." That was the old rule of the sea, and it made men—brave and dutiful men—of the boys. It is the true rule of our lives toward God—to do our duties, and leave the result to him.—*Nordhoff.*

4. In a place where two ways met—Revised Version, "open street." Not in the courtyard, but convenient of access. They were impressed by the easy solution of their quest. It looked as if everything had been prepared for them. Compare a like incident occurring a little later (Luke 22. 10). So Peter, sent to the sea, had found the money in the mouth of the first fish he drew up (Matt. 17. 27). In John 21. 6 the first cast of the net was to prove successful, as it had in Luke 5. 6.—*Buell.*

PROMPT AND EXACT OBEDIENCE is, by an easy inference, taught by the readiness and completeness with which the disciples carried out their Master's instructions (Luke 7. 8 ; Num. 22. 38 ; John 17. 8).

5. Them that stood there—Luke says, "the owners." **What do ye**—What right have you to do so ? A most natural question.

6. Even as Jesus had commanded—Like the faithful heralds of a king, they repeated the exact message intrusted to them. **They let them go**—The readiness of the men to yield what they had to the service of "the Lord"—the Messiah—is a singular fulfillment of his prediction.

7. They—The two messengers. **Brought** should be *bring*. The use of the present tense here shows the peculiar interest of the writer in his story. It is as though he said : Here they come with the colt ; what do you suppose they do next ? **Cast their garments**—The loose

Authorized Version.	Revised Version.
8 ^a And many spread their garments in the way; and others ^a cut down branches off the trees, and strewed <i>them</i> in the way.	8 upon him. And many spread their garments upon the way; and others ^a branches,
9 And they that went before, and they that	9 which they had cut from the fields. And
^a Matt. 21. 8.— ^a Lev. 23. 40.	^a Gr. <i>layers of leaves.</i>

outer robe, hastily thrown to serve as a saddle. All now clearly saw that Jesus had not sent for the colt for the sake of his personal convenience, but that at last he was coming into his kingdom. Hitherto he had seemed to put aside all such opportunities. When the people would have made him a king by the Sea of Galilee he had abruptly disappeared (John 6. 15). When they had most clearly spoken of his kingdom he had uniformly added conceptions which had sought to deprive it of reality (Mark 8. 29-31; 10. 37, 38). Now he was assuming the state which they thought belonged to the Messiah! See Zech. 9. 9.

Illustration 80. On the centenary of the birth of George Stephenson there was a very large demonstration at Newcastle. In the procession there was a band of peasants, who carried a banner bearing the words, "HE WAS ONE OF US." They were his fellow-villagers. Had they not a right to a prominent position in that day's proceedings, when he to whom so many thousands did honor was one of them? Even so, whatever praise thrones, dominions, principalities, and powers can ascribe to Christ when time shall be no more, even we from earth may wave our banners with the words of triumphant humility, "He was one of us."—*R. R. D.*

II. THE POPULAR WELCOME. Verses 8-11.

8. Many—Some had toiled up the eighteen miles of jagged ascent from Jericho; some had come from beyond Jordan; some from Galilee (Matt. 21. 11); and some had come out from Jerusalem to meet Jesus (John 12. 12, 13). The city and suburbs swarmed with passover pilgrims.—*Buell.* John distinguishes *two* crowds, one present at the raising of Lazarus and "witnessing" thereof to the other, which came out from Jerusalem to meet them. This is a noble illustration of John 20. 29.—*Moulton.* **Spread their garments in the way**—So Jehu was saluted (2 Kings 9. 13). The English consul at Damascus was welcomed by the distressed inhabitants of Bethlehem in 1836 in the same way; garments and branches were thrown on his path, and acclamations filled the air; but, sad to say, he was unable to fulfill their hopes and relieve their distress. So when Xerxes crossed the Hellespont the people strewed the way with myrtles. "This morning" (writes *Bishop Heber* in his journal), "at three o'clock, we were aroused by the beat of drum to prepare for our march to Colombo (capital of Ceylon). We formed a long cavalcade of palanquins and gigs, preceded by an escort of spearmen. The road was decorated the whole way as for a festival, with long strips of palm branches hung upon strings upon either side; and whenever we stopped we found the ground spread with white cloth, and an awning erected, beautifully decorated with flowers and fruit and festooned with palm branches." Somewhat the same feeling is in the famous anecdote of Sir Walter Raleigh and Queen Elizabeth. **Branches**—John tells us that they brought the branches of the palms, the special emblem of the Feast of Tabernacles, with which Messiah's coming was always associated.

9. They that went before, and they that followed, cried—Rather, chanted or intoned, with a rhythmical swing, almost like the singsong recitation of an old-fashioned primary class. They answered each other antiphonally, as was the custom in singing psalms in their public worship.—*R. R. D.* **Hosanna**—This Hebrew word, from Psalm 118. 25, means "Save now;" it was used as an ejaculation of praise. Compare the meaning of the name Jesus. Psalm 118 was probably composed for the great occasion of Neh. 8, and was always used at the Feast of Tabernacles. Note the blending of the two great feasts, that of joyful thanksgiving and anticipation and that of solemn sacrificial commemoration. The sacrifice of the Lamb of God bore both aspects.—*Moulton.* The shout "Hosanna" was a kind of holy hurrah!—*Morrison.* **He that cometh**—In the psalm this phrase refers to the hosts of worshipers thronging to the

Authorized Version.

followed, cried, saying, ⁵ Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be ⁶ the kingdom of our father Da'vid, that cometh in the name of the Lord: ⁷ Hosanna in the highest.

Revised Version.

they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, *the kingdom* of our father Da'vid: Hosanna in the highest.

⁵ Psalm 118. 26. — ⁶ Isa. 9. 6, 7; Jer. 33. 15, 17; Ezek. 34. 23, 24. — ⁷ Psalm 148. 1.

restored temple. Here, as in Matt. 2. 15 (compare Hosea 11. 1), Jesus is the representative of God's Israel. **In the name of the Lord** probably, as in the Hebrew, belongs to "blessed," not to "cometh." In their song memory, loyalty, national pride, prophecy, and hope all speak at once.—*Vincent*. Read the whole of this great psalm of triumph, to recognize the thoughts of those who chanted it.—*R. R. D.*

10. The variety of the cries uttered by the enthusiastic multitude is well seen by putting together the four narratives. Mark selects those which acclaim the King. **The kingdom**—How few of them suspected the real nature of our Lord's kingdom! See Luke 17. 20; John 18. 36; Rom. 14. 17. **Our father David**—To whom the Messianic promise had been made (Acts 2. 30). David was, like the great American, the father of his country, first in the hearts of his countrymen.—*R. R. D.* The oldest manuscripts and versions omit the words "in the name of the Lord," and have "Blessed be the coming kingdom of our father David," that is, the Messianic kingdom now approaching, and about to be established.—*Cook*. **Hosanna in the highest**—"Save now in the highest!" An appeal to the invisible Jehovah on his throne to establish the reign of the Messiah on earth. The verses thus chanted are said to have been those with which the people of Jerusalem regularly welcomed the pilgrims who each year came up to keep the Feast of Tabernacles. The addition of "Hosanna to the Son of David" made them a direct recognition of the claims of Jesus to be the Christ; that is, to be the promised royal conqueror—"great David's greater Son." The welcome was now given not to the crowd of pilgrims, but to the King. We have to think of these shouts as filling the air as he rides slowly on in silence. He will not check them at the bidding of the Pharisees (Luke 19. 39, 40), but his own spirit is filled with quite other thoughts than theirs. And those who watched him closely (probably one or more of the devout women who seem to have been Luke's chief informants) saw the tears streaming down his cheeks as he looked on the walls and towers of the city, and heard, what the crowds manifestly did not hear, his lamentation over its coming fall (Luke 19. 41). It is a natural inference, from the silence of the other three gospels as to this incident, that it did not attract general notice.—*Plumptre*.

CHRIST COMES QUIETLY, not with peals of thunder and brigades of angels, not appealing to popular passion and armed force; but in quiet hearts and in Christian homes he reveals himself to those seeking the truth or burdened with sin, as King of kings because King of human hearts.

Illustration 81. His royal robe was heaven's splendor whenever he chose to let it through; and Solomon, in all his glory, was not arrayed like Jesus on Hermon. His palace was the heaven of heavens; and when a voluntary exile little did it matter whether his occasional lodgings were a rustic hovel or Herod's halls. If fishermen were his friends, angels were his servants; and if the borrowed colt was his triumphal charger, the sea was proud, when from crest to crest of its foaming billows it felt his majestic footsteps moving; and when the time had arrived for his return to his Father and his God the clouds lent the chariot, and obsequious airs upbore him in their reverent hands.—*Dr. J. Hamilton*.

Illustration 82. When Napoleon was returning from his successful wars in Austria and Italy, amid the applause of the people, Bourrienne remarked to him that it must be delightful to be greeted with such demonstrations of enthusiastic admiration. "Bah!" replied Napoleon, "this same unthinking crowd, under a slight change of circumstances, would follow me as eagerly to the scaffold."

Illustration 83. A picture by Tintoretto tells in graphic manner the value of human applause. The scene shows our Lord on his cross. At first one's attention is absorbed by the divine Sufferer, but after a while the background grows more conspicuous, and he sees an ass feeding on withered palm leaves.—*R. R. D.*

Authorized Version.

11 ^a And Je'sus entered into Je-ru'sa-lem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Beth'a-ny with the twelve.

Revised Version.

11 And he entered into Je-ru'sa-lem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Beth'a-ny with the twelve.

^a Matt. 21. 12.

11. Only Mark notes this preliminary visit to the temple. The desecrating traffic in animals for sacrifice and money of the sacred currency for the treasury had naturally begun again very soon after Jesus had indignantly driven it forth (John 2. 13, etc.). An assertion of the sacredness of worship was thus one of the first and one of the last acts of his public ministry.—*Moulton*. It is what we would expect that his first errand, on reaching the city, was to "his Father's house." The path over the Mount of Olives led directly through the temple. It was now late in the afternoon of the first day of the secular week—the very afternoon when the paschal lamb was set apart for the sacrifice of the passover.—*R. R. D.* **Looked round about upon all things**—He inspected the whole temple, its contents and customs, but did not at once act in formal judgment against the transgressors, as might have been inferred from the other gospels.—*Cook*. Doubtless the disciples saw what was involved in this visit of inspection, and waited expectantly. **Eventide**—An indefinite period, from about three hours before sunset to as many after. The significance of this day it was left for later time to explain (John 12. 16). **Went out unto Bethany**—The suburban town would afford seclusion from the multitude, sounder sleep, and greater security from a secret arrest by the jealous hierarchy. See John 11. 56, 57. After such a scene there could be no middle course between crushing him and bowing to him. He was no longer a teacher of doctrines, however revolutionary, but an aspirant to practical authority, who must be dealt with practically.—*Chadwick*.

JESUS STILL LOOKS ROUND ABOUT ON ALL THINGS, in Christian temples dedicated to his name, on the preacher and the people at worship, on the choir and the ushers, on the man with the gold ring and the one with the vile raiment (James 2. 2), on the widows, the orphans, the stranger. He looks round about on the entertainments. He looks round about upon all things in the Sunday school with especial interest. He listens when the children sing (Matt. 21. 15, 16). He scans the faces of the young people (Mark 10. 21) for signs of the new life.

HINTS TO THE TEACHER.

In this lesson we see **Jesus Christ as the King**, and we also perceive **Our duties toward him as King**.

I. Christ the King. 1. *A kingly courage* (ver. 1). Jerusalem was in rebellion against him; its leaders had sworn to slay him; its people had stoned him; his journey to that city was in peril of death (John 11. 7, 8, 16). Yet as a King he turned his face toward that city. 2. *A kingly authority* (ver. 2). He speaks to his disciples as a master, and commands their service. His authority in small things is the token of an authority in great matters. 3. *A kingly omniscience* (vers. 2, 3). He knew where the ass stood tied at the parting of the ways; knew, too, what the owner would say. "There is nothing hid from the King." Earthly rulers use the eyes of their subordinates, but our King sees all things. 4. *A kingly ownership* (vers. 4-7). The oriental conception of kingship is that the king owns all the possessions of his subjects, and may demand what he pleases. Our King regards us as his stewards and our property as his right. 5. *A kingly ancestry* (vers. 8-10). He was "the Son of David" and the heir, by a heavenly title, of all David's honors. In Jesus were gathered all the predictions of David's throne, for "to him gave all the prophets witness." 6. *A kingly inspection* (ver. 11). He entered and examined his Father's house, as a prince walks through the palace. He saw the meaning of its sacrifices, and he saw, too, the hypocrisy of its services. So our King looks us through and through.

II. Our lesson also suggests **Our duties toward the King.** 1. *Obedience* (vers. 1, 2). Let



us run on his errands, even the least of them, with joy. 2. *Trust* (vers. 2-5). "The Lord hath need" is our message; let us deliver it, and leave the explanation to our Master. 3. *Surrender* (vers. 5, 6). The owner of the ass was proud to make his offering for the service of his king. 4. *Homage* (vers. 7-10). Let us confess Christ as our Master, and own his royal right. 5. *Welcome* (John 12. 12-14). Those in the city went out to meet Jesus and to bring him into his city. Let us open the gate of our hearts to receive him.—J. L. H.

LESSON II.—APRIL 14.

EASTER LESSON.—1 COR. 15. 3-14.

GOLDEN TEXT.—Now is Christ risen from the dead, and become the first fruits of them that slept.—1 Cor. 15. 20.

BACKGROUND OF THE LESSON.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS was written about **Easter, A. D. 57**, from **Ephesus**. Compare Acts 19 and 20 with 1 Cor. 16. 8. The "subscription" which follows 1 Cor. 16. 24 is worthless, and not in any sense part of the sacred record, having been added by a late copyist. *Dr. Alexander* divides the epistle into four parts, as follows: the first (chapters 1-4) is designed to reclaim the Corinthians from schismatic contentions; the second (chapters 5, 6) is directed against the immoralities of the Corinthians; the third (chapters 7-14) contains replies to the queries addressed to the apostle by the Corinthians, and strictures upon the disorders which prevailed in their worship; and the fourth (chapters 15, 16) contains an elaborate defense of the Christian doctrine of the resurrection, followed, in the close of the epistle, by some general instructions, intimations, and greetings. Our lesson is taken from the fourth part. The entire chapter should be carefully studied in connection with the accounts of the resurrection given in the gospels, in the Acts, and in Paul's epistles.—*R. R. D.*

THE TEN RECORDED APPEARANCES OF THE RISEN CHRIST.—1. To Mary Magdalene (John 20. 11-17; Mark 16. 9). 2. To the women mentioned in this lesson (Matt. 28. 9, 10). 3. To Peter (Luke 24. 34; 1 Cor. 15. 5). 4. To the disciples on the way to Emmaus (Luke 24. 13-35; Mark 16. 12, 13). 5. To ten disciples and others, Thomas, however, being absent (Luke 24. 36-49; John 20. 19-23; Mark 16. 14). (These first five appearances were all on the day he rose from the dead.) 6. To the eleven apostles, the incredulity of Thomas removed (John 20. 26-29). 7. To seven apostles at the Lake of Galilee (John 21. 1-24). 8. To eleven apostles on a mountain in Galilee, which is generally regarded as being identical with the appearance to five hundred at once (Matt. 28. 16-20; Mark 16. 15-18; 1 Cor. 15. 6). 9. To James, the Lord's brother (1 Cor. 15. 7). 10. Immediately before the ascension (Luke 24. 50, 51; Acts 1. 6-9). These were all the appearances of which we have record, but St. Paul intimates that there were others known to him.—*R. R. D.*

THE ARGUMENT IN BRIEF.—1. If there is no resurrection of the dead, Christ is not risen. 2. If Christ be not risen, there is no resurrection of the dead. 3. On the resurrection of Christ and the resurrection of the dead all the preaching of the Gospel is founded, and all the faith of the Christian Church in all generations depends. 4. The truth of the resurrection of

Christ from the dead depends not only upon the observation of the members of the Christian Church of Jerusalem, but also upon the direct observation of the apostle Paul. Read the story from the lips of the Master through the opened heavens. 5. "If in this life only we have hope in Christ, we are of all men most miserable." 6. "But now is Christ risen from the dead:" proved (1) by the unbroken testimony of those who were in Jerusalem at the time; (2) by the direct revelation to Paul; (3) by Christ's fulfillment of his promise to send the Holy Ghost; (4) by the power which has attended the Church through its triumphant career. 7. The resurrection of Christ from the dead; the resurrection of our dead friends from the grave; the resurrection of our souls from the death of sin; the resurrection of the great family of humanity to cluster around the throne of God forever—our only hopes of that stupendous scheme of everlasting life.—*R. R. D.*

SPECIAL DOCTRINAL SUGGESTION.—The resurrection from the dead.

LESSON HYMN.—

Lift your glad voices in triumph on high, For Jesus hath risen, and man shall not die;
Vain were the terrors that gathered around him, And short the dominion of death and the grave;
He burst from the fetters of darkness that bound him, Resplendent in glory, to live and to save:
Loud was the chorus of angels on high, The Saviour hath risen, and man shall not die.—*Ware.*

HOME READINGS.—*Monday* (April 8), The wicked husbandmen, Mark 12. 1-12. *Tuesday*, The unfruitful vineyard, Isa. 5. 1-7. *Wednesday*, The servants unheeded, Jer. 26. 1-11. *Thursday*, The Son rejected, Luke 23. 13-25. *Friday*, The Son slain, Acts 3. 12-18. *Saturday*, Persecution of the prophets, Acts 7. 51-60. *Sunday (Easter)*, Resurrection of Christ, 1 Cor. 15. 1-14.

Authorized Version.

3 For ¹ I delivered unto you first of all that
² which I also received, how that Christ died
for our sins ³ according to the Scriptures:

Revised Version.

3 For I delivered unto you first of all that
which also I received, how that Christ died
for our sins according to the Scriptures;

¹ Chap. 11. 2, 23.—² Gal. 1. 12.—³ Psalm 22. 15, 16. Isa. 53. 5, 6; Dan. 9. 26; Luke 24. 46; Acts 2. 18; 26. 23; 1 Peter 1. 11; 2. 24.

I. PAUL'S MESSAGE. Verses 3, 4.

3. This verse and the next form the nucleus of the Apostles' Creed. *Dean Stanley* calls attention to the fact that this bold affirmation of the truth of the resurrection, probably the earliest we have, was written barely twenty-five years after the event. **Delivered**—The Greek word carries with it the thought of "traditions"—instructions about doctrines or practice handed on from one to another. See 2 Thess. 2. 15; 3. 6; Gal. 1. 14; Col. 2. 8; Matt. 15. 2; compare Jude 3; Luke 1. 2; Acts 6. 14; 16. 4; Rom. 1. 24; 4. 25. **First of all**—Better, "first things," that is, first in importance. In what follows there is no reference to time. **That which I also received**—Paul does not state from whom he received this doctrine, but he must have acquired some instruction in the first principles of the Christian faith from his intercourse with the disciples (Acts 9. 19). And what he had received from others he tested not only by examination of the Scriptures, by prayer, and by his silent communing with God, till it became *his own*, but he received much by special revelation. See Gal. 1. 12, 16.—*Lias*. His teaching was no invention of his own; he was but the channel through which the historic details and their spiritual meaning came to the Corinthians.—*Beet*. **Died for our sins**—On account of our sins with a view to their expiation.—*Meyer*. Really "died over our sins," as we say a man thinks or talks a man over.—*Evans*. **According to the Scriptures**—What Scriptures? Those of the Old Testament clearly—especially Psalm 22; Isa. 53; Gen. 22; Deut. 9. 24-26; Zech. 12. 10; Hosea 6. 2; Jonah 1. 17; 2. 10; which last passages were applied to the resurrection by our Lord himself. We have no certainty that any part of the New Testament was written at this time save the two Epistles to the Thessalonians and probably that to the Galatians. The

Authorized Version.	Revised Version.
4 And that he was buried, and that he rose again the third day ⁴ according to the Scriptures :	4 and that he was buried ; and that he hath been raised on the third day according to
5 ⁵ And that he was seen of Ce'phas, then ⁶ of the twelve :	5 the Scriptures ; and that he appeared to
6 After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep.	6 Ce'phas ; then to the twelve ; then he appeared to above five hundred brethren at once, of whom the greater part remain
7 After that, he was seen of James ; then ⁷ of all the apostles.	7 until now, but some are fallen asleep ; then he appeared to James ; then to all the

⁴ Psalm 16. 10 ; Luke 24. 46 ; Acts 2. 31 ; 13. 33 ; 26. 23.—
⁵ Luke 24. 34.—⁶ Matt. 28. 17 ; Mark 16. 14 ; Luke 24. 36 ; John 20. 19, 26 ; Acts 10. 41.—⁷ Luke 24. 50 ; Acts 1. 3, 4.

only place in the New Testament where the term Scripture is applied to the books of the New Testament is 2 Peter 3. 16. See 1 Cor. 9. 10 ; 10. 11 ; 15. 3, 4, 45, 54.—*Lias*. In Paul's time it was known to all that the man Jesus was slain on the cross, but it was known comparatively to few that the same Jesus was the predicted Messiah, who thus died for the sins of mankind in fulfillment of the prophecies.—*Evans*.

4. **He was buried**—Notice how prominently all the apostles whose message has come to us put forward the details of the death of Christ. His burial is more closely connected with his resurrection than with his death. At the moment of his death the power of his inextinguishable life exerted itself (Matt. 27. 52). The grave was to him not the destined receptacle of corruption, but an apartment fitted for entering into life (Acts 2. 26-28).—*Bengel*. **According to the Scriptures**—Isa. 53. 10-12 implies fairly the resurrection of Christ. Paul constantly sought to convince the enemies of the Gospel by appeals to the ancient books which they held to be most sacred. He puts the testimony of Scripture above that of those who saw the Lord after his resurrection.—*Bengel*.

II. EVIDENCES OF THE RESURRECTION. Verses 5-8.

5. **Seen of Cephas**—A very important coincidence with apparently casual words in Luke 24. 34 ; Mark 16. 7. **Of the twelve**—See Luke 24. 36 ; compare John 20. 19. "The twelve" had so thoroughly become a technical term for the original apostles, both before and after (Acts 6. 2) the death of Christ, that it is used here although one had fallen from the ranks. This makes it possible and likely that Paul here refers to the appearance in John 20. 19, when Thomas also was absent.

6. **Seen of above five hundred brethren at once**—This gathering is not mentioned elsewhere, and the circumstances are quite unknown ; but Christ's appearance after his resurrection to five hundred chosen followers is easily conceivable ; and Paul's word is sufficient evidence of the fact. (The hundred and twenty names of Acts 1. 15 were but the enrolled disciples of Jerusalem.) It may have been in Galilee (compare Matt. 28. 7, confirmed by John 21. 1), where Christ had labored long ; or near to Jerusalem before the passover pilgrims went home. The size of the assembly, however, called together, and the appearance of Christ to so many *at once*, each of whom would compare his view of the risen One, made this event an indisputable and conspicuous proof of the resurrection of Christ. Its omission from the gospels is no more remarkable than the silence of the first three about the raising of Lazarus, and is in harmony with John 20. 30. That after the lapse of about twenty-five years **the greater part** were still living seems to imply that Christ chose young men chiefly to be witnesses of his resurrection, who might live long to testify it to others. That Paul knew that the majority were still alive proves that those who had actually seen the risen Lord were marked men in the early Church.—*Beel*.

7. **Seen of James**—"The Lord's brother," who when these epistles were written had a

Authorized Version.
8 ^aAnd last of all he was seen of me also, as of ^aone born out of due time.

9 For I am ^athe least of the apostles, that am not meet to be called an apostle, because ¹⁰I persecuted the church of God.

10 But ¹¹by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but ¹²I labored more abundantly than they all: ¹³yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

Revised Version.
8 apostles; and last of all, as unto one born out of due time, he appeared to me also.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I

10 persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found ¹vain; but I labored more abundantly than they all: yet not I, but the ¹¹grace of God which was with me. Whether *then it be* I or they, so we preach, and so ye believed.

^a Acts 9. 4, 17; 22. 14, 18; chap. 9. 1.—^a Or, *an abortive*.—¹⁰ Eph. 3. 8.—¹⁰ Acts 8. 3; 9. 1; Gal. 1. 13; Phil. 3. 6; 1 Tim. 1. 13.—¹¹ Eph. 3. 7, 8.—¹² 2 Cor. 11. 23; 12. 11.—¹³ Matt. 10. 20; Rom. 15. 18, 19; 2 Cor. 3. 5; Gal. 2. 8; Eph. 3. 7; Phil. 2. 13.

¹ Or, *void*.

position so prominent that in Gal. 2. 9 he is mentioned before Peter and John. This appearance is not mentioned elsewhere. That in the autumn before his death (John 7. 2, 5) the brothers of Jesus did not believe in him, and yet were found with his disciples immediately after his ascension, suggests that this appearance to his oldest brother (probably; see Matt 13. 55; Mark 6. 3) led to the conversion of him and perhaps of the others. This verse is thus a link between John 7. 5 and Acts 1. 14.—*Beet*. All the apostles—Including not only the eleven, but, as some suppose, the seventy-two disciples.—*Clarke*. The term "apostles" had originally a much wider use than as applied to the twelve only, and the phrase here is a strong presumption that the James just mentioned, and evidently here and in Gal. 1. 19 included among the apostles, was not one of the twelve.—*Alford*.

8. Last of all means up to the time of this writing. He was afterward seen of John, as narrated in Rev. 1. 18.—*Curry*. The word here (after *Tyndale*) translated *born out of due time* refers to a birth out of the usual course of nature (compare Psalm 58. 8), about which there is therefore (1) something violent and strange. Such was the nature of Paul's conversion, an event unparalleled in Scripture. Moreover, (2) such children are usually small and weakly, an idea which the next verse shows St. Paul also had in mind. Paul saw the Lord on more than one occasion.—*Lias*.

III. PAUL'S APOSTLESHIP. Verses 9-11.

9. The least of the apostles—See Eph. 3. 8. Am not meet to be called an apostle—Am not fit to bear that honored name. Compare 1 Tim. 1. 13-16. Because I persecuted the church of God—See Acts 7. 58; 8. 3; 9. 1. Compare Gal. 1. 13; 1 Tim. 1. 13.

10. By the grace of God I am what I am—Paul's work was God's doing, or only Paul's so far as God's grace and favor enabled him to perform it. See 1 Cor. 1. 30; 3. 6, 9; and compare Matt. 10. 20; 2 Cor. 3. 5; Eph. 3. 7; Phil. 2. 12, 13.—*Lias*. These words all Christians can use touching all that belongs to them except the consequences of their own unfaithfulness.—*Beet*. Was not in vain—In modern colloquial English, "did not turn out good for nothing." Paul, in his humility, thought himself the smallest of all the apostles; but "what a man has done determines his spiritual stature;" and he stands among the three or four greatest giants in the world's esteem to-day.

11. Therefore whether it were I or they, so we preach, and so ye believed—The word "preach" has now acquired the conventional sense of discoursing publicly about religion. The word used by Paul refers to the work of a herald, the formal proclamation of matters of importance by one who was commissioned to make it. The substantial identity of the message, by whomsoever it was at first delivered, is a matter of fact, as the writings of the apostles and evangelists plainly show.—*Lias*.

Authorized Version.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

Revised Version.

12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of

IV. CONCLUSIONS FROM THE RESURRECTION.

Verses 12-14.

12. If Christ be preached that he rose from the dead, how say some among you that there is no resurrection—In every center of the ancient world Paul and other consecrated men were preaching, with unequaled enthusiasm and power, a new creed and a new personal experience, which in blessed results far outdid all the religions men had ever heard of. But the very gist of this creed, the very basis of this experience, was that a living Man, who while on earth secured the salvation of his fellow-men, now sits on the throne of heaven, caring personally for his followers—divine in his power, human in his sympathy. If he did not with his own consent die, and by his own power rise from the dead; if he is not now intensely alive, “on the right hand of the Majesty on high,” then the whole scheme of Christianity falls like a castle of cards, and they who believe are “of all men most miserable.” But how could good



CUPOLA OF THE CHURCH OF THE HOLY SEPULCHER.

Christians like these Corinthians come to doubt this basal teaching? Easily, through faulty early teaching. Some had been taught, and all their lives had believed, that at death the soul “went out into nothing,” like a blown-out candle flame; some, that it was reabsorbed into the creative power, as a fresh drop of water into a bucketful; some, that a “literal” resurrection was impossible, absurd, and even undesirable, and that God’s promises of it should be understood figuratively, as referring to a spiritual resurrection which had already taken place—what we call conversion. It may seem strange, at first thought, that such heretics could ever have had any true Christian experience, but we must remember that Christian experience depends on change of heart; these men had sincerely turned from vileness to purity, from sin to the Saviour, and had therefore received as rich a blessing as any. But now their faulty doctrines must be corrected, for wrong thinking inevitably leads to wrong acting. Read this

Authorized Version.	Revised Version.
13 But if there be no resurrection of the dead, ¹⁴ then is Christ not risen:	13 the dead? But if there is no resurrection of the dead, neither hath Christ been
14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.	14 raised: and if Christ hath not been raised, then is our preaching ² vain, ³ your faith also is ² vain.
¹⁴ 1 Thess. 4, 14.	² Or, void.— ³ Some ancient authorities read our.

whole chapter carefully, and note how Paul begins it by massing the proofs of the resurrection of Christ. He now proceeds to show that the resurrection of Jesus and your resurrection are bound up together.—*R. R. D.*

Illustration 84. "All that are in their graves shall hear his voice." No grave may refuse to give up its dead. There have been some singular graves made in the world, and extraordinary pains taken to conceal them; but they, as well as the more ordinary receptacles of the dead, must give up their dead. Alaric, King of the Goths, had a strange grave. Did you ever hear of his wonderful grave? He besieged and levied an enormous tribute upon Rome, and was proceeding to Sicily, when he suddenly died. It is related that his victorious army caused their captives to turn aside the course of the river Busentinus, to make his grave in the bed of the river, and then, when they had buried him in it, and restored the waters to their former channel, they slew upon the spot all who had been engaged in the work, that none might tell the secret to the Romans. Neither will Attila's numerous coffins confine him in the grave. He was also a great conqueror at the head of barbarous tribes. History tells us that he was buried in a wide plain, in a coffin inclosed in one of gold, another of silver, and a third of iron; that with his body was interred an immense amount of treasure; and that the spot might forever remain unknown those who buried him were killed. But at the judgment day he will come forth from *his* grave and give an account of all his bloody victories.—*Trench.*

Illustration 85. I stood on the top of Catskill one bright morning. On the top of the mountain was a crown of flashing gold, while all beneath was rolling, writhing, contorted cloud. But after a while the arrows of light shot from heaven began to make the glooms of the valley strike tent. Then the whole valley became one grand illumination. So there hangs over all the graves a darkness no earthly lamp can lift; but from above the Sun of righteousness shines. The darkness is lifted, and the valleys of the dead stand in the full light of the morning resurrection.—*Guthrie.*

13. If there be no resurrection... then is Christ not risen—The same truth, turned around. Christ died to raise us from the dead to eternal life. But if he had not power to raise himself he cannot raise us. But if the resurrection be an impossibility—as some of you teach—then of course he had not power to raise himself. If you deny either, you must deny both.—*R. R. D.* If a resurrection from the dead be impossible the principle embraces the resurrection of Christ himself, which, if this postulate be granted, becomes either a mistake or an imposture. And since, on the apostle's principles, there is no hope of a future life but through him, we are driven to the conclusion—a *reductio ad absurdum*—that "the answer of his prayer, 'Father, into thy hands I commend my spirit,' was annihilation: that he who had made his life one perpetual act of consecration to his Father's service received for his reward the same fate as attended the blaspheming malefactor."—*Robertson.* And we must infer also, Paul continues, that as the true disciples of Christ everywhere have led purer, humbler, more self-sacrificing lives than other men, they have attained to this higher excellence by "believing what was false," and that therefore men may become more "pure and noble" by believing what is false than by believing what is true.—*Lias.*

14. But see where such a denial will bring you: Our preaching vain, and your faith... vain—Destroy the resurrection, and you have destroyed Christianity from root to topmost bough. For you cannot be sure of any of the gospel story if you must leave out all that relates to the resurrection of our Lord; and you cannot be sure of any Christian doctrine if you must deny the "resurrection of the just." All Christian hopes group themselves about this precious truth; it is the foundation of our faith. Compare 2 Tim. 1, 10; Heb. 2, 14, as well as verses 45-49 of this chapter.—*R. R. D.* You have a vain faith if you believe in a dead man. He might be a true man, though he remained in death. But he is the Son of God.

Illustration 86. Just as the just-ripe ears of corn which grew on the plains and the mountain sides of Palestine were immediately brought into the temple, and waved before the Lord, as a pledge that every ear of corn standing and growing in Palestine should be safely reaped and gathered in, so the resurrection of Christ is a demonstration that we his people shall be raised again. If we sleep in Jesus, God will bring us with him; because he lives we shall live also. As surely as the sepulcher of Christ became an empty sepulcher, so surely shall the sepulchers of his people become empty sepulchers also; as surely as he got up, so surely shall his people rise.—*Beaumont.*

Illustration 87. Two ships are in the harbor. You have to make a journey around the world, and have to decide which of these ships you will take. You go aboard the first to examine. "How many times has this vessel been around the world?" you ask the captain. "O, she has never been at all," he replies; "she has just been builded." "Are you perfectly sure that she can double Cape Horn in a gale of wind?" "O yes, there is no trouble; the stories about the difficulty of doubling Cape Horn are exaggerated." You then go aboard the other ship. "Captain, has this vessel ever been around the world?" "Yes, sir; this is her tenth voyage." "Is there any danger in doubling Cape Horn?" "My friend, many have been wrecked doubling that cape. The seas are heavy and angry. But you need have no fear; every plank and every yard of canvas and every inch of cordage in this ship has been made to meet the storms while doubling that cape." Which vessel do you choose? And so every one of us is on a journey. Just before us is the bleak and dreadful Cape of Death. Infidelity has never built a ship that can double it. But the ship of Christian faith has times without number taken its passengers safely around it, while songs and shouts of triumph filled the air.—*Townsend.*

HINTS TO THE TEACHER.

From the regular course of our lessons in the life of Christ we turn aside on Easter Sunday to the one theme appropriate for the greatest day in the Christian year, the resurrection of our Lord. We have here **The Gospel according to Paul.**

I. A Dying Saviour. Vers. 1-3. Paul has little to say about the life of Christ, and scarcely ever quotes from his teachings. But he has much to say about the death of Christ. Notice the keynote to his preaching in 1 Cor. 2. 2, and Gal. 6. 14. Paul's theology had its center in the cross, and so should ours have. Why this strange interest in a *death*? It was because by that death our sins were taken away. We may not comprehend the philosophy of it, but we can believe the fact.

II. A Living Saviour. Vers. 4-7. The foundation stone of Christianity is the fact of Christ's resurrection. Let that be disproved, and then the name of Christ has no more power than that of Socrates or Shakespeare or Washington. Hence the importance of these testimonies. He who was dead now lives, and is the object of our faith.

III. A Transforming Saviour. Vers. 8-10. Paul points to his own oft-quoted experience on the road to Damascus. He met his Lord a persecutor, he went away a missionary. This divine transformation was evidence enough for him. "He saved me, the chief of sinners, and therefore he can save anyone." See 1 Tim. 1. 15-17.

IV. A Preached Saviour. Ver. 11. The great theme of gospel preaching is a living Saviour; living *now*; living to save men; living to transform a world of sinners into a world of saints. Who should "preach" Christ? Not only ordained ministers, but everyone who has felt his saving power.

V. A Life-giving Saviour. Vers. 12-14. Paul rebukes sharply those who deny the general resurrection of the dead. If there is no hereafter, then our preaching is in vain, and our faith is useless. But our faith is not in vain; we shall live once more; our friends who are fallen asleep shall be awakened, and we shall have an eternal life of usefulness and joy as a compensation for the sorrows of this life.—*J. L. H.*



LESSON III.—APRIL 21.

WATCHFULNESS.—MATT. 24. 42-51.

GOLDEN TEXT.—Take ye heed, watch and pray.—Mark 13. 33.

BACKGROUND OF THE LESSON.

ENVIRONMENTS.—Chapters 24 and 25 of Matthew's Gospel comprise the last recorded utterances of our Lord's ministry. They were spoken on the Mount of Olives to the circle of his disciples only, and consist of a series of prophecies relative to the destruction of Jerusalem and his second coming to judge the world, with parables enjoining watchfulness.—*Holway*. We find a whole group of parabolic sayings embedded in this discourse, all having for their moral: "Watch, for you may be thrown off your guard by delay, and be surprised by the sudden coming of the long-expected One." In Matthew's version of the sermon there are three such parables: the good man and the thief, the unfaithful upper servant, and the ten virgins.—*Bruce*. These words were spoken on Tuesday afternoon of passion week (probably), **Tuesday, April 4, A. D. 30**, on the Mount of Olives.

AN ANALYSIS OF OUR LORD'S LAST SERMON.—Despite the similarity which obviously exists between this discourse and those in Luke 12 and 17 we are safest in regarding them as distinct. Our Lord seems to have deliberately adopted the practice of contemporary oral teachers in repeating his words on different occasions, so as to impress them the more forcibly upon his hearers. The present chapter contains some of the darkest sayings in the Bible, but they lie mainly in the first part. Especially the word "immediately," in ver. 29, has been used very plausibly against our Lord's omniscience, reducing some apologists to desperate shifts of exegesis. All is made clear by the following analysis, given from Professor Milligan's most convincing work on the Apocalypse. Vers. 7-14 present a general outline of the history of the Church and the world to the second coming. The subject is then resumed under two special aspects: the Church in her relation (1) to the evil world, vers. 15-22; (2) to the evil in herself, vers. 23-28. In vers. 29-31 the second coming is described, following "immediately after" the world's last days. After ver. 6 all references to the fall of Jerusalem are strictly *typical*. Finally, these truths are practically applied; first, those relating to the question about the temple, vers. 32-35 (answer in vers. 4-6), and then those in the reply concerning the consummation of the age, vers. 36; 25. 46. The Apocalypse is to be regarded as an inspired expansion of this discourse of Jesus.—*Moulton*.

HOME READINGS.—*Monday* (April 16), Watchfulness, Matt. 24. 42-51. *Tuesday*, The ten virgins, Matt. 25. 1-13. *Wednesday*, Ready, Luke 12. 31-40. *Thursday*, Not ready, Luke 12. 41-48. *Friday*, Pray always, Luke 21. 29-36. *Saturday*, Spiritual watchfulness, 1 Thess. 5. 4-11. *Sunday*, The day will come, 2 Peter 3. 9-18.

LESSON HYMN.—

My soul, be on thy guard; Ten thousand foes arise;
The hosts of sin are pressing hard To draw thee from the skies.
O watch, and fight, and pray; The battle ne'er give o'er;
Renew it boldly every day. And help divine implore.
Ne'er think the victory won, Nor lay thine armor down:
The work of faith will not be done, Till thou obtain the crown.—*Heath*.

SPECIAL DOCTRINAL SUGGESTION.—The second coming of Christ.

GOOD BOOKS TO REFER TO.—*Bruce's* "Parabolic Teaching of Christ," pp. 487-495. *Mozley's* "Occasional Sermons." *Canon Holland's* "Logic and Life." Sermons by *G. Shepard*, *H. C. Knight*, and *Burder*. *Foster's* "Cyclopedia," 4660, 4651, 5852, 580, 3422. "Scripture Cabinet," 95-99.

Authorized Version.	Revised Version.
42 ¹ Watch therefore; for ye know not what hour your Lord doth come.	42 Watch therefore: for ye know not on what
¹ Chap. 25. 13; Mark 13. 33; Luke 21. 36.	

I. FAITHFULNESS AND ITS RESULTS. Verses 42-47.

42. Watch therefore—This precept has a twofold application. *Individually* we watch for His coming at death; *as members of the Church*, for the end. The Church can never know “on what kind of day” he cometh, and must constantly prepare.—*Moulton*. We are to watch (1) over ourselves, to keep our spiritual nature alert; (2) against temptation, that our adversary may not obtain advantage over us; (3) in the duty which our Master has intrusted to us; and (4) for the coming of the Lord.—*R. R. D.* **For ye know not**—That Christ will come is an article of the true Christian creed; and because we know not *when* he will come is an argument for being ready. **Your Lord doth come**—There are three scenes in which the coming of the Lord is alluded to: 1. Christ came in the end of the Jewish state, when the new dispensation finally took the place of the old. 2. He will come in the final success of the Gospel, when all the earth shall be evangelized. 3. He will come finally in the judgment day, to be seen by all mankind. In all of these meanings we find Christ's second coming mentioned in these chapters. See ANALYSIS in the BACKGROUND of this lesson.—*R. R. D.* But this “watching” is not to be for the day of judgment, for no watching will give the disciples a knowledge of its approach; but in constant expectancy of its coming (2 Peter 3. 12) be watchful over yourselves that you may be always ready. That this is Christ's meaning is clear from parallel exhortations to watchfulness. We are to watch and pray lest we enter into temptation (Matt. 26. 41; Mark 14. 38), with faith (1 Cor. 16. 13), thanksgiving (Col. 4. 2), sobriety (1 Thess. 5. 6; 1 Peter 5. 8), and purity (Rev. 16. 15).—*Abbott*. See HINTS TO THE TEACHER. The disciples, like the rest of mankind, are to be kept in ignorance of that day: this very ignorance is to be the ground of their watchfulness; and it is equally their duty and that of all men to watch, whether the day is fixed in God's counsels within their own lifetime or not.—*Mansel*.

Illustration 88. A steamer was coming up the Firth of Clyde on a stormy night. Suddenly a dim, flickering light appeared right over her bows. In another instant the steamer crashed into a ship which was lying at anchor. Much damage was done and several lives were lost. What was the cause? The anchored ship had allowed her light to grow dim for want of oil. Only neglect. This is like what many Christians do; they forget to read the word, to meditate, and to watch with prayer; therefore their light is almost out. We should keep our lamps trimmed and burning, and be like unto men that wait for their lord.

Illustration 89. Tell the story of the outpost in the French and Indian War, where the sentries regularly disappeared. At first it was thought that they deserted, but no matter how brave or loyal the man selected he mysteriously disappeared before morning. One man determined to watch. A wild hog came near him; he fired. The guards, hearing the report of the musket, turned out to see what had happened to their comrade. When they came near they found that he had killed an Indian disguised in the skin of a hog. The soldier's watchfulness saved him.

Illustration 90.

A thousand years one poor man watched Beside the gate of Paradise,
But while one little nap he snatched It oped and shut—ah! was he wise?—*Persian poet*.

Illustration 91.

“Would a man ‘escape the rod?’” Rabbi Ben Karshook saith,
“See that he turn to God The day before his death.”
“Ay, could a man inquire When it shall come!” I say.

The rabbi's eye shoots fire—“Then let him turn to-day.”—*Robert Browning*.

Illustration 92. There is an old story of a Venetian nobleman whose brother was suddenly seized and put in prison. The nobleman searched for him in vain; but one day he received a letter saying: “Take a boat to the fourth window of such a building on such a canal; on the ledge stand a dark lantern with the light inward; watch there between the hours of one and two in the night, for one hour, and some night your brother will meet you there.” He obeyed, though the command

Authorized Version.	Revised Version.
43 ² But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.	43 day your Lord cometh. ¹ But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be ² broken through.
44 ³ Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.	44 Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.
² Luke 12. 39; 1 Thess. 5. 2; 2 Peter 3. 10; Rev. 3. 3; 16. 15. ³ Chap. 25. 13; 1 Thess. 5. 6.	¹ Or, <i>But this ye know.</i> — ² Gr. <i>digged through.</i>

gave no explanation, and for one hour each night he watched during three months. Just as he was going away a stone fell out of the wall, and his brother was there escaping. His cell was opposite that window, and that hour in the night was the only time when he was not observed, so that he could work at the wall to free himself. This brother's hour of watching gave light for his task, and so enabled him to escape.

43. Compare Rev. 3. 3; 16. 15; 1 Thess. 5. 2, 4; 2 Peter 3. 10. The householder did not even know the thief was coming at all, or he would have watched. Why should Christians need warning more exact?—*Moulton*. **But know this**—You do not know the hour, but the duty and necessity of constant watchfulness you may well know. **Good man**—The word "good" here implies no moral character.—*Whedon*. **Had known in what watch**—The Roman division of time from sunset to sunrise into four "watches" was prevalent among the Jews. Each watch was from two to three hours long, and at the end of each the soldiers on guard in camp and city were relieved by fresh guardsmen. Later the word was adopted as a convenient symbol of the division of time, and even to-day we call our pocket timepieces watches because of this old custom.—*R. R. D.* **The thief would come**—Better, "was coming." Christ often illustrates the suddenness and unexpectedness of his second coming by the approach of a thief (Obad. 5; Rev. 3. 3; 16. 15).—*R. R. D.* **He would have watched**—Any man of common sense would. **His house to be broken up**—Literally, "to be digged through," a natural expression where the houses are largely built of a mud cement, through which a burglar could dig his way more easily than he could force the door.—*R. R. D.*

Illustration 93. "Brother, brother, we are none of us more than half awake!" was the dying exclamation of the holy Legh Richmond; and if he in the light of eternity could reproach himself for negligence, which of us all is really watching?

Illustration 94. If the householder has reliable information that a thief is coming, but does not know at what hour he will arrive, he will keep awake all night, waiting for his appearance; but if "the goodman of the house" is told "in what watch the thief" will come, he will be specially on the alert at that time. Every little sound will attract his attention. He thinks he hears some one at the back door; no, the thief is trying to enter by a front window! Wherever he comes he will find that the master's ear is listening, the master's eye is watching, the master's hand is ready to arrest him; for he had received timely warning of the housebreaker's coming. Men act thus wisely with regard to burglars; what a pity they are not equally wise in watching for the coming of their Lord!—*Spurgeon*.

Illustration 95. Army defeated because one man on guard is asleep. Ship lost because watcher is careless. Train wrecked by flagman failing to give the right signal.

44. **Be ye also ready**—In Matt. 6. 19, 20, Christ tells us how to be ready.—*Abbott*. This does not require that Christians should always be talking or thinking of the Saviour's coming, but that they should so live as to be always ready for it. How Christ will come we do not know, but that he will come is certain.—*R. R. D.* "Readiness is all." These cautions are not threats to the Lord's people. Those ready will find him a friend; only those not ready will find his coming as uncomfortable as that of a thief.—*Schaff*. If a man live ready for God's judgment, he is prepared for death or for the second advent.—*Whedon*. **As ye think not**—It seems to us idle for any man to compute the day, the year, or even the century when Christ will come. But it is wicked, in the light of Scripture, to declare that he will not come. An apparent destiny of failure has attended on all attempts to go beyond the supreme injunction to spiritual watchfulness.—*Plumptre*.

Authorized Version.	Revised Version.
45 ⁴ Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?	45 Who then is the faithful and wise ³ servant, whom his lord hath set over his household, to give them their food in due season?
46 ⁵ Blessed is that servant, whom his lord when he cometh shall find so doing.	46 Blessed is that ³ servant, whom his lord when he cometh shall find so doing.
47 Verily I say unto you, That ⁶ he shall make him ruler over all his goods.	47 when he cometh shall find so doing. Verily I say unto you, that he will set him
48 But and if that evil servant shall ⁷ say in his heart, My lord delayeth his coming;	48 over all that he hath. But if that evil ³ servant shall say in his heart, My lord
<small>⁴ Luke 12. 43; Acts 20. 28; 1 Cor. 4. 2; Heb. 3. 5.—⁵ Rev. 16. 15.—⁶ Chap. 25. 21, 22; Luke 22. 29.—⁷ Deut. 15. 9; 2 Kings 4. 26; John 13. 2; Acts 5. 3.</small>	<small>³ Gr. <i>bond-servant</i>.</small>

Illustration 96. When war was declared between France and Germany, Count von Moltke, the strategist, was fully prepared for it. The news was brought to him late one night at Kreitsau; he had already gone to bed. "Very well," he said to the messenger, "the third portfolio on the left," and went to sleep again till morning.

Illustration 97. When Sir Colin Campbell was asked how long it would take him to get ready to go to India to quell a rebellion he replied, "Half an hour."

45. Our Lord now slightly changes the image from a householder watching for a thief to a servant (or slave) waiting for his master.—*Whedon*. This slave is a steward (Luke 16. 1), intrusted with the oversight, and especially the feeding, of the slave household. Note the spiritual application.—*Moulton*. **Who then**—The question comes to every believer as a motive to faithfulness. Compare with this parable Mark 13. 34-37. What would not one give to see this **faithful and wise servant**?—*Bruce*. There is an art, as it were, of spiritual dietetics which requires tact and discernment as well as faithfulness. The wise servant will seek to discover not only the right kind of food but the right season for giving it.—*Plumptre*. **Whom his lord hath made ruler**—He is a ruler who in any wise, by appointment, by social position, or by ability, wields influence. And "the powers that be"—in State, Church, and society—are "ordained of God." **Over his household**—The household of Christ is his Church on earth, "considered as a great congregation, through all ages, waiting for the coming of Christ." **To give them meat**—So the one object that God has in making certain men rulers is that they may feed others. The great are to be the servants of the feeble. Compare Luke 22. 26; 1 Cor. 14. 12; 1 Peter 5. 2, 3.—*Abbott*.

46. Blessed is that servant—Happy in doing his master's will: rewarded with his master's favor.—*R. R. D.* "Blessed" as used by Christ always denotes something high, exceptional, rare. "Blessed is that servant" means he is a rare man, a hero, one among a thousand. It means further: "Great shall be his reward;" and of this accordingly the parable goes on next to speak.—*Bruce*. **Shall find so doing**—Equally blessed he who is always ready, even though his Lord does not come in his day of life.—*R. R. D.* The day of death, which closes the trial time of earthly life, is assuredly the coming of the Lord to each individual.—*Plumptre*.

47. Compare Luke 19. 17, 19; Matt. 19. 28; 2 Tim. 2. 12; Rev. 20. 4. Note that *every* faithful steward has this authority given him; the rule of one does not exclude another. Compare the race, in which all win the prize.—*Moulton*. In the divine riches no one loses by another's gain; not like money or land, of which the more one has the less another has, but like love, in which the more each has the more there is for all.—*Alford*. Note, too, that the reward consists in the opportunity for higher service.—*Plumptre*.

II. NEGLECT AND ITS RESULTS. Verses 48-51.

48, 49. Compare Psalm 10. 4, 11; 2 Peter 3. 4. **That evil servant**—The professed disciple of Christ who lives unworthily. **Shall say in his heart**—Thinking is just an inward speaking.—*Morison*. The worst skepticism is that which lurks in the heart of the professed disciple.—*Abbott*. **My lord delayeth his coming**—The expression marks an internal mocking frivolity.

Authorized Version.

49 And shall begin to smite *his* fellow-servants, ⁸and to eat and drink with the drunken :
 50 The lord of that servant shall ⁹come in a day when he looketh not for *him*, and in an hour that he is not aware of,
 51 And shall ¹⁰cut him asunder, and appoint *him* his portion with the hypocrites : ¹⁰there shall be weeping and gnashing of teeth.

Revised Version.

49 tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with
 50 the drunken; the lord of that ⁴servant shall come in a day when he expecteth not,
 51 and in an hour when he knoweth not, and shall ⁵cut him asunder, and appoint his portion with the hypocrites : there shall be weeping and gnashing of teeth.

⁸1 Sam. 2. 13, 15; Ezek. 34. 3; Phil. 3. 19; Jude 12.—⁹Prov. 29. 1; 1 Thess. 5. 2, 3; Rev. 3. 3.—¹⁰Or, cut him off.—¹⁰Chap. 8. 12; 25. 30.

⁴Gr. bond-servant.—⁵Or, severely scourge him.

—*Lange*. A frequent cause of apostasy in the Church is practical unbelief in the second coming of Christ. Compare Rom. 2. 4; 2 Peter 3. 3-12.—*Abbott*. **Begin to smite his fellow-servants**—The Dark Ages illustrate this verse abundantly.—*Moulton*. Many a mediæval bishop played the lord over God's heritage (1 Peter 5. 3), abusing instead of nourishing the household.—*Schaff*. God hasten the hour when all selfishness shall have forever departed from the administration of his Church! But there is reference here wider than to ecclesiastical rulers—a reference to all men, for all men are equally responsible to God, and our fellow-men are our “fellow-servants.”—*R. R. D.* **Drink with the drunken**—Injuring God's faithful servants, and inviting the world to help him revel; wasting spiritual opportunities in the delights of animal existence. Three sins are here depicted: unbelief, tyranny, and dissoluteness. *Dr. Abbott* truly says: “Oppression and self-indulgence are the two forms of sin most common to those in high places. Tyranny and sensuality would never darken the earth if all men felt that the Judge is ever near, even at the door (James 5. 9).”—*Plumptre*.

Illustration 98. Among laboring men rum was formerly served out as a regular ration, and during the early years of the present century a gallon of it a month was considered a fair allowance for each field hand. About 1838 a distinguished Massachusetts divine gave as his reason for joining actively in the temperance movement that among his brethren in the ministry “he knew forty-four who drank so much as to affect their brains, and he had assisted in putting four to bed on occasions like ordinations.”—*Charles Francis Adams*.

50, 51. The lord of that servant—The wicked servant has a lord, even though he does not remember it.—*R. R. D.* **Shall come**—Our putting off the thoughts of Christ's coming will not put off his coming.—*Henry*. **When he looketh not**—The unlooked-for coming of Christ will be welcome to his lovers, but terrible to those who are not in harmony of heart with him. To those who have died or may die before the advent of Christ he comes in the summons to eternity.—*R. R. D.* **Shall cut him asunder**—This horrible death was sometimes inflicted in Judea. *Shaw*, *Winders*, and other travelers state that it has been until recently practiced in Morocco. Some students, like *Bengel* and *Schaff*, believe that in the “sawing asunder” of this evil servant we are to find an emblem of what must be one of the most terrible elements of future retribution—the separation of the conscience and conduct, so to speak; a continued condition of self-abasement and self-condemnation; the moral inability to do what one approves, or to approve of what one does.—*R. R. D.* **Weeping and gnashing of teeth**—The tokens of extreme agony which all must endure who knowingly disobey their Lord's will. In this verse is one of the incidental evidences that the metaphors of Scripture cannot be literally interpreted. Cutting asunder indicates destruction; weeping and gnashing of teeth a living in suffering. Neither can be regarded as indicating here anything more than a terrible and final punishment.—*Abbott*. Compare 1 Chron. 20. 3; Heb. 11. 37 (of the traditional martyrdom of Isaiah). This “servant” is treated as a “double-minded” hypocrite (James 1. 8). Unless we adopt the marginal rendering of the Revised Version we must suppose that in this word and the following clauses the letter of the parable gives way to the spirit, describing the sinner's continuance among those he resembles. The closing words point to the same reality as chap. 20. 13, etc.—*Moulton*.

Illustration 99. There was a court-martial held on a young officer who had got drunk and had had a fight in a barroom. The bar proprietor was brought before the court and put in the witness-box. The prisoner was placed in full view. "Witness, do you recognize the prisoner?" "Yes, your honor, and most of the court."

Illustration 100. Philip Henry, father of Matthew Henry, the commentator, called upon a tanner, who was so briskly employed in tanning hides that he did not notice the minister's approach. As soon as he looked up he apologized. Philip Henry replied, "Let Christ when he comes find me equally well employed in the duties of my calling."

OBSERVE THE CONTRAST between the good and the evil servant. The good servant is (1) faithful to his lord and his trust; (2) prudent, in watching for his lord's coming; (3) beneficent, in using his power as a trust for others; (4) patient, in continuing his well-doing till the coming of his lord; and (5) his blessing is an enlarged honor and a grander sphere of activity in the future. The evil servant (1) becomes a practical disbeliever in Christ's second coming; uses his power (2) to oppress his fellow-servants and (3) to gratify himself; (4) finds his companions with the self-indulgent, not with the self-denying, and (5) to him judgment comes suddenly (Matt. 7. 26, 27), unexpectedly, without warning, and with terrible final condemnation.—Abbott.

HINTS TO THE TEACHER.

I. We should watch for Christ's coming. Vers. 42-44. This does not mean that we should forsake our daily business, spend all our time in prayer, or sew robes for our ascension. It means that we should so live that when Christ comes, and in whatever form he comes, we shall be ready. During the remarkable "dark day" of the last century some members of the Connecticut legislature said, "This is the judgment day; let us adjourn!" Colonel Davenport said, "If it be the judgment we should meet it doing our duty; let the lamps be lighted and the order of the day be taken up."

II. We should watch over Christ's Church. Vers. 45-47. The household of the Lord, which he has left in our charge until his return, is his Church. We should protect it, promote its increase, and build up its members. Every disciple has some work to do in the cause of Christ's Church. The faithful and wise servant is he who not only makes his own salvation sure, but also helps to save others.

III. We should watch against unbelief. Ver. 48. The Saviour's delay in coming again is a test of his followers' faith. One of the most insidious dangers of this age is the tendency to believe that Christ in heaven has no care for his Church on earth and will not again visit his people. While no man knoweth how or when the Lord will come, let us be sure that he *will* come. "Maranatha" should be the watchword of the Church.

IV. We should watch against pride. Ver. 49. The servant who begins to smite his fellow-servants is that one who is lifted up with a sense of his own importance in the Church. He may be the ambitious prelate, or the self-important pastor, or the dictatorial trustee, trying to lord it over Christ's heritage.

V. We should watch against worldly pleasure. Ver. 49. If drunkenness was a peril in that day, what shall be said of it in our time? It stands as a symbol of worldly sensual enjoyment which the Christian is ever to regard as a dangerous enemy. The pleasures of life have robbed thousands of the joys of heaven.

VI. We should watch for the judgment day. Vers. 50, 51. There will come a day when every man, living or dead, must stand before the judgment throne of Christ. Happy will those be who are ready; bitter the fate of those who meet it unprepared.—J. L. H.



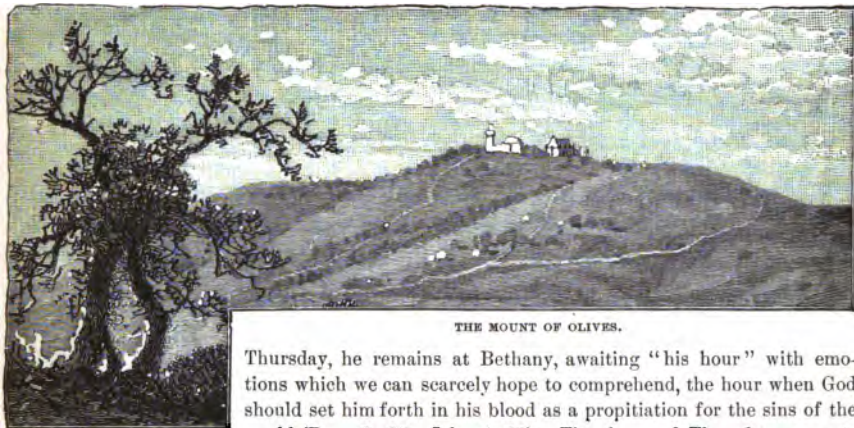
LESSON IV.—APRIL 28.

THE LORD'S SUPPER.—MARK 14. 12-26.

GOLDEN TEXT.—This do in remembrance of me.—Luke 22, 19.

BACKGROUND OF THE LESSON.

TIME.—The evening before the crucifixion—**Thursday evening, April 6, A. D. 30.** On Tuesday evening, at the close of the discourse on the Mount of Olives, Jesus returns to Bethany with his disciples. Throughout Wednesday, and during the hours of daylight on



THE MOUNT OF OLIVES.

Thursday, he remains at Bethany, awaiting "his hour" with emotions which we can scarcely hope to comprehend, the hour when God should set him forth in his blood as a propitiation for the sins of the world (Rom. 3. 25; John 1. 29). The dawn of Thursday suggests to the disciples the customary preparations for a familiar festival; but to Jesus every conventional detail is fraught with deep and awful significance.—*Buell.*

PLACE.—An upper room in a house in Jerusalem. See note on ver. 15.

PARALLEL PASSAGES.—Matt. 26. 17-30; Luke 22. 7-23; 1 Cor. 11. 23-25. Compare John 13. 1-30.

THE PURPOSE OF THE LORD'S SUPPER.—1. It is a remembrance of the death of Christ: of his body bruised and his blood shed for sinners. 2. It is a pledge and sign of unbroken spiritual union and fellowship between Christ and his Church and between its different members. 3. And it is a joyful anticipation of the actual reunion and "gathering together unto him" which is to take place hereafter when the kingdom of God shall come.—*S. G. Stock.* The purpose of the Lord's Supper is to enable us to realize more vividly the love and sufferings of Christ for us, and as a consequence to lead us to a fuller consecration to him. It is more than an act of commemoration; it helps to produce a right spiritual state in the person who with penitence and faith and love participates in it. All higher life is the result of two processes: first, a sentiment in the heart; second, a manifestation of that sentiment in conduct. So Christ always demands an inner state manifested by an outward act—faith and work, belief and baptism. The Lord's Supper should be the manifestation of our faith in the atonement, and it should at the same time help to increase that faith.—*J. W. Bashford.* For a note on the evidential value of the Lord's Supper and for GOOD BOOKS to REFER TO, see page 124.

SUGGESTED OUTLINE.—This lesson presents THREE GROUPS OF FACTS: 1. The Preparation, vers. 12-16; 2. The Betrayal Foretold, vers. 17-21; The Sacrament, vers. 22-26.

HOME READINGS.—Monday (April 22), The Lord's Supper, Mark 14. 12-17. Tuesday,

The Lord's Supper, Mark 14. 18-26. *Wednesday*, The Passover, Exod. 12. 21-28. *Thursday*, Washing the disciples' feet, John 13. 1-17. *Friday*, The betrayer named, John 13. 18-30. *Saturday*, Peter warned, John 13. 31-38. *Sunday*, "In remembrance," 1 Cor. 11. 23-28.

LESSON HYMN.—

That doleful night before his death, The Lamb, for sinners slain,
Did, almost with his dying breath, This solemn feast ordain.
Thy sufferings, Lord, each sacred sign To our remembrance brings;
We eat the bread, and drink the wine, But think on nobler things.
O tune our tongues, and set in frame Each heart that pants for thee,
To sing, "Hosanna to the Lamb, The Lamb that died for me!"—*Hart*.

SPECIAL DOCTRINAL SUGGESTION.—The sacrament of the Lord's Supper.

Authorized Version.

12 ¹ And the first day of unleavened bread, when they ² killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

Revised Version.

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou may-

¹ Matt. 26. 17; Luke 22. 7.—² Or, sacrificed.

I. THE JEWS' PASSOVER. Verses 12-21.



A MAN BEARING A PITCHER OF WATER.

12. The first day—Thursday, Nisan 14 (April 6). Like other Jews (like Jesus and the twelve) the chief priests began their passover meal after sunset on Thursday, when the sacred Nisan 15 began. Judas surprised them with his sudden information, and they left the meal to hurry to Gethsemane. They brought Jesus to Pilate about 3 A. M., Friday, and hoped to finish the feast before daybreak (John 18. 28). But their eagerness to destroy the true Passover lost them the type. **Unleavened bread**—The seven days of unleavened bread reminded the Jews of their forefathers' deliverance from Egypt, when their haste compelled them to prepare bread without leaven (Exod. 12. 34, 39; Deut. 16. 3). It was also a *sign of separation from the defilement of the world*. The

latest medical science has found living germs associated with the most deadly forms of disease, which are similar in many respects to those found in fermentation. No enlightened surgeon in these days would think of performing an operation without first "casting out the leaven," or excluding the bacteria, as he would say. **The passover**—That is, the passover lamb. Read Exod. 12. 8-10. **Go and prepare**—They would need to find an apartment from which every crumb of leavened bread had been carefully excluded. They would have to purchase a lamb without blemish, take it to the temple, cut its throat in the presence of a priest, who, having caught the blood in a silver vessel, and poured it out at the base of the altar, would afterward burn some of the fat upon the same. They would next

take the body to a convenient place and roast it in an oven, and, having procured unleavened bread, wine, bitter herbs, and sauce, would be at last ready for the guests who were to partake of the meal.

Authorized Version.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, ² where I shall eat the passover with my disciples?

15 And ³ he will show you a large upper room furnished and prepared: there make ready for us.

Revised Version.

13 est eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The ¹ Master saith, Where is my guest chamber, where I shall eat the passover with my disciples? And he will himself show you a large upper room furnished and ready:

² Rev. 3. 20.—³ Prov. 16. 1.

¹ Or, Teacher.

13. The tone of our Lord's directions rather suggests that he was giving Peter and John a prearranged signal whereby to find a disciple's house, already engaged for the purpose. We lose nothing, of course, by removing one example among so many of his supernatural prescience. The precaution was justified by the treachery described in verse 11. Jesus would have those few last precious hours wherein to leave his Church his legacy of peace and love. And then he would die on the passover morning, for all his murderers' plans to the contrary. So impotent after all was triumphant hate, so omnipotent its Victim. **Two of his disciples**—Peter and John (Luke 22. 8). Judas would have been glad to go, for he could then have easily notified the chief priests where Jesus would be at evening. **Go ye into the city**—It would be unsafe for Jesus to appear there during daylight (John 11. 57). As women commonly drew and carried water (Gen. 24. 15; John 4. 7), this manservant carrying a water jar would be a distinctive sign in a crowded street. **Bearing**—On his back. **A pitcher**—An earthen jar perhaps a foot and a half high. **Follow him**—They did not need to speak to him. He may have been instructed to take no notice of them, or he may have been unaware that he was followed. Secrecy seems to have been necessary.

14. **Goodman**—The head of the house. **The Master**—The Rabbi. The host would know what rabbi was meant. It has been conjectured that the host was Nicodemus. It certainly was one who was as friendly as he. **The guest chamber**—"My guest chamber." Notice how Jesus claims as his all the possessions of his followers. The city was crowded to the utmost at this season. Every guest chamber in the city would be engaged in advance, and large numbers would be encamped outside the wall. **With my disciples**—Luke 22. 15.

Illustration 101. Missionaries in the East have often observed that one of the hindrances to the elevation of the people is that families do not eat together. Very much of our acquaintance of mutual help and love comes from the family gatherings at the daily meals. The feast of the church at the Lord's Supper, the meeting often with God and his people at some joyous feast dedicated to him, are great helps to a more intimate acquaintance and a deeper love.

15. **He will show**—He will not send a servant, but will honor you as the ambassadors of his king, and will go with you himself. **Large upper room**—Always the chief room in a Jewish house. Oriental houses are seldom more than two stories in height; and so this room would be reached by one flight of stairs. Because of its fine furniture and airiness the upper room is often reserved for festive occasions, and is provided with a latticed recess, which may be occupied, during entertainments, by a singing woman. This "upper room" was very likely the place where the little company met after the crucifixion, and where the tongues of fire fell on the day of Pentecost. **Furnished**—With low tables arranged on three sides of a square, outside of which were mats, cushions, or perhaps low couches, whereon the guests reclined. **Prepared**—Another sign that the householder had made previous arrangements to entertain Jesus and his disciples. **There make ready**—Prepare the viands in the prescribed way. Peter and John would naturally not return to Bethany, but, after returning from the house to the temple, would remain until evening.

Authorized Version.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 ⁴ And in the evening he cometh with the twelve.

18 And as they sat and did eat, Je'sus said, Verily I say unto you, ⁵ One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

Revised Version.

16 and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh with

18 the twelve. And as they ² sat and were eating, Je'sus said, Verily I say unto you, One of you shall betray me, *even* he that 19 eateth with me. They began to be sorrowful, and to say unto him one by one, Is

⁴ Matt. 26. 20, etc.—⁵ Psalm 41. 9; 55. 13, 14; John 6. 70; 13. 10, 11.

² Gr. *reclined*.

16. Went forth—From Bethany. **Found as he had said**—Met the man, followed him, spoke to the host, and were shown the room. The disciple never fails to find all true that the Master has said. **Made ready**—Obtained the lamb already slain from the priests in the temple, and prepared the unleavened bread, the dish of herbs, and the wine for the supper. The usual order at the Jewish passover was as follows: (1) A cup of wine was filled for each person present and blessed by the head of the family; (2) the hands of the company were washed, as was customary before meals; (3) the supper of roasted lamb, unleavened bread, and bitter herbs was partaken of by all, with certain forms; (4) during the drinking of another cup of wine the father related the origin and purpose of the passover; (5) after a third cup of wine had been drank the family chanted Psalms 107 to 114; (6) a fourth cup of wine was followed by the chanting of Psalms 115 to 118.

17. The twelve—All were present, even Judas, already pledged to betray his Master, though, according to some expositors, he left during the passover meal and before the institution of the Lord's Supper. At the table took place a contest for the precedence of position (Luke 22. 24), which was rebuked by Christ, who gave a significant lesson in humility by washing the disciples' feet (John 13).

18. Sat—"Reclined," according to the ancient oriental custom while eating. In the earliest days the passover was partaken of in a standing position; but the Jews had long before this time ceased the ancient usage and adopted the reclining posture. **Did eat**—With an oriental, eating is a sacrament. If you can get a chieftain to eat with you, you are sure of his protection. **Jesus said**—See John 13. 3. **One of you... shall betray me**—All needed to examine themselves. Peter might profit by the warning. The others likewise, for all were to forsake him. Though our Lord would wash Judas's feet he seems to have shrunk from giving him the bread and wine. So he unmasks the dreadful purpose, brings out the aggravation of its detestable treachery, and by an act of familiar courtesy (John 13. 26) strives to change his intent. But, as ever happens when grace is rejected, this only precipitated the complete surrender to the devil. With the words of infinite compassion (ver. 21) ringing in his ears he hurries out into the "night," a night that should know no dawn.

Illustration 102. In the long line of portraits of the doges in the palace of Venice one space is empty, and the semblance of a black curtain remains as a melancholy record of glory forfeited. Found guilty of treason against the state, Marino Falleri was beheaded and his image as far as possible blotted from remembrance. As we regard the singular memorial we think of Judas, and then, as we hear in spirit the Master's warning words, "One of you shall betray me," we ask within our soul the solemn question, "Lord, is it I?" Everyone's eye rests longer upon the one dark vacancy than upon any one of the many fine portraits of the merchant-monarchs, and so the apostates of the Church are far more frequently the theme of the world's talk than the thousands of good men and true who adorn the doctrine of God our Saviour in all things.

19. Is it I—The Greek shows that a negative answer was expected. The most self-distrustful would ask first. Was it John? Could Peter have been the first (14. 29)? Judas

Authorized Version.

20 And he answered and said unto them, *It* is one of the twelve, that dippeth with me in the dish.

21 ⁶ The Son of man indeed goeth, as it is written of him: but ⁷ woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ⁸ And as they did eat, Je'sus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

Revised Version.

20 it I? And he said unto them, *It* is one of the twelve, he that dippeth with me in the

21 dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ³ for that man if he had not been born.

22 And as they were eating, he took ⁴ bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is

23 my body. And he took a cup, and when he had given thanks, he gave to them: and

24 they all drank of it. And he said unto them This is my blood of ⁵ the ⁶ covenant, which

⁶ Matt. 26. 24; Luke 22. 22. — ⁷ Acts 1. 25. — ⁸ Matt. 26. 26; Luke 22. 19; 1 Cor. 11. 23.

³ Or, for him if that man. — ⁴ Or, a loaf. — ⁵ Or, the testament. — ⁶ Some ancient authorities insert *new*.

waits till last, and then echoes their question with a mocking "Rabbi!" added (Matt. 26. 25; compare 49). Luke and John enable us to realize the scene, the eager glances of the guiltless, loving eleven from one face to another of their brethren, and all so convinced thereby of the other's innocence that they have no choice but to doubt themselves. What a consummate actor Iscariot must have been throughout, so completely to escape suspicion!

20. This verse is an emphatic repetition: "It is one of your number; it is one of my disciples in whom I have trusted; it is one who this moment is pretending to be my friend by eating with me." **Dippeth**—Spoons and forks were not then, and are not now, in use in that country; small pieces of the bread (which was tough and thin like pasteboard) were used instead. It was not contrary to Eastern etiquette for several persons to eat out of the same dish.

21. How characteristic this deprecation of pity for himself, with fathomless compassion of one of the blackest sinners the world has seen. These tones are repeated in Luke 23. 28-30. **Goeth**—To his undeserved death. **Woe**—"Alas for," a word of the profoundest compassion. **That man**—The Greek words express commiseration, "that poor man." **Had never been born**—Had not become a personal, responsible being, and so capable of sin. When Judas afterward hanged himself he confirmed these divinely sympathetic words.

II. THE LORD'S SUPPER. Verses 22-26.

22. **As they did eat**—These words, repeated from ver. 18, introduce the second surprise which came from Jesus. His present act is as unexpected as his previous announcement. **Jesus took bread**—He took into his hands some of the thin cakes of unleavened bread, broke them, and distributed the fragments to the eleven disciples, for Judas had gone out before this (John 13. 30). They could see at a glance that he meant something unusual by this act. **Blessed**—The word only slightly differs from "gave thanks," which Luke and Paul apply here. Recognition of the goodness of God may well accompany such a meal! **Take, eat**—Take it out of my hand and eat it. **This is my body**—In a symbolical sense. So he said, "I am the true vine," "I am the door." His disciples would understand that he meant that he was a vine or door or piece of bread *to the soul*. To take the words in the literal sense, as the Roman Catholics do, is irrational. If they took and ate that was one way of saying, "I believe that Christ died for me, and depend on him for salvation." There has never been one day from that time to this, probably, when someone has not somewhere made such a profession.

23. **Cup**—Containing wine. This was the fourth of the feast, taken "after supper."

24. **Blood of the new testament**—Revised Version, "blood of the covenant" (Exod. 24. 8). The type. See Heb. 9. 10. The idea commonly expressed by the word "testament" must be

Authorised Version.	Revised Version.
25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.	25 is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.
26 ^a And when they had sung a ^b hymn, they went out into the mount of Olives.	26 And when they had sung a hymn, they went out unto the mount of Olives.
^a Matt. 26. 30. — ^b Or, psalm.	

wholly banished from the New Testament, as being entirely unknown to Palestinian Jews. A covenant needed ratification by blood, signifying the death of the old and dedication of the new life. For the "new covenant" (Luke 22. 20) compare Jer. 31. 33. **Shed**—Literally, "is being shed;" the Saviour's death agony had begun when the traitor fled (John 13. 31). **For many**—"Many" is used in contrast to the one who made the atonement, not as opposed to all mankind. He "gave himself a ransom for all" (1 Tim. 2. 6).

25. I will drink no more—This is the end of my visible friendship with you. It was (ver. 22) while they were eating that he prophesied that it was his last supper with them. But here, as before, he couples his final triumph with his humiliation. **I drink it new**—After the gathering of his own (13. 27) at the end of the world he will have a new kind of fellowship with them. There is to be a "marriage supper" of the Lamb (Rev. 19. 9). *Dr. Plumptre* regards these words as carrying us into the region of mystic symbolism. New wine was the appropriate symbol of that joy in the Holy Ghost which Master and disciples were hereafter to share. See Prov. 9. 2; Isa. 25. 6; Acts 2. 13; Eph. 5. 18; Zech. 9. 17.

26. Sung a hymn—They chanted the customary paschal selection (Psalms 115-118). Did Jesus sing? That music has never ceased on earth. Christians have learned to sing even in the death chamber. See item (6) of our note on verse 16. **Into the Mount of Olives**—To Gethsemane.

THE LORD'S SUPPER AN EVIDENCE OF CHRISTIANITY.—Such unfathomable depths of meaning underlie this simple narrative that we may cheerfully forego discussion of the amazing follies that the Dark Ages built thereon. In itself transubstantiation is about as credible as magic, but historically it is a valuable witness to the supreme importance always attached to the one distinctive rite of Christianity. Traced back to an unquestioned letter of Paul (First Corinthians), mentioned in Pliny's famous epistle to Trajan, the rite shows how certainly the primitive faith centered in the death of Jesus as the one essential feature of his mission, miracle and teaching all fading into dimness beside that transcendent deed. And the fact of this belief is an evidence which defies explaining away. John characteristically avoids repeating the familiar narrative of the Lord's Supper, but he gives at an earlier stage the parable which expounds its inner meaning (6. 41-58). This and Paul's exposition (1 Cor. 10. 14; 11. 17, and the passage following each of these texts) enable us to realize it as (1) the appointed memorial of the death of Jesus as the means whereby his life was communicated to men; (2) the symbol of the Church's unity, all her members quickened from one source.—*Moulton*.

GOOD BOOKS TO REFER TO.—The Lord's Supper, *Geikie*, "Life and Words of Christ," ii, 429-437, 446-449; *Edersheim*, "Life and Times of Jesus the Messiah," ii, 479-498, 509-512. The passover feast, *Andrews*, "Life of our Lord," 425-460; *Stapfer*, "Palestine in the Time of Christ," 440-446; *Edersheim*, "Temple," 177-195. Feast of unleavened bread, *Geikie*, "Life and Words of Christ," i, 190, 203, 204; ii, 434; *Stapfer*, "Palestine in the Time of Christ," 182, 183. Institution of the Lord's Supper, *Stapfer*, 445, 446. The paschal feast and the Lord's Supper, *Edersheim*, "Temple," 196-214. Sermons, by *J. H. Newman*, "Our Lord's Last Supper and His First;" *H. E. Manning*, "The Passover Greatly Desired;" *J. Wesley*, "The Duty of Constant Communion;" *South*, "Sacramental Preparation;" *R. S. Storrs*, "Privilege of Communion with God;" *R. Hall*, "Free Communion;" *T. Chalmers*, "Sentiments for Communion Sabbath."

THE PASSOVER AND THE LORD'S SUPPER COMPARED.

The passover was a memorial, and called to the mind of the patriotic Jew the most wonderful episode in the early history of his nation. Every time the feast was eaten the youngest child of the family was taught to ask the meaning of it, and the father of the family told the story of deliverance from the Egyptian oppressor. The Lord's Supper is also an historic memorial. It reminds us, as oft as we eat and drink, of the wonderful experiences of Jesus during the passion week.

The passover was a prophecy and a type, and to the man of spiritual insight told the wonderful story of the shedding of the blood of the Son of God for the sins of the world. The Lord's Supper is also typical, for except we eat the flesh and drink the blood of the Son of man we have no true part in the Christian dispensation. It is the emblem of the Christian's spiritual sustenance by Christ.

The passover was the chief feast of the Jew. It was his bounden duty to keep it, and his character for patriotism, religion, and general good citizenship would all be lost if he failed so to do. The duty of keeping the Lord's Supper is as sacred and imperative. Christ has said, "Do this," and we are to do it with an appropriate spirit. We must renounce sin and determine to love God supremely and live in love and charity with all men. Both feasts were profoundly prophetic. They stand for that eternal banquet of which the saints in all ages will be partakers in the heavenly kingdom.—*R. R. D.*

HINTS TO THE TEACHER.

If a stranger should come into any church, Protestant, Roman, or Greek, on the first Sunday of the year he would notice a service with bread and wine. There would be differences of form, but a similarity of purpose in them all. What is this **Service of the Lord's Supper**?

I. It is a token of obedience. Vers. 12-16. His disciples implicitly followed the Saviour's commands. He was the Master, they were the servants. The Supper is a sign that we are not our own, that we belong to Christ. Let us then do his will.

II. It is a token of fellowship. Ver. 17. Never would the twelve disciples forget that last meal, when the Saviour opened his heart to them as never before. Heart communed with heart in that touching hour. See John 14 to 17. We call this service "the holy communion" because in it the disciple finds fellowship with his Master.

III. It is a token of loyalty. Vers. 18-21. The darkest shadow that overhung the Saviour at the supper was the knowledge that one who was eating bread with him, even dipping into the same dish, was at heart a traitor. Let there be no Judas at our sacramental table, but let the supper be a renewal of our vows of fealty to Christ.

IV. It is a token of faith. Vers. 22-24. The apostles learned then, what they understood later, that the red "fruit of the vine" was a symbol of the blood shed to save them. In the supper we accept Christ as our Redeemer and his blood as our atonement.

V. It is a token of victory. Vers. 25, 26. There will come a day when we shall sit down to another supper, the banquet of the Lamb in glory. Of that final triumph every communion season is a pledge on Christ's part and a foretaste on ours.

Thus the supper of the Lord has a past, a present, and a future meaning: the past in memory of his death, the present in token of our fidelity, the future in anticipation of our reward.—*J. L. H.*



LESSON V.—MAY 5.

THE AGONY IN GETHSEMANE.—MARK 14. 32-42.

GOLDEN TEXT.—The cup which my Father hath given me, shall I not drink it?—
John 18. 11.

BACKGROUND OF THE LESSON.

TIME.

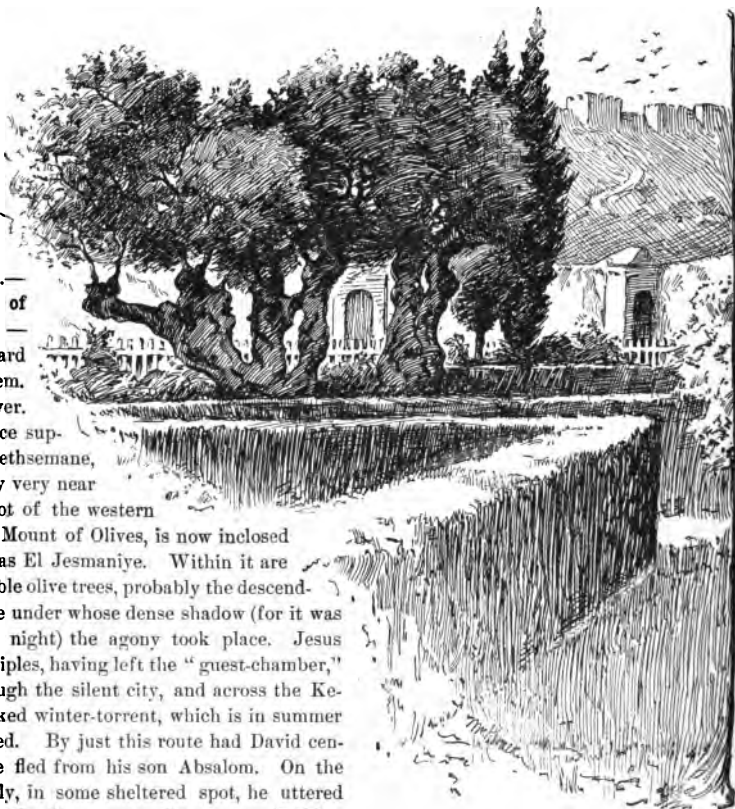
— Thursday night,
April 6,
A. D. 30.
About midnight before the crucifixion.

PLACE.

The garden of Gethsemane — an olive-orchard near Jerusalem. See note on ver.

32. A place supposed to be Gethsemane, and certainly very near it, at the foot of the western slope of the Mount of Olives, is now inclosed and known as El Jesmaniye. Within it are eight venerable olive trees, probably the descendants of those under whose dense shadow (for it was a moonlight night) the agony took place. Jesus with his disciples, having left the "guest-chamber," walked through the silent city, and across the Kedron, a crooked winter-torrent, which is in summer dry to its bed. By just this route had David centuries before fled from his son Absalom. On the way, probably, in some sheltered spot, he uttered the wonderful discourse and prayer of John, chapters 14, 15, 16, and 17.

THE MYSTERY OF THE NATURE OF CHRIST perpetually perplexes the reverent student of his life. In some passages we can see his Godhead only, the limitations of humanity having for the time vanished. In others his brotherhood to us in temptation and weakness of body and soul, and his thoroughly human dependence on God, are made so clear that we lose sight for the time of his divinity.—*R. R. D.* With most remarkable candor we are here told how in his humiliation the Christ recoiled at first from the appalling reality of redemptive suffering to which he subsequently with holy meekness submitted himself.—*Buell.* But do not argue about the metaphysics of the agony. Its "philosophy" is not involved in its spiritual lessons for us.



EL JESMANIYE (GETHSEMANE).

SPECIAL DOCTRINAL SUGGESTION.—The humanity of Christ.**LESSON HYMN.**—

'Tis midnight; and on Olives' brow The star is dimmed that lately shone;
 'Tis midnight; in the garden, now, The suffering Saviour prays alone.
 'Tis midnight; and from all removed, The Saviour wrestles lone with fears;
 E'en that disciple whom he loved Heeds not his Master's grief and tears.
 'Tis midnight; and for others' guilt The Man of sorrows weeps in blood;
 Yet he that hath in anguish knelt Is not forsaken by his God.—*Tappan.*

HOME READINGS.—*Monday* (April 29), The agony in Gethsemane, Mark 14. 32-42.
Tuesday, Agony of suffering, Luke 22. 39-46. *Wednesday*, The hour is come, John 17. 1-8.
Thursday, Betrayed, John 18. 1-11. *Friday*, Perfect through suffering, Heb. 2. 9-18. *Saturday*, Gaining strength by prayer, Heb. 5. 1-9. *Sunday*, The Father's will, Heb. 10. 1-10.

CONNECTED VERSES, 27-31.

The Lesson Committee requests that this lesson be studied in connection with verses 27-52. The exact order of events as given by the four evangelists is not certain. The scene is unique in its pathos, and so sacred that one dares not handle it familiarly. *Dr. Farrar* has well said that as we contemplate it we ourselves become like the disciples—our senses are confused and our perceptions are not clear. Either before or after the departure for the Mount of Olives occurred a number of pathetic incidents not here recorded. That solemn question was asked which finds an echo in all our hearts, "Lord, whither goest thou?" "Lord, show us the Father, and it sufficeth us," said Philip; Judas Lebbeus and Peter asked their perplexed questions; the Saviour uttered the comforting words of the high priestly prayer found in the fourteenth chapter of John; he announced that the Shepherd was about to be smitten and the sheep scattered, but that he would rise in triumph from the grave. But none of these prophecies were understood, and Peter enthusiastically declared himself ready to go with Jesus, both into prison and to death (Luke 22. 33). "Although all shall be offended," said he, "yet will not I." The world is pretty nearly evenly divided between enthusiastic souls like Peter, who are always willing to incur risk without preparation, and individuals like Thomas, who are so elaborate in their preparation that they seldom get ready to incur risk. Jesus's answer was a mournful prophecy, "This day, even in this night, before the cock crow twice thou shalt deny me thrice." All the more vehemently did Peter protest his loyalty; and as he said "so said they all." Luke inserts a strange paragraph at this point, containing the instruction of our Saviour, "He that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one." When he had earlier sent his disciples out on their journey through Galilee he told them to provide themselves with none of these things, because they would be welcomed; but now they must "set out on their own account, and provide their own resources." The sword is an emblem of controversy and struggle; the "scrip" is a basket which contained the food; the purse is, of course, the treasury; and by these three Jesus would indicate that his disciples, being left to their own resources, needed to look forward to all manner of temporal difficulties. They would have to feed themselves, and could no longer depend on the hospitality of an eager nation; they would have to pay their way, and must be careful of the mammon of unrighteousness; they were beginning to fight the good fight of faith. The words "let him sell his garment" would seem to imply that the impending struggle was the most imperative and imminent of the three conditions. But it is entirely inconsistent with the teachings of the Gospel to quote this text as justifying the using of the sword, even in self-defense, by representatives of the Church. All these wonderful sayings—the prophecy of Judas's betrayal, of Peter's denial, of Christ's own death and resurrection, and many more as hard to understand—must have spun through the hot minds of the disciples as they took a half hour's walk in company with their Master under the cold moonlight through the deserted stone streets out into the open country and into the garden.—*R. R. D.*

Authorized Version.

32 ¹ And they came to a place which was named Geth-sem'a-ne: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Pe'ter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, ² My soul is exceeding sorrowful unto death: tarry ye here, and watch.

Revised Version.

32 And they come unto ¹ a place which was named Geth-sem'a-ne: and he saith unto his

33 disciples, Sit ye here, while I pray. And he taketh with him Pe'ter and James and John, and began to be greatly amazed,

34 and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

¹ Matt. 26. 36; Luke 22. 39; John 18. 1.—² John 12. 27.

¹ Gr. an enclosed piece of ground.

I. THE AGONY OF PRAYER. Verses 32-36.



THE ROCK OF THE APOSTLES (GETHSEMANE).

32. And they came—Jesus and the eleven disciples; Judas was already on his way to the garden for our Lord's arrest. **Gethsemane**—That is, "the oil press;" a small orchard or plantation where olives were raised and their oil extracted. *Josephus* tells us that such plantations, each with a cottage upon it, were numerous in the suburbs of Jerusalem.—*Chadwick*. See note on **PLACE**. From other evangelists we learn that our Lord was wont to resort there. It has been conjectured that it was the property of Mark. It was at all events familiar to all the disciples, and Judas led his men thither without mistake or hesitancy. See Luke 21. 37; 22. 39; John 18. 2. **To his disciples**—Eight of these were left at the entrance to the garden, and soon fell asleep. The free open-air life of these men is worthy of note. The conditions of the civilization of that day differed widely from those about us.—*R. R. D.* **Sit ye here**—Perhaps as a guard against surprise; perhaps because they were not fitted to enter into sympathy with his sorrow as deeply as the three whom he took with him into the deeper shadows. See next verse. **While I shall pray**—The deep mystery of his communion with the Father we can never understand. One can make no dogmatic statements about the character of Christ's prayers without bordering on profanity.—*R. R. D.*

33. He taketh with him—Doubtless as a nearer guard, and for the sympathy of their presence and their prayers (Luke 22. 40). In great trials, says *Bengel*, we love solitude, but to have friends near. **Peter and James and John**—The three most thoroughly sympathetic of all his followers; they had been fortified to endure the sight of their Lord's awful anguish by the glories of the transfiguration which they only had witnessed. This anguish would have been too much for the faith of the rest.—*Bickersteth*. **Sore amazed**—Overwhelmed with astonishment. **Very heavy**—"Crushed with sorrow." None but he who bore these sorrows can know what they were. It was not the apprehension of the bodily torments and the bitter death that awaited him, all foreknown by him; it was the inconceivable agony of the weight of the sins of men. The Lord was thus laying "upon him the iniquity of us all." This, and this alone, can explain it.—*Bickersteth*. He longed for human sympathy.

34. My soul is exceeding sorrowful—The *soul* here is the human soul, the seat of the affections and passions, and not the higher spiritual being.—*Alford*. What must have been the voice, the countenance, the expression, as our Lord uttered these awful words!—*Cornelius à Lapide*. **Unto death**—Such an agony as must soon destroy life if not quickly relieved.

Authorised Version.	Revised Version.
35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.	35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.
36 And he said, ³ Abba, Father, ⁴ all things are possible unto thee; take away this cup from me: ⁵ nevertheless, not what I will, but what thou wilt.	36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.
37 And he cometh, and findeth them sleeping, and saith unto Pe'ter, Si'mon, sleepest thou? couldst not thou watch one hour?	37 thou wilt. And he cometh, and findeth them sleeping, and saith unto Pe'ter, Si'mon, sleepest thou? couldst thou not
³ Rom. 8, 15; Gal. 4, 6. — ⁴ Heb. 5, 7. — ⁵ John 5, 30; 6, 38.	

35. Went forward—Deeper into the recesses of the garden. "Only about a stone's cast" from the three disciples, says Luke. Throwing himself on the ground in mortal agony, he prayed that this hour of his supreme anguish might, if possible, pass from him.—*Bickersteth*. **If it were possible**—If the atonement could be accomplished by any other way than that of the cross. **The hour might pass**—The hour of betrayal, wrongs, and death; the hour in which he was betrayed by one half of the world and forsaken by the other half.—*Lange*.

36. Abba, Father—The two words were the same in meaning—FATHER—only that one was spoken in Chaldee, the other in Greek; taken together they were used as a term of endearment.—*R. R. D.* It is notable that he thus, in his agony, cried to God in the name of the whole human family, the Jew first and also the Gentile.—*Bickersteth*. Some expositors believe that "Father" was added by Mark as an explanation needed by some of his readers; but languages in that day overlapped in a way now unused, and a sentence begun in one language and ended in another was not unusual.—*R. R. D.* **All things are possible**—God could have permitted his Son to escape the sufferings of the cross, but could the redemption of men have been secured in any other way? **Take away this cup**—Both in holy Scripture and in profane writings the cup is taken to signify that lot or portion, whether good or evil, which is appointed for us by God.—*Bickersteth*. Our Lord's human will at once shrinks from and accepts this cup (John 12. 27).—*Plumptre*. **Not what I will, but what thou wilt**—No sooner does he offer his prayer than he subordinates it to the will of God.—*Chadwick*. This is the type of all true prayer. God gave us our human nature. When it rises up clamorous for delight or against pain its clamor is not wrong, and we are justified in petitioning heavenly Love for the things we desire and for relief from the experiences we dread; but always should we pray with the proviso, "If thou be willing."—*R. R. D.* Jesus does not for a moment give up the work of human salvation. He asks only if the cross be really the indispensable means of gaining this end.—*Abbott*. Three of the apostles, doubtless, heard the words that came from their Lord's lips as with a half consciousness which revived afterward in memory, but they were then numbed and stupefied with weariness and sorrow. It was now after midnight, and their eyes had not closed in sleep for four and twenty hours.—*Plumptre*.

NOTE IN OUR GREAT EXEMPLAR'S PRAYER: 1. Its lowliness; 2. Its directness; 3. Its earnestness; 4. Its trustfulness; 5. Its submissiveness.

II. THE WEARY DISCIPLES. Verses 37-40.

37. He cometh—Perhaps to both the groups—first the three and then the eight.—*Plumptre*. **Findeth them sleeping**—Luke, the physician, assigns to the sleep its physiological cause—they were "sleeping for sorrow." Acute sorrow may keep men from sleeping; but heavy and long-continued sorrow presses our minds into a condition of stupor.—*R. R. D.* **Saith unto Peter**—Peter was by force of character the leader of the apostles. **Couldst not thou watch**—Better, "Hadst thou not strength to watch?" This man, who thought himself so ready to do great things, could not so much as keep himself awake for one hour. According to Matthew, Jesus looked at Peter but addressed them all. As the words are reported, we must

Authorized Version.

38 Watch ye and pray, lest ye enter into temptation. *The spirit truly is ready, but the flesh is weak.*

6 Rom. 7. 23; Gal. 5. 17.

Revised Version.

38 watch one hour? ² Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

² Or, Watch ye, and pray that ye enter not.

believe that the disciples were just so far roused as to hear them, and that they sank powerless into slumber.—*Plumptre*. One hour—Perhaps a limit, more or less definite, of the duration of the agony; perhaps an allusion to the time, “one hour,” as we would say, “one o’clock.”

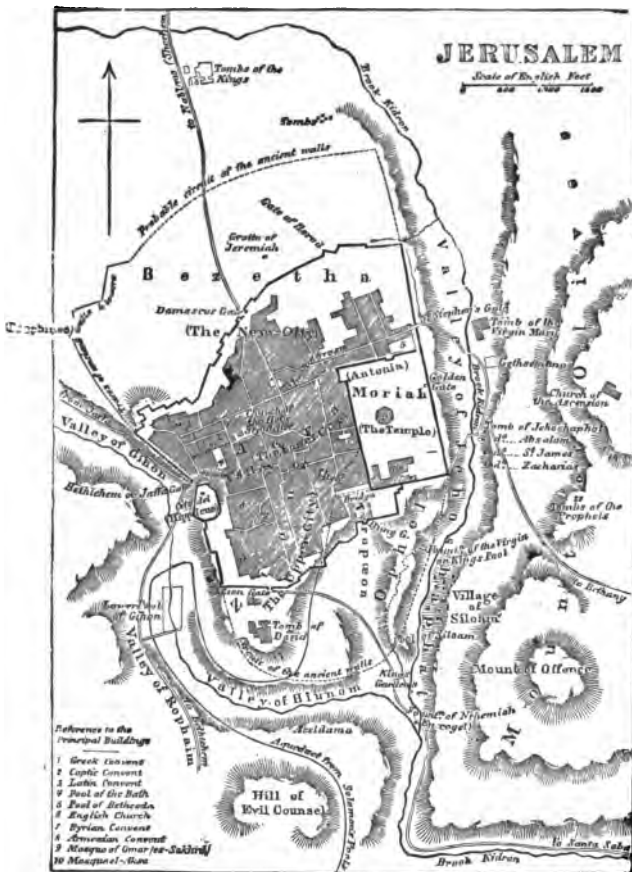


Illustration 103. The most violent passion and excitement cannot keep even powerful minds from sleep; Alexander the Great slept on the field of Arbela, and Napoleon upon that of Austerlitz. Even stripes and torture cannot keep off sleep, as criminals have been known to give way to it on the rack. *Homer*, in his “*Iliad*,” represents sleep as overcoming all men, and even gods, except Jupiter alone.

38. Watch ye and pray

—The word “watch” is eminently characteristic of our Lord’s teaching at this period (Matt. 24. 32; 25. 13). It became the watch word of the early disciples (1 Cor. 16. 13; Col. 4. 2; 1 Thess. 5. 6; 1 Peter 5. 8). It left its mark in the history of Christendom, in the new names of Gregory and Vigilantius, “the watcher,” and many more.—*Plumptre*. The great temptation of the disciples at this moment was to deny Christ under the influence of fear. And our Lord gives here the true remedy against temptation

of every kind, namely, watchfulness against the craft and subtlety of the devil or man, and prayer for the divine help to overcome.—*Bickersteth*. Notice that in his severest trial and heaviest oppression there is neither querulousness nor invective, but a most ample recognition of their good will, a most generous allowance for their weakness, a most sedulous desire, not that he should be comforted, but that they should escape temptation. For loyalty and love are not enough without watchfulness and prayer. No affection or zeal is a substitute for the presence of God realized or the protection of God invoked.—*Chadwick*. Prayer without watching is hypocrisy; watching without prayer is presumption.—*Jay*. The spirit truly is

Authorised Version.	Revised Version.
39 And again he went away, and ¹ prayed, and spake the same words.	39 And again he went away, and prayed, saying the same words.
40 And when he returned, he found them	40 ing the same words. And again he came,
79 Cor. 12. 8.	

ready—Better, *eager*. There is a tenderness in the warning which is very noticeable. The Master recognizes the element of good (their readiness to go with him to prison or to death) in their higher nature. But the spirit and the flesh were contrary the one to the other (Gal. 5. 17), and therefore they could not do the things that they would without a higher strength than their own.—*Plumptre*. **Flesh is weak**—A sentence applying both to Christ and his disciples. In both the spirit was in accord with God's will, while the flesh or physical nature was shrinking. But Christ's will conquered the flesh, while the disciples' bodily weakness overbore their will.—*R. R. D.* In whatever degree we trust to the ardor of the spirit, in the same degree ought we to fear because of the infirmity of the flesh.—*Jerome*.

Illustration 104. A converted and emancipated slave in Philadelphia in the old days accosted a person thus: "Massa, we hear you are going to study to be a minister." "Yes." "Will you let poor Tom say one thing to you?" "Yes." "Well, you know the good Master says, 'Watch and pray.' Now, you may watch all the time, and if you no pray, the devil will get in. You may pray all the time, and if you no watch too, the devil will get in. But if you watch and pray all the time the devil no get in, for it is just like the sword of God put into the hand of the angel at the entering of the garden—it turn every way. If the devil come before, it turn there; if the devil come behind, it turn there. Yes, massa, it turn every way."



MARK FOURTEEN, FORTY-SIX TO FORTY-NINE.

39. He prayed, and spake the same words—There is a repetition in prayer which indicates not formalism, but intensity of feeling. Lower forms of sorrow may, as it were, play with grief and vary the forms of its expression, but the deepest and sharpest agony is content to fall back upon the iteration of the self-same words. Compare as an instance of the same tendency in another form of sorrow 2 Sam. 18. 33. It is probably at this stage of the trial that we are to place the sweat like "great drops of blood" and the vision of the angel which we find in Luke 22. 43, 44.—*Plumptre*.

40. For their eyes were heavy—Literally, "weighed down." "For" introduces not a

Authorized Version.

asleep again, (for their eyes were heavy,) neither ⁸ wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, ⁹ the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 ¹⁰ Rise up, let us go: lo, he that betrayeth me is at hand.

Revised Version.

and found them sleeping, for their eyes were very heavy; and they wist not what
41 to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

⁸ Rom. 3. 19. — ⁹ John 13. 1. — ¹⁰ Matt. 26. 46; John 18. 1, 2.

reason for, but an illustration of, their sleepiness. It would appear that they had not deliberately surrendered themselves to sleep. They did not lie down, for instance. They sat, and, to a certain extent, sought to keep themselves awake. But, prevallying, their eyelids closed.—*Morison*. Neither wist they—"They knew not." *Wist* is an old English word connected with an interesting group of words—wise, wisdom, wizard, witty, witch, etc.—*Morison*. They had no answer, from mingled sleepiness and consciousness of error.—*R. R. D.* Peter remembered, doubtless, what had been his feelings on the holy mount. See Mark 9. 6. There he was perplexed and sore afraid; here all three were utterly confounded.—*Cook*.

III. THE HOUR OF BETRAYAL. Verses 41, 42.

41. The third time—After a third interval of prayer. Sleep on now—Literally, "Sleep the remainder," that is, the interval which remained between the end of his prayer of agony and the coming of Judas. His struggle was over, and he spoke to them with sympathy. It is enough—*Morison* translates this "is distant," and refers it to the band of Judas. If this reading be accepted (and it is the most satisfactory of many conflicting readings) we are to suppose that a considerable period elapsed between the utterance of these words and the next—a period which the over-wearied disciples may have spent in slumber and the Saviour in solitary watching. The hour is come—The crisis; the beginning of the end. Perhaps at this moment he caught sight of the approaching enemies. Into the hands of sinners—Literally, "of the sinners." *Godwin's* translation does justice to its spirit, "of the wicked." Such was the character of the whitewashed men who bore sway in the Sanhedrin, and of the others who would cooperate with them in their eagerness to get rid of all who might disturb them in their hypocritical repose.—*Morison*.

42. Rise up, let us go—No time for sleeping now; all that remains is to meet the coming peril. When opportunities are lost we can but face the result and suffer bravely.

CONNECTED VERSES, 43-52.

Mark tells the tragical story of Christ's arrest in the fewest possible words. The healing of the ear of Malchus concerns him not; that is but one miracle among many. Judas passes from sight unfollowed. The thought insisted on is of foul treason, pitiable weakness, brute force, predominant majestic remonstrance, and panic flight. From the central events no accessories can distract the evangelist. Judas is characterized as "one of the twelve;" not simply one of the multitudes for whom Christ died, but a chosen and richly dowered soul. It is strange how he misconceived the very character of his Lord. He apparently thought that the eleven might, as they had promised, rally around their Lord, and he had no perception how impossible it was that the Messiah should stoop to escape under cover of their devotion. In the night he thought evasion might yet be attempted and the town raised; so in the uncertain light he comes forward and ostentatiously kisses his Master, "with much kissing," taking care that Jesus should not shake him off. Not a word is spoken here of his remorse or of the dreadful path down which he stumbled to "his own place." The door of hell, as *Bunyan* has it, is from the very gate of heaven.—*Chadwick*. A great multitude with swords and staves had come from

the rulers. In this crowd there were evidently (1) Levitical guards, Jewish guards of the temple; (2) a Roman officer with some soldiers from the Fort of Antonia; (3) some priests and elders. The customary salutation of friends, both among ancient Jews and the early Christians, was kissing. The "certain one that stood by" and drew his sword and cut off the ear of Malchus was of course Peter, and Peter never put forth a feeble stroke. Mark records neither the healing of Malchus nor the rebuke of Peter, but he gives the indignant and lofty remonstrance of Jesus upon the manner of his arrest.—*R. R. D.* At this moment of unmistakable surrender the Lord's disciples forsook him and fled. One young man did indeed follow, springing hastily from slumber in some adjacent cottage and wrapped only in a linen cloth, but he, too, when seized, fled, leaving his only covering in the hands of the soldiers. This youth may perhaps have been the evangelist himself, of whom we know that a few years later he joined Paul and Barnabas, but forsook them when their journey became perilous.—*Chadwick.*

HINTS TO THE TEACHER.

In this scene there are depths which we cannot fathom, and it is well for us to leave them untouched; yet there are certain **Aspects of Christ** that are made plain.

I. His humanity. Vers. 32, 33. Jesus was "sore amazed and very heavy," and these feelings show that he was thoroughly human and like ourselves. This fact brings him all the nearer to us. We can approach one who is our brother.

II. His love. Ver. 34. In his hour of sore trouble he longed for the companionship and sympathy of his friends. They could not help him, but their presence would comfort him. We love him all the more when we find him thus yearning after his friends.

III. His prayerfulness. Ver. 35. Jesus is our example in the way to meet trouble. He cast his burden on the Lord and poured his griefs into the Father's ear. His prayer was 1. Solitary; 2. Humble; 3. Direct; 4. Persevering; 5. Submissive; and so should our prayer be.

IV. His fellowship with the Father. Ver. 36. How complete and full is that communion of soul which can enable Jesus to talk thus freely with God! He lived in fellowship with heaven and with Deity, and thus in his hour of need could commune fully with God. He that walks with God can talk with God.

V. His sympathy with his disciples. Vers. 37-42. When we are in deep trouble we are apt to think of ourselves alone, to judge our friends and their apparent neglects harshly, and to speak to them sharply. But when Jesus found his three chosen disciples asleep in his hour of deepest need, how tender is his rebuke and how ready is his allowance! Having borne with them long he bore with them to the end. So let us have sympathy with our fellow-disciples.

VI. His spirit of submission. He had given up the glories of his Father's house to save men, and now, when the cross stands before him as the only way of redemption, he meets it without a murmur, though the flesh shrank from the agony. Even so let us surrender our wills to God.—*J. L. H.*



LESSON VI.—MAY 12.

JESUS BEFORE THE HIGH PRIEST.—MARK 14. 53-64.

GOLDEN TEXT.—He is despised and rejected of men.—Isa. 53. 3.

BACKGROUND OF THE LESSON.

TIME.—Very early in the morning of the day in the afternoon of which our Lord was crucified—Friday, April 7, A. D. 30; perhaps from about two to five A. M.

PLACE.—The palace of the high priest, in Jerusalem.

A SUGGESTED "HARMONY." The mock trial of this passage is apparently that which John calls the hearing before Annas (Hanan). It was strictly informal, and therefore the all-powerful Hanan naturally presided, though Caiaphas took the principal part. Luke omits this and brings into his account of the formal trial at daybreak words really spoken here. We have three distinct accounts of Peter's denials, Matthew and Mark being mainly identical. The discrepancies prove nothing but the independence of our witnesses, who make different selections from the groups of questioners. The whole story may have been nearly as follows: John's influence procured Peter's admission into the quadrangle, where he left him before the fire, himself pressing into Hanan's audience chamber. The slave portress, afraid of censure for having let in a friend of the prisoner, leaves her post and questions Peter, receiving the first evasive denial. Restlessly trying to escape notice, he retires into the opening of the porch and a cock crows. Meanwhile the group at the fire, including the portress and another female slave, question him in rapid succession, and the second denial follows with an oath. An hour after, in the quadrangle, Jesus awaits the Sanhedrin's meeting at dawn, the passive object of the servants' coarse brutality. Peter is not far off, by the fire again. His Galilean patois is commented on and Malchus's kinsman recognizes him, so the third denial bursts forth. Immediately the second cock crows, and the Lord's tender, reproachful look brings the self-confident apostle to his right mind.

LESSON HYMN.—

O who like thee, so mild, so bright, Thou Son of Man, thou Light of light?
 O who like thee did ever go so patient, through a world of woe?
 O who like thee so humbly bore The scorn, the scoffs of men, before?
 So meek, so lowly, yet so high, So glorious in humility?
 And death, that sets the prisoner free, Was pang, and scoff, and scorn to thee;
 Yet love through all thy torture glowed, And mercy with thy life-blood flowed.—Cozz.

SPECIAL DOCTRINAL SUGGESTION.—The Messiahship of Jesus.

HOME READINGS.—Monday (May 6), Jesus before the high priest, Mark 14. 53-64. Tuesday, Peter's denial, Mark 14. 65-72. Wednesday, Ground of false accusation, John 2. 18-25. Thursday, Mocked and smitten, Luke 22. 63-71. Friday, The high priest's question, John 18. 19-24. Saturday, Triumphant patience, 1 Peter 2. 17-25. Sunday, Contradiction of sinners, Heb. 12. 1-6.

GOOD BOOKS TO REFER TO.—Jesus accused, *Andrews*, "Life of our Lord," 485-513; *Hanna*, "Life of Christ," 448-452; *Edersheim*, "Life and Times of Jesus the Messiah," ii, 546-564; *Farrar*, "Life of Christ," ii, 326-343. The chief priests, *Expositor*, First Series, xii, 258-288. The Pretorium, *Farrar*, ii, 364; *Geikie*, "Holy Land," i, 521; *Stapfer*, "Palestine in the Time of Christ," 103, 417. Galilean accent, *Trench* on Parables, 281; *Edersheim*, "Social Life," 40; *Stanley's* "Sinai and Palestine," 356. The Sanhedrin, *Edersheim*, "Social Life," 281, 282; *Schurer*, "Jewish People," i, 165, 174. The Messianic hope, *Schurer*, ii, 126-129, 154-179. Sinlessness of Jesus, *Geikie*, "Life and Words of Christ;" *Robertson's* sermons with this title. Valuable help can be got also from *Luckock's* "Footsteps of the Son of Man;" *Freeman's* "Manners and Customs;" *Lardner's* "Credibility of Gospel History;" *Kitto's* "Daily Bible Illustrations."

Authorized Version.

53 ¹And they led Je'sus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Pe'ter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 ²And the chief priests and all the council sought for witness against Je'sus to put him to death; ³and found none.

56 For many bare ⁴false witness against him, but their witness agreed not together.

Revised Version.

53 And they led Je'sus away to the high priest: and there come together with him all the chief priests and the elders and the

54 scribes. And Pe'ter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the

55 whole council sought witness against Je'sus to put him to death; and found it not.

56 For many bare false witness against him, and their witness agreed not together.

¹ Matt. 26. 57; Luke 22. 54; John 18. 13. — ² Matt. 26. 59. —
³ 1 Peter 3. 16, 18. — ⁴ Psalm 97. 12.

I. THE FALSE WITNESS. Verses 53-59.

53. They led Jesus away to the high priest—John alone specifies a preliminary examination before Annas (John 18. 13, 19-24); but the examination we are now about to study was probably (as we have seen in the BACKGROUND) identical with that; for it is evident from the gospels that Annas, as well as Caiaphas, was often alluded to by the populace as "the high priest." It was obviously intended to draw from our Lord's lips something that might serve as the basis of an accusation. Caiaphas, we must remember, had already committed himself to the policy of condemnation (John 11. 49, 50.) The whole history that follows leaves the impression that the plans of the priests had been hastened by the treachery of Judas. **Were assembled all the chief priests and the elders and the scribes**—It was against the rules of Jewish law to hold a session of the Sanhedrin or council for the trial of capital offenses by night. Such an assembly on the night of the paschal supper must have been still more at variance with usage. The present gathering was therefore an informal—very probably a packed—meeting of those who were parties to the plot. When they had gone through their mock trial and day was dawning (Luke 22. 68) they transformed themselves into a formal court and passed judgment.—*Plumptre.*

54. Peter followed him afar off—John's narrative, which is fuller here, tells us that it was he who secured Peter's admission to the high priest's palace. Peter sat in the "court" "with the servants" and the slaves, who in the chill of the early dawn had lighted a charcoal fire. The disciple, weary and chilled, drew near. Slave girls were passing to and fro.—*Plumptre.* **With the servants**—Better, "with the officers," as in John 18. 18. **At the fire**—Better, "at the light." We can almost see the glare of the charcoal fire on Peter's white, drawn face.

55. Hitherto the Sanhedrin had cherished a tradition of extreme lenity in capital cases, every conceivable opportunity for exculpation being given the accused.—*Moulton.* **Chief priests**—The most influential section of the council. **All the council**—That is, all its members informally gathered. Isolated protests were doubtless drowned in the general clamor. **Sought for witness**—Judges turned persecutors. The plotters had doubtless offered large rewards for testimony (Matt. 28. 12), but in their haste had not sufficiently instructed and trained the witnesses in their parts.—*Buell.* **To put him to death**—Not to ascertain the truth, but to murder their prisoner under cover of as much law as they could find.—*R. R. D.* **Found none**—A hundred witnesses to his deeds of mercy and words of grace could have been found, but no two men or women could agree in saying that they had seen him commit crime.—*Buell.*

56. The court thus adhered to the Mosaic requirement of two witnesses (Deut. 17. 6; 19. 15; compare John 8. 17); a good example of the scrupulousness which "strained out the gnat and swallowed the camel." They must have suggested to the witnesses the tale they were to tell, and before a unanimous court the testimony would have been sufficiently consistent. English judges in Bengal constantly have to unmask elaborate and plausible lies, bought ready-made outside their court. The breakdown of this perjured testimony proves that *there were*

Authorized Version.	Revised Version.
57 And there arose certain, and bare false witness against him, saying,	57 And there stood up certain, and bare false witness against him, saying, We heard him say, I will destroy this ¹ temple that is made with hands, and in three days I will build another made without hands.
58 We heard him say, ⁵ I will destroy this temple that is made with hands, and within three days I will build another made without hands.	58 build another made without hands. And not even so did their witness agree together.
59 But neither so did their witness agree together.	60 And the high priest stood up in the midst,
60 * And the high priest stood up in the	
⁵ Chap. 15. 29; John 2. 19.— ⁶ Matt. 26. 62.	¹ Or, sanctuary.

Sanhedrists who applied a cross-examination. One of these was Joseph of Arimathea (Luke 23. 51), and another probably Nicodemus (John 3. 1; 7. 50; 19. 39). May we hope that the great Rabban Gamaliel (Acts 5. 34) made his protest too?—*Moulton*. Many affirmed that they had seen or heard what they had not heard or seen. What marvelous testimonies would have been given by Mary Magdalene and Lazarus, by the Nain widow's son and Jairus's daughter, by Bartimeus and Zaccheus, and a hundred more, if they had been summoned!—*R. R. D.* **Agreed not together**—As the law required it should, to be valid (Deut. 17. 6; 19. 15). As to real facts they could have agreed; as to imaginary facts they could not coincide.—*Buell*. At the present day in a Turkish court of justice in all matters which affect a Moslem the testimony of a Christian or a Jew is inadmissible. The consequence is that false witnesses are in such demand that Moslems, ready to swear anything required of them, are always found at the door of the Mehkemeh (justice room). It is a regular profession and brings a good income. For there is, in fact, no punishment either for perjury or bribing judge or witnesses.

57. Certain—Two (Matt. 26. 60). **False**—"A lie that is half a truth is ever the blackest of lies." Their evidence was a distorted version of his words at the first cleansing of the temple (John 2. 19-21), revived in men's memory by the second cleansing. Jesus bade the Jews "destroy this temple," and they now pervert the letter to fulfill the spirit of his words.—*Moulton*.

58. Matthew and Mark report different witnesses, and we can thus see how seriously the testimony disagreed (ver. 59). The evidence given in Matt. 26. 61, albeit false, was not damaging enough to secure a verdict. Mark shows us a more audacious perjurer, who uses the reckless exaggerations of the three years' interval to forge a definite charge of "blaspheming the holy place." Compare Acts 6. 13.—*Moulton*. Many a sentence, true in its words, amounts to a lie by its false coloring of truth. **I will destroy**—Three years before (John 2. 19) Jesus had spoken about death as the destruction of "this temple," meaning his body, and had added that he would raise up that temple again. He did not say, "I will destroy," but "Destroy." If he had really proposed the removal of the temple in any literal sense he might have been legally called to account before this court, as Stephen was afterward (Acts 6. 13). But so far from destroying, he had twice cleansed the temple and rebuked those who were defiling it.—*Buell*. **Made with hands**—A comparison with Acts 7. 48; 17. 24; 2 Cor. 5. 1; Heb. 9. 11-24, seems to show that in some discourse not recorded Jesus had used this phrase to contrast the material temple with the spiritual. John 21. 25 helps us to realize how vast a proportion of the works and deeds of Jesus have left their record only in the influence of the apostolic lives which they molded. For aught we know the Acts, Epistles, and Apocalypse may contain many phrases from his lips, but there are only two other certain examples, namely, Acts 20. 35 and James 1. 12.—*Moulton*. [Not] **agree**—Thus the persecution against Jesus had broken down.

II. THE TRUE WITNESS. Verses 60-62.

60. It was, of course, grossly illegal to make a prisoner criminate himself, but how else could they carry out their self-appointed task of vindicating the authority of the orthodox faith?—*Moulton*. **The high priest stood up**—He was chagrined and enraged at the failure of

Authorized Version.

midst, and asked Je'sus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. ⁸ Again the high priest asked him,

Revised Version.

and asked Je'sus, saying, Answerest thou nothing? what is it which these witness

61 against thee? But he held his peace, and answered nothing. Again the high priest

⁷ Isa. 53. 7.—⁸ Matt. 26. 63.

the plot. Judas and the false witnesses had been bribed in vain, and unless some new charge could be made they would be obliged to release their prisoner. In his excitement he rushes upon the prisoner with fierce and desperate bravado.—*Buell.* **Answerest thou nothing—** A different punctuation gives, Answerest thou nothing to what these witness against thee? as one question. The question implies a long-continued silence, while witness after witness were uttering their clumsy falsehoods, the effect of which it is not easy to realize without a more than common exercise of what may be called dramatic imagination. I remember hearing from



JESUS BEFORE THE HIGH PRIEST.

a distinguished scholar who had seen the Ammergau Passion-mystery, that, as represented there, it came upon him with a force which he had never felt before. In the silence itself we may perhaps trace a deliberate fulfillment of the prophecy of Isa. 53. 7.—*Plumptre.*

61. The majestic silence continued, and this question, too, received no answer. Thus Jesus once more exposed the helplessness of his enemies before surrendering himself to their will. It was not the "adjuration" of Caiaphas that wrung from him the declaration which sealed his fate. But he had compelled the Jews to state the real case, that he was to die for claiming Messiahship, and he accepts the issue.—*Moulton.* **The Christ, the Son of the Blessed—**It is often asserted that the titles are equivalent, but certainly without proof. False Messiahs claimed no divine nature, and if Jesus had been content with the unique human

Authorized Version.
and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Je'sus said, I am; ⁹and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent ¹⁰his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all ¹¹condemned him to be guilty of death.

Revised Version.
asked him, and saith unto him, Art thou

62 the Christ, the Son of the Blessed? And Je'sus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.

63 And the high priest rent his clothes, and saith, What further need have we of wit-

64 nesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be ⁹worthy of death.

⁹ Matt. 24. 30; 26. 64; Luke 22. 69. —¹⁰ Isa. 36. 22; 37. 1; Jer. 26. 23, 24; Acts 14. 15, 14. —¹¹ 1 Kings 21. 9, 13; John 6. 18; 8. 48, 59; 10. 31, 33; 19. 7.

² Gr. *liable to*.

dignity assigned to the Messiah by popular belief he would not have died. The question of Caiaphas presupposes higher claims well known to have been made.—*Moulton*. **Son of the Blessed**—Compare Rom. 1. 25; 9. 5; 2 Cor. 11. 31.

62. *Dean Chadwick* powerfully brings out the bearings of the fact that Jesus, the world's greatest religious genius, the ideal representative and guide of humanity, the perfectly sinless one, as *Renan*, *Mill*, and *Strauss* all describe him, died for asserting upon oath that he was Son of God.—*Moulton*. **I am**—For the first time a true witness has spoken. His doom is sealed. **And ye shall see the Son of man**—The prophet's vision of a Man's destined sovereignty over the sons of men is to be fulfilled in that stricken Captive, who in this darkest hour can see his judges quailing before the Judge of the quick and dead. *Matthew's* "henceforth" has tremendous meaning. The very cross should be his triumphal throne, whence he should win the world to himself while his foes tottered to their fall.—*Moulton*. **On the right hand of power**—On God's right, in the place of honor. Stephen saw him there (Acts 7. 56).

III. THE UNJUST SENTENCE. Verses 63, 64.

63. **Rent**—The appointed symbol of horror or grief, here the formal accompaniment of the death sentence. **Clothes**—Or "coats," as Mark 6. 9, which notes the practice of wearing more than one, as was natural with a light undergarment like this. **What need we any further witnesses**—The dearth of witnesses had given Caiaphas his greatest anxiety.

64. **Ye have heard the blasphemy**—The characterization of Jesus's words as blasphemy before the court had pronounced them so was rank arrogance and injustice. **What think ye**—What is your vote? In mad haste the presiding judge seizes the first opportunity for obtaining an unfavorable verdict.—*Buell*. **All**—The protesting individuals had probably withdrawn. **Guilty of death**—John 19. 7; Lev. 24. 16. Nowadays we follow the word "guilty" by the crime, as, *guilty of theft*; the older usage was to follow it by the punishment, as here.

THE FOES OF CHRIST.

1. CHRIST'S FOES IN VAIN ENDEAVOR TO IMPUGN THE PURITY OF HIS CHARACTER. Ver. 55. Indeed, all open effort to do so was long ago given up. But whoever does not recognize Jesus as the Lord of all his thoughts and actions really "crucifies Christ afresh." In the heart of many a youth and maiden whose bright face is bent in study over this Sunday's lesson there sits a Sanhedrin as cruel and shortsighted as that of Jerusalem; and the "priests" of formalism and the "councilors" of worldly desires are even now "seeking witnesses against Jesus to put him to death"—and finding none.

2. CHRIST'S FOES CAN SUCCEED AGAINST HIM ONLY BY PERVERTING AND MISREPRESENTING HIS WORDS. Vers. 57, 58. And that has been the tactics of the enemies of Jesus in all ages, countries, and schools of thought.

3. CHRIST'S FOES, THOUGH UNITED IN PURPOSE, ARE REALLY AT DISCORD IN THEIR TESTIMONY. Ver. 59. The conflicting philosophies and idolatries of heathendom eagerly united to crush the infant Church; when, centuries later, the Church had become corrupted, its wrangling fraternities harmonized in endeavors to destroy the purer doctrines of Protestantism. On hardly any point are modern freethinkers agreed, except animosity to Christ as proclaimed by spiritual Christians; and in human hearts a similar experience is often felt.

4. CHRIST'S FOES SHALL YET SEE HIM IN HIS POWER AND GLORY. Ver. 62. Artists have made their fame by painting "Christ before Pilate" and Christ before the Sanhedrin, but there is one scene coming that no artist dare paint. Jewish Sanhedrin, high priest, and Roman governor shall stand before Christ and with quivering hearts give an account of "the deeds done in the body." And as with them, so with all Christ's foes.—R. R. D.

HINTS TO THE TEACHER.

In the lurid light of this scene at the high priest's house **Three Figures** stand before us—**Caiaphas**, the priest; **Peter**, the denier; **Jesus**, the Faithful Witness. Let us look at each one.

I. **Caiaphas** stands as the type of bitter, determined opposition to Christ. Note the traits of Christ's enemies: 1. *Prejudice* (ver. 55). They were not seeking for witnesses to the truth, that justice might be done, but "to put him to death." So do many now. They study the Bible for its errors and discrepancies; they will believe anything that will condemn the Gospel. 2. *Falsehood* (ver. 56). Rare indeed is the enemy of the Gospel who will tell the truth about Christ and his people. 3. *Discord* (ver. 56). Among the foes of Christ are still the Pharisees and the Sadducees, hating each other, and the false witnesses who agree not in their testimony. 4. *Perversion* (vers. 57, 58). See how these men take a true statement of Jesus and twist it into a disloyal utterance. Have we not seen similar interpretations of Scripture?

II. Let us take a glance at **Peter**, the unworthy disciple. It is scarcely fair to take his photograph at this his worst look, for Peter was, after all, a noble, glorious man. But we can notice, for our own warning, the downward steps of his course, all taken in a few hours: 1. *Self-confidence* (ver. 29). "Though all should be offended, yet will not I." Take care, Simon; "Let him that thinketh he standeth take heed lest he fall." 2. *Following afar off* (ver. 54). If Peter had kept close to his Master's side he would have been stronger. 3. *Worldly fellowship* (ver. 54). He was warming himself at the wrong fire that night, surrounded by Christ's foes. Very few people can withstand the evil influence of bad companionship. Surround yourself with a Christian atmosphere if you would be a Christian. 4. *Untruthfulness* (vers. 66-68). First an evasion, then a falsehood, then a black lie with an oath to support it! How much better it always is to speak out the truth boldly at first! 5. *Profanity* (ver. 71). The old fisherman had been a swearer before he became a disciple, or he would not have broken out in cursing at that moment. A bad habit will come back in an instant of temptation. Never learn to swear, and you will never need to swear. But while we look at Peter's sin let us not fail to see also his sorrow, his renewed seeking, and his confession of his Lord.

III. From these shadows we turn to look at **Christ**, the Faithful Witness. He, too, was in trying circumstances when the body was weak after agony and he was surrounded by foes and tortured by unjust accusations. Yet observe (1) his meekness, (2) his truthfulness, (3) his courage, (4) his love for his disciples (Luke 22. 61). Even in his deepest trial he thinks of his friends.—J. L. H.



LESSON VII.—MAY 19.

JESUS BEFORE PILATE.—MARK 15. 1-15.

GOLDEN TEXT.—But Jesus yet answered nothing, so that Pilate marveled.—
Mark 15. 5.

BACKGROUND OF THE LESSON.

TIME.—From about five to about seven o'clock of the morning of **Friday, April 7, A. D. 30.** See SYNOPSIS on next page.

PLACE.—The judgment hall of Pilate the procurator. It was situated in the Upper City, to the southwest of the Temple hill, and, like the similar building at Cæsarea, having passed from the use of the provincial king to that of the Roman governor, was called Herod's Pretorium (Acts 23. 35). It was one of those luxurious abodes, "surpassing all description," which were in accordance with the tendencies of the age, and on which Josephus dwells with ecstasies of admiration.—*Farrar.*

PONTIUS PILATE.—It may be well to bring together the chief known facts as to the previous history of the governor, or, more accurately, the procurator, of Judea, whose name is conspicuous as occupying a solitary prominence in the creeds of Christendom. He must have belonged by birth or adoption to the *gens* of the Pontii, one of whom, C. Pontius Telesinus, had been the leader of the Samnites in their second and third wars against Rome, B. C. 321-292. The *cognomen* Pilatus means "armed with *pilum* or javelin," and may have had its origin in some early military achievement. As applied, however, to Mount Pilatus in Switzerland, it has been conjectured that it is a contracted form of *Pileatus*, from *pileus*, a cap, and is applied to the mountain as having for the most part a cloud-capped summit. The cap known by that name was often worn by soldiers instead of a helmet, and by Roman citizens generally, and hence it was commonly presented to emancipated slaves as a formal token of manumission. Possibly, therefore, the name might imply that the procurator belonged to the class of *libertini*, or freedmen. When Judea became formally subject to the empire, on the deposition of Archelaus, a *procurator*, or collector of revenue, invested with judicial power, was appointed to govern it, subject to the Governor of Syria (Luke 3. 1, 2), and resided commonly at Cæsarea. Pontius Pilate, of whose previous career we know nothing, was appointed A. D. 25-26, as the sixth holder of that office. His administration had already, prior to our Lord's trial, been marked by a series of outrages on Jewish feelings. 1. He had removed the headquarters of his army from Cæsarea to Jerusalem, and the troops brought their standards with the image of the emperor into the Holy City. The people were excited into frenzy and rushed in crowds to Cæsarea to implore him to spare them this outrage on their religion. After five days of obstinacy and a partial attempt to suppress the tumult Pilate at last yielded. 2. He had hung up in his palace in Jerusalem gilt shields inscribed with the names of heathen deities, and would not remove them till an express order came from Tiberius. 3. He had taken money from the Corban, or treasury of the Temple, for the construction of an aqueduct. This led to another tumult, which was suppressed by the slaughter not of the rioters only, but also of casual spectators. 4. Lastly, on some unknown occasion, he had slain some Galileans while they were in the very act of sacrificing (Luke 13. 1), and this had probably caused the ill feeling between him and the tetrarch Antipas mentioned in Luke 23. 12. It is well to bear in mind these antecedents of the man, as notes of character, as we follow him through the series of vacillations which we now have to trace.—*Plumptre.*

MAKE A SKETCH MAP OF JERUSALEM AND ITS ENVIRONS, marking the location of Gethsemane, the Temple, Herod's palace, Pilate's palace, the High Priest's house. The temple stood just inside the eastern wall; the garden outside the wall, a

little farther east; Herod's palace at about an equal distance west of the temple; Pilate's mansion still further west, while that of the high-priest may have stood nearly half-way toward the southern wall. With chalk or pencil trace Jesus's journeys as a prisoner.

A SYNOPSIS OF THE LEADING EVENTS OF THE PASSION MORNING, with the approximate times. One A. M., the agony and betrayal; conveyance to the high priest's house. Two A. M., the preliminary examination before Annas in the presence of Caiaphas, and the Sanhedrin at an irregular meeting. Five A. M., the formal sentence of the Sanhedrin in their proper place of meeting, and the first examination before Pilate at the palace. Half past five A. M., the examination before Herod; the scourging and first mockery by the soldiers at the palace. Half past six A. M., the sentence of Pilate. Seven A. M., the second mockery. Nine A. M., the crucifixion. Twelve (noon), the darkness. Three P. M., the end.

THE SUCCESSIVE TRIALS: 1. Before Annas. 2. Before Caiaphas. 3. Before the Sanhedrin. 4. Before Pilate. 5. Before Herod. 6. Again before Pilate.

LESSON HYMN.—

Never further than Thy cross: Never higher than thy feet:
Here earth's precious things seem dross: Here earth's bitter things grow sweet.
Gazing thus our sin we see, Learn thy love while gazing thus;
Sin, which laid the crosses on thee, Love, which bore the cross for us.
Here we learn to serve and give, And, rejoicing, self deny;
Here we gather love to live, Here we gather faith to die.—Mrs. Elizabeth Charles.

SPECIAL DOCTRINAL SUGGESTION.—The fulfillment of prophecy.

HOME READINGS.—*Monday* (May 13), Jesus before Pilate, Mark 15. 1-15. *Tuesday*, Pilate's questions, John 18. 28-40. *Wednesday*, Silence before Herod, Luke 23. 1-12. *Thursday*, Mocked by soldiers, Matt. 27. 24-31. *Friday*, "Behold your King," John 19. 5-16. *Saturday*, Combination of enemies, Acts 4. 23-30. *Sunday*, Rejected of men, Isaiah 53.

GOOD BOOKS TO REFER TO.—*Farrar*, "Life of Christ;" *Luckock*, "Footsteps of the Son of Man;" *Quemel*, "Moral Reflections," vol. ii, chap. xv; *Lardner*, "Credibility of Gospel History;" *Candlish*, "Scripture Characters;" *F. W. Robertson*, "Sermons," on John 18. 37, 38; *Andrews*, "Life of our Lord."

Authorized Version.

1 And ¹straightway in the morning the chief priests held a consultation with the elders and

¹ Psalm 2. 2; Matt. 27. 1; Luke 22. 66; 23. 1; John 18. 28; Acts 3. 13; 4. 26.

Revised Version.

1 And straightway in the morning the chief priests with the elders and scribes,



"THE PAVEMENT."
SEE PAGE 147.

I. PILATE. Verses 1-5.

1. The case of Jesus is now prejudged; but the conspirators fear that they may yet have to reckon with the "common people," who had heard him gladly; so they fortify their position by due respect to formalities, and resolve themselves **straightway** into a session of the Sanhedrin, of which nearly all are members. Their haste seems due to the wish to finish eating the passover before sunrise. Clearly this was a very short meeting. It is passed over briefly by Matthew and Mark, while Luke in his account seems to unite the two trials. **In the morning**—We may conjecture that it was now about five A. M. **The chief priests**—Annas, Caiaphas, and other leading persons, most of whom were kinsmen. **Held a consultation**—Better, a *council*; a formal meeting, even if the earlier meeting had not been informal, must now be held, according to the Jewish rule that the sentence of the judges was not to be given at the same sitting as the trial. They proposed now to confirm the previous decision, and probably to determine the next step to be

Authorized Version.

scribes and the whole council, and bound Je-
sus, and carried him away, and delivered him
to Pilate.

Revised Version.

and the whole council, held a consultation,
and bound Je'sus, and carried him away,

taken.—*Plumptre*. Should they boldly demand the execution without giving reasons? (John 18. 30;) should they say that he threatened the Roman government by claiming to be king? (verse 2;) or should they tell the governor that Jewish law demanded his death, since he had blasphemously claimed to be the Son of God? (John 19. 7.)—*Buell*. The



JESUS BEFORE PILATE.

meeting ended, as the next verse shows, in sending our Lord to Pilate, and leaving to him the responsibility of punishing. They entered then on a kind of diplomatic struggle as to the limits of the ecclesiastical and imperial powers, the former seeking to make the latter its tool, the latter to avoid the responsibility of seeming to act in that character.—*Plumptre*. **The whole council**—Its classes are enumerated, priests, elders, and scribes, perhaps to indicate the formality of this meeting. They were in their own chamber within the temple inclosure, in which alone a death sentence could be pronounced. **Bound Jesus**—Replaced the fetters on him which were first put on in the garden (John 18. 12). They would neglect no opportunity to arouse prejudice against him as a malefactor. **Carried**

him away—To the Roman headquarters, the official audience chamber of the governor. **Delivered him**—Gave him as a condemned prisoner into the civil authority of the governor. **Pilate**—See note in BACKGROUND, page 140. The consciousness that he had not been a good ruler, and that his enemies were constantly plotting against him, was one prominent cause of his timidity during the trial of Jesus.

Illustration 105. In the early and cruellest days of West Indian slavery Moravian missionaries found it impossible to reach the slaves, so separated were they in sympathy from the ruling classes. At length two consecrated men said, "We will go on the plantations, and work and toil under the lash, so as to get close in feeling to those we would instruct." So they left their homes, sold themselves as slaves, and lived in a company of slaves, to get close to the hearts of slaves. Gladly the slaves heard them because they had thus humbled themselves to their condition. Our Lord Christ stepped from heaven royally to earth's slavery to get close to our side; he laid himself down beside us that we might feel the throbbings of his bosom and be drawn near enough to hear him whisper, "God is love."—*Simpson*.

Authorized Version.

2 ² And Pi^late asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things; but he answered nothing.

4 ³ And Pi^late asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 ⁴ But Je^sus yet answered nothing; so that Pi^late marvelled.

6 Now ⁵ at that feast he released unto them one prisoner, whomsoever they desired.

Revised Version.

2 and delivered him up to Pi^late. And Pi^late asked him, Art thou the King of the Jews? And he answering saith unto him,

3 Thou sayest. And the chief priests accused him of many things. And Pi^late again asked him, saying, Answerest thou

nothing? behold how many things they accuse thee of. But Je^sus no more answered anything; insomuch that Pi^late marvelled.

6 Now at ¹ the feast he used to release unto them one prisoner, whom they asked

² Matt. 27. 11. — ³ Matt. 27. 12. — ⁴ Isa. 53. 7; John 19. 9. — ⁵ Matt. 27. 15; Luke 23. 17; John 18. 39.

¹ Or, a feast.

2. Pilate asked him—Luke 23. 2 explains Pilate's question. The fullest report of the trial before Pilate is given in John 18. 28 to 19. 16. **Art thou the King of the Jews**—They had charged Jesus with conspiracy in attempting to set up a kingdom opposed to that of Cæsar—just what they wished him to do, but what he had not done. He was entitled to answer the charge. He was now within the pretorium, standing alone probably, for the members of the council would not enter it for fear of ceremonial defilement (John 18. 28). The question means, "You are charged with a political offense against Rome; are you guilty or not guilty?" The "thou" is very emphatic. A glance showed the practiced Roman judge that this Man differed widely from ordinary political pretenders, so defiant in their mood, and so sure of popular support. **Thou sayest it**—A Jewish idiom, meaning, "You speak the truth"—a strong affirmation. But there is much in favor of a different punctuation—"Dost thou say it?" As if our Lord would say, "This is indeed a strange question from a Roman." Compare John 18. 34. John's account shows that Jesus explained to Pilate the spiritual nature of his kingdom.

3. The chief priests accused him of many things—That is, their accusations included several crimes; that conspiracy, disloyalty, and sacrilege were among them is seen by comparing the four accounts. Compare John 18. 28. But the charges thus far were political (Luke 23. 5); their attack on the line of religion was made later (John 19. 7). **He answered nothing**—See Isa. 53. 7. Silence is often the best reply to offensive sayings; and in this case the charges were contradictory, and were best left to destroy themselves.

4, 5. Pilate marvelled—The contrast between the vehement clamor of the accusers and the calm, imperturbable silence of the Accused astounded him.—*Plumptre*. The mystery of the case began to arouse his superstitions, and he longed to be rid of it. Hearing from some of the priests that Jesus was a Galilean, he sent Jesus for trial to Herod, the Tetrarch of Galilee, who was at this time in Jerusalem. But this plan failed, for Herod refused to judge the case, and after mocking Jesus sent him back to Pilate (Luke 23. 6-12). So weak and wicked men often and vainly try to place upon others the responsibilities which are their own.

II. BARABBAS. Verses 6-11.

6. That feast—The annual feast of passover. It could be kept only in Jerusalem, and was attended by hundreds of thousands of people from all parts of the Jewish world. The custom to release one prisoner on such an occasion, where most of the prisoners were political offenders and where the sympathies of the multitude were with their offenses, was eminently politic.—*R. R. D.* Pilate, finding that he cannot shift responsibility on Herod, now thinks that he can escape by the people's help; Jesus surely must have a large following in this pass-over multitude.—*Moulton*.

WHAT A MAN IS CAN BE BEST SEEN BY THE WAY IN WHICH PURITY AFFECTS HIM. Everybody who saw or heard Jesus found some use for him at once. That "younger brother" up in Perea

Authorized Version.	Revised Version.
7 And there was <i>one</i> named Ba-rab'bas, <i>which lay</i> bound with them that had made insurrection with him, who had committed murder in the insurrection.	7 of him. And there was one called Ba-rab'-bas, <i>lying</i> bound with them that had made insurrection, men who in the insurrection
8 And the multitude crying aloud began to desire <i>him to do</i> as he had ever done unto them.	8 had committed murder. And the multitude went up again and began to ask him <i>to do</i>
9 But Pil'ate answered them, saying, ⁶ Will ye that I release unto you the King of the Jews?	9 as he was wont to do unto them And Pil'ate answered them, saying, Will ye that I release unto you the King of the Jews?
10 For he knew that the chief priests had delivered him ⁷ for envy.	10 For he perceived that for envy the chief

⁶ Acts 3, 13, 15. — ⁷ 1 Sam. 18: 8, 9; Prov. 27: 4; Isa. 3, 14, 16.

wanted to use him as a judge. Herod desired to use him as a magician. Pilate had use for him in politics. Each man showed his own characteristics by the use he had for Jesus.

7. One named Barabbas—Matthew mentions the notoriety of this outlaw, who had led one of the innumerable rebellions against the Roman rule. It is important to remember his representative character as a specimen of what the Jews expected Messiah to be. The chosen people were to finally determine the national ideal, to choose between brute force, recklessly flinging itself against invincible power to achieve the political independence, and the spiritual fulfillment of prophetic promise, destined to deliver the universal people of God from deadlier foes than Rome. Forty years later it was shown that in determining to save their political life they had forfeited it, and higher blessings too.—*Moulton*. An early reading of Matt. 27. 16 gives "Jesus Barabbas" as the name of the prisoner; that is, "Jesus, the son of Abbas;" or possibly "Jesus, the Rabbi's son." If, indeed, as it is not unlikely, his name was Jesus, we can readily see how his surname Barabbas would be generally used instead; partly because he was doubtless proud of it, and partly because of the reverence of Christians for the name which is above every name. John describes him as a "robber," and Luke and Mark as an insurgent who had committed murder; both of these statements easily harmonize with *Dr. Plumptre's* conjecture that he was leader of the tumult connected with Pilate's appropriation of the Corban. (See page 140.) This supposition would explain how it was that he came to be the hero both of the priests and people. **With them**—Including, very likely, the two "robbers" who were crucified with Jesus. **Committed murder**—Killing would seem no murder in so good a cause. He was guilty of the very crime with which Jesus was falsely accused.

8. The multitude crying aloud—Only Mark mentions this initiative of the mob. They are described as surging up into the space in front of the pretorium. In the East the popular desire is shown by loud cries from throngs of people. By such cries many a vizier has been deposed and slain to propitiate the popular feeling.

9. Will ye that I release unto you the King of the Jews—This proposal really yielded the point: if Jesus was innocent, as Pilate had already declared, Pilate could not make his release a matter of favor. We learn from Matthew and Luke that Pilate had first asked the priests to make choice between Jesus and Barabbas. He hoped that the people would ask for the release of Jesus, and so enable him to conciliate the council by branding him as a criminal, and yet avoid the responsibility of executing an innocent man. A taunt at the Jews and their aspirations after independence is clearly indicated by the phrase "King of the Jews."

PILATE WAS A MORAL COWARD. A coward's first resource is postponement. Pilate was prompt enough in his mental decisions; he asked intelligent, pointed questions, and readily decided that Jesus was innocent. But his moral nature was cowardly. He did not dare to act out his convictions, and sought refuge in evasion and postponement.—*R. R. D.*

10. He knew that the chief priests had delivered him for envy—Envy of a teacher who had succeeded in reaching the masses. They had bitterly said (John 12. 19), "Behold, the

Authorized Version.	Revised Version.
11 But ^a the chief priests moved the people, that he should rather release Ba-rab'bas unto them.	11 priests had delivered him up. But the chief priests stirred up the multitude, that he should rather release Ba-rab'bas unto
12 And Pi'late answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?	12 them. And Pi'late again answered and said unto them, What then shall I do unto him
13 And they cried out again, Crucify him.	13 whom ye call the King of the Jews? And
14 Then Pi'late said unto them, ^a Why,	14 they cried out again, Crucify him. And
^a Matt. 27. 20; Acts 3. 14. — ^a Heb. 7. 26; 1 Peter 1. 19.	

world is gone after him." Pilate knew that these Jewish leaders would have sympathized with almost anyone who really aimed to throw off the Roman rule. He knew that these Sadducean aristocrats had little zeal for their own religion, and none at all for the authority of the emperor.

Illustration 106. Mutius, a citizen of Rome, was of such an envious and malevolent disposition that Publius one day, observing him to be very sad, said, "Either some great evil has happened to Mutius, or some great good to another."

Illustration 107. Often when traveling among the Alps one sees a small black cross planted upon a rock or on the brink of a torrent to mark the spot where men have met with sudden death by accident. If the places where men seal themselves for the second death could be thus manifestly indicated, what a scene would this world present! Wherever a man had trifled with his conscience, and violated principle, and chosen the world as against Christ, there would the sorrowful monuments stand. Pilate's picture is a black cross on the brink of human history. It says, "Beware of dallying with duty!"—*Spurgeon*.

11. The chief priests moved the people—Brief as the statement is, it implies much—the members of the Sanhedrin, standing before Pilate's palace, mingling with the crowd, whispering now to this man, now to that, praises of the robber, scoffs and slander against the Christ. As the next verse shows they did their work effectively.—*Plumptre*. To explain the ease with which the hierarchs persuaded the fickle multitude, we must remember what a revulsion must have been caused by the refusal of Jesus to follow up his triumphal entry by leading a revolution. Jesus had thus abdicated the one duty which the populace demanded of their Messiah. The perverted saying about the temple had been freely circulated (comp. ver. 29), and the patriotism of Barabbas extolled.—*Moulton*. Just at this time Pilate received a new and vague alarm in the message from his wife (Matt. 27. 19), whom tradition has named Claudia Procula.

III. JESUS. Verses 12-15.

12. Pilate takes another step downward in asking the people their will; he, the Roman judge, so conscious of his supreme power (John 19. 10) and of the Prisoner's perfect innocence.—*Moulton*. Legally, the people had no right to say what he should do with one prisoner after they had secured the discharge of the other, but Pilate still hopes he may find in the will of the people an excuse for denying the wish of the council. **Whom ye call**—He may have wished to extort from the people the words which they gave at last, "We have no king but Cæsar" (John 19. 15).

13. Crucify him—John (18. 31) has recorded the veiled hint by which the chief priests prepared the way for this infernal yell.—*Moulton*. This awful cry was as disappointing to Pilate as it was trying to Jesus. The common people had heard him gladly, they had clung to him when the rulers were hostile, and only five days before had strewn his way with branches and shouted their hosannas of welcome. Not even a disciple is now in sight. "He looked, and there was no one to help."—*Buell*. We must remember the false reports of the leaders and their influence, and the fact that those who clamored for the crucifixion were the mob of Jerusalem, while those who had shouted "Hosanna" were mostly people from Galilee who had come to the feast (John 12. 12).

14. Why, what evil hath he done—The mob has no answer to Pilate's question. *Pilate did not believe that he had done any evil at all (ver. 10; Luke 23. 14-22), had sug-

Authorized Version.	Revised Version.
what evil hath he done? And they cried out the more exceedingly, Crucify him.	Pilate said unto them, Why, what evil hath he done? But they cried out exceed-
15 ¹⁰ And so Pilate, willing to content the people, released Ba-rab'bas unto them, and delivered Je'sus, when he had scourged him, to be crucified.	15 ingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Ba-rab'bas, and delivered Je'sus, when he had scourged him, to be crucified.
10 Matt. 27. 26; John 19. 1, 16.	

gested a milder punishment, and had washed his own hands as a token that he disclaimed the responsibility of Jesus's death. **Cried out the more exceedingly**—They gave no reasons, but raised their voices in louder demand (Luke 23. 23). "Their voices prevailed."

Illustration 108. Cicero once saw the *Iliad* of Homer written in so small a character that it could be contained in a nutshell. Peter Bales, a celebrated calligrapher in the days of Queen Elizabeth, wrote the whole Bible so that it was shut up in a common walnut as its casket. In these days of advanced mechanism even greater marvels in miniature have been achieved. But never has so much meaning been compressed into so small a space as in that famous little word "so" in the text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*Spurgeon*.

15. John records (19. 12) the argument which finally clinched Pilate's wavering purpose, and Matthew gives the fearful scene in which the people of God accepted the responsibility for themselves and their children—ay, to sixty generations; as thousands even now are made to feel in Europe's great cities.—*Moulton*. To win the favor of the people Pilate consents to the greatest of crimes: yet in the end, while guilty of the crime, he failed to win the popular favor.—*R. R. D.* **When he had scourged him**—"The chastisement of our peace was upon him." The scourge consisted of a wooden handle to which were attached several lashes. The lashes were armed with sharp pieces of bone or metal which were intended to perforate and tear the flesh of the victim. The prisoner was stripped to the waist and tied to a pillar during the scourging. This punishment was surpassed in barbarous cruelty by the cross alone.—*Buell*. Luke and John show that this horrible punishment, the usual antecedent to crucifixion, was inflicted at an earlier stage, after a definite acquittal, in the vain hope that a reaction would be produced thereby.

Illustration 109. Redwall, King of the Saxons, had in the same church one altar for the Christian religion, and another for sacrificing to devils. And British Rufus painted God on one side of his shield and the devil on the other, with this desperate inscription, "I am ready for either."

STRANGE INCIDENTS IN THE TRIAL OF JESUS.

1. PILATE BEARS NOBLE TESTIMONY TO JESUS, BUT NEVERTHELESS CONDEMNS HIM TO DEATH. He says, "I find no fault in him," yet delivers him to be crucified. A warning to us against moral weakness.

2. THE PRIESTS CONSPIRE TO MURDER ONE WHOM THEY KNOW TO BE INNOCENT, BUT NEVERTHELESS CONTINUE CONSCIENTIOUS ABOUT TRIFLES OF THE LAW. A warning to us against "straining at a gnat and swallowing a camel."

3. HEROD AND PILATE WERE MADE FRIENDS BY MEANS OF JESUS'S TRIAL. "POLITICS MAKE STRANGE BED FELLOWS." A warning to us against sacrilege.

4. CHRIST IS SILENT BEFORE HEROD JUST WHEN WE MIGHT EXPECT HIM TO SPEAK. But the eloquence of that silence will never be lost. An example to us against rashness with our tongue.—*R. R. D.*

HINTS TO THE TEACHER.

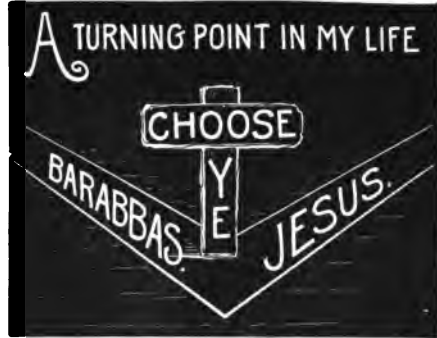
Everyone has seen either the original or a copy of Munkacsy's celebrated painting, "Christ before Pilate." In the center of the picture stands Christ, while at the side sits the Roman ruler. Then Pilate was deemed the more important personage; now Christ stands as the object of the world's interest, and but for Christ Pilate would be unknown.

I. Christ is a King, though in bonds. Ver. 1. Haroun-al-Raschid was wont to ramble through Bagdad in disguise, but under his common garments he was the caliph still. He who at Pilate's bar seemed to be a prisoner in fetters, mocked and abused, was still the King of kings. All power was even then in his hands.

II. He is a King by divine right. Vers. 2. On the coins of England is stamped under the portrait of the queen "Dei gratia" — "By the grace of God." Jesus reigns as his right, for he is God's own and only Son. He sits upon his throne in every heart with the authority of a Master.

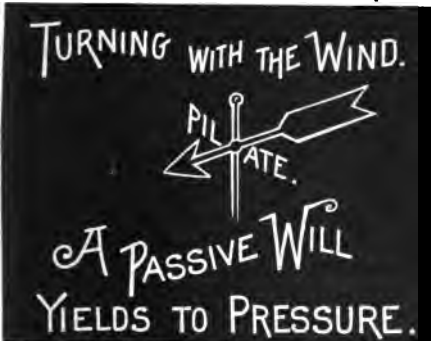
III. He is a King awaiting acceptance. Vers. 3-5. He stands silent not because he has nothing to say; he could call a legion of angels to his aid, and could strike his adversaries to earth. But though he has all power, he will accept only a voluntary obedience. He stands now before men, waiting for them to own his righteous sway.

IV. He is a King unrecognized by earthly rulers. Little did Pilate dream that his Master was standing in his presence! Pilate's attitude has been that of worldly kingdoms toward Christ and his Church. They have ignored Christ; they have persecuted him; they have patronized him at times, but they have never given him recognition. Even in this Christian age what is the attitude of the politicians and rulers toward vital Christianity?



V. He is a King rejected by the world. "Not this man, but Barabbas." The rejection of Jesus by rulers, priests, and people, in that hour, was only a picture of his rejection by the great mass of the world ever since.

VI. He is a King over a real, though spiritual, kingdom. See John 18. 36. Even at that moment there was a little band of followers who had individually chosen Jesus as their Lord and King. That band has increased by voluntary choice, until now it embraces untold millions who recognize the Crucified as supreme.—J. L. H.



The Pavement. From John 19. 13 we learn that Pilate officially "sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha." This "place" was under a portico called in 1 Kings 7. 7 "the porch of judgment," and the seat is in Psalm 122. 5 called "the throne of judgment." "Solomon's house had a court in the rear from the house to the porch" (1 Kings 7. 8), and this court was the pavement, or at least was on the same site as the pavement, spoken of in John's gospel. Gabbatha (which is Syriac rather than Biblical Hebrew) means "In-the-rear-of-the-house." The coin shown on page 141 dates from the revolt of the Jews against Nero, and represents, doubtless accurately, this judgment-seat, portico, and pavement.

LESSON VIII.—MAY 26.

JESUS ON THE CROSS.—MARK 15. 22-37.

GOLDEN TEXT.—While we were yet sinners, Christ died for us.—Rom. 5. 8.

BACKGROUND OF THE LESSON.

TIME.—Friday, April 6, A. D. 30.

PLACE.—The place for which Matthew, Mark, and John give the Hebrew name *Golgotha* is not mentioned by any Jewish writer, and its position is a matter of conjecture. It was "nigh to the city" (John 19. 20), and therefore outside the walls (compare Heb. 13. 12). There was a garden in it (John 19. 41), and in the garden a tomb, which was the property of Joseph of Arimathea (Matt. 27. 57-60). A tradition traceable to the fourth century has



CHAPEL OF THE CRUCIFIXION, MOUNT GOLGOTHA.

identified the spot with the building known as the Church of the Holy Sepulcher. One eminent archæologist of our own time (Mr. James Fergusson) identified it with the Dome of the Rock in the Mosque of El Aksa. Both sites were then outside of the city, but were afterward inclosed by the third wall, built by Agrippa II. The name has been supposed by some to point to its being a common place of execution; but it is not probable that the skulls of criminals would have been left unburied, nor that a wealthy Jew would have chosen such a garden and burial place. The facts lead to the conclusion (1) that the name indicated the round, bare, skull-like character of the eminence which was so called; and (2) that it may have been chosen by the priests as a deliberate insult to the member of the Sanhedrin who had refused to share their policy, and was at least suspected of discipleship, and whose garden, or orchard, with its rock-hewn sepulcher, lay hard by (Luke 23. 51; Mark 15. 43; John 19. 38).

As a matter of translation it would clearly have been better either to give the Greek form *Cranion*, or its meaning "Skull," in English. It is not without interest to note that the name which more than any other is associated with Protestant hymns and meditations on the atonement should come to us from the Vulgate of the Roman Church.—*Plumptre*.

ORDER OF EVENTS ON THE CROSS.—1. The taste of wine (vinegar) and myrrh (gall) (Matt. 27. 34; Mark 15. 23). 2. The crucifixion. 3. The thieves. 4. The prayer: "Father, forgive them." 5. The accusation written. 6. The garments divided. 7. The railing and mocking by people, priests, and soldiers. 8. The railing malefactors. 9. The penitent thief. 10. The gazing friends. 11. The mother and Son. 12. The three hours of darkness. 13. The loud cry. 14. The last words (John 19. 30; Luke 23. 46). 15. The bowed head. 16. The vail of the temple rent, the earthquake, the rocks rent, the graves opened. 17. The confession of the centurion and of the people. 18. The blood and water (John 19. 34).

THERE WERE SEVEN UTTERANCES FROM THE CROSS: 1. The prayer, "Father, forgive them; for they know not what they do." 2. The promise to the penitent thief. 3. Care for his mother. 4. "My God, my God," etc. 5. "I thirst." 6. "It is finished." 7. Com-

mending his spirit to his heavenly Father. The first and last recorded prayers of Jesus begin with "Father."—*R. R. D.*

SPECIAL DOCTRINAL SUGGESTION.—The atonement for sinners.

SUGGESTED OUTLINES.—**I. SORROW AND SHAME:** 1. The Cup of Wine and Myrrh; 2. The Cross of Shame; 3. The Crucified and his Companions; 4. The Cries from the Cross. **Or, II. A STORY OF SEVEN HOURS:** 1. The Three Hours of Mockery; 2. The Three Hours of Darkness; 3. The Hour of Death.

BIBLICAL ILLUSTRATIONS.—1. The Bitter Cup. Job 21. 20; Psalm 73. 10; 75. 8; Isa. 51. 17; Jer. 25. 15-17; Rev. 14. 10. 2. The King. Num. 24. 17; Psalm 2. 6; Matt. 25. 34; 1 Tim. 6. 15; Rev. 1. 5, 6; 3. 21; 17. 14; 19. 16. 3. Reviling. Matt. 5. 44; 1 Cor. 4. 12; Heb. 12. 3; 1 Peter 2. 23. 4. Great Darkness. Gen. 15. 12; Exod. 10. 21; 14. 20; Rev. 8. 12; 9. 2; 16. 10. 5. Forsaken. Judges 6. 13; 2 Chron. 15. 2; 24. 20; Psalm 22. 1; 71. 11; Isa. 54. 7; 62. 4. 6. The Cruelty of the Wicked. Judges 1. 7; Psalm 17. 9-12; 71. 4; Prov. 12. 10; Ezek. 2. 6; Matt. 2. 16. 7. The Divine Sonship of Christ. Matt. 26. 63, 64; John 1. 18; 3. 16-18; 1 John 4. 9.

HOME READINGS.—*Monday* (May 20), Jesus on the Cross, Mark 15. 22-37. *Tuesday*, Scripture fulfilled, John 19. 17-24. *Wednesday*, Penitent thief, Luke 23. 39-49. *Thursday*, The burial, Mark 15. 39-47. *Friday*, A voluntary death, John 10. 11-18. *Saturday*, "Lifted up," John 3. 11-18. *Sunday*, He died for us, Rom. 5. 1-11.

LESSON HYMN.—

When I survey the wondrous cross On which the Prince of glory died,
My richest gain I count but loss, And pour contempt on all my pride.
See, from his head, his hands, his feet, Sorrow and love flow mingled down:
Did e'er such love and sorrow meet, Or thorns compose so rich a crown?
Were the whole realm of nature mine, That were a present far too small;
Love so amazing, so divine, Demands my soul, my life, my all.—*Isaac Watts.*

GOOD BOOKS TO REFER TO.—*Andrews*, "Life of Christ;" *Freeman*, "Manners and Customs;" *Erskine*, Sermons, "The Rent Vail of the Temple;" *Lardner*, Sermons, John xix, 30; *Lenham*, "Scenes in the Life of Jesus," "Golgotha;" *Curry*, "Fragments, Religious and Theological;" *Geikie*, "Life of Christ."

Authorised Version.

22 ¹ And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 ² And they gave him to drink wine mingled with myrrh: but he received it not.

Revised Version.

22 And they bring him unto the place Golgotha, which is, being interpreted, The

place of a skull. And they offered him wine mingled with myrrh: but he received

¹ Matt. 27. 33; Luke 23. 33; John 19. 17. —² Matt. 27. 34.

I. THE MAN OF SORROWS. Verses 22-25.



"FOR MY VESTURE THEY DID CAST LOTS."

22. They bring him—Possibly this indicates his need of support. **Golgotha**—An Aramaic title, denoting a low, round-topped mound. The place of the cross and grave has been wrongly localized by the irreverent reverence of after ages, and the hallowed spot remains unknown. It is well: He is not there; he is risen.—*Moulton*. See note on **PLACE** in **BACKGROUND**, page 148.

23. Wine mingled with myrrh—A narcotic drink, to deaden the pain that was to follow. It would act somewhat as ether does in modern surgery. The proffer was a merciful one. There was a charitable guild of women in Jerusalem who prepared anodynes for the victims of this cruel

Authorized Version.

24 And when they had crucified him, ³ they parted his garments, casting lots upon them, what every man should take.

25 And ⁴ it was the third hour, and they crucified him.

Revised Version.

24 it not. And they crucify him, and part his garments among them, casting lots

25 upon them, what each should take. And it was the third hour, and they crucified

³ Psalm 22. 18; Luke 23. 24; John 19. 23.—⁴ Matt. 27. 45, Luke 23. 44; John 19. 14.

punishment, obeying a happy misapplication of Prov. 31. 6. This was brought, perhaps, by the women mentioned in Luke 23. 27, to whom were addressed the only words Jesus spoke between his condemnation and the prayer for his murderers. He refused the draught, for he would not dull his senses in that last dread conflict.

24. It was left to tradition to preserve those divinest of all Christ's words, which the copyists added to Luke's narrative. (See Revised Version, Luke 23. 34, margin). For the subsequent "words from the cross" see note in BACKGROUND; or, better, find them in (2) Luke 23. 43; (3) John 19. 26; (4) Matt. 27. 46; Mark 15. 34; (5) John 19. 28; (6) John 19. 30; (7) Luke 23. 46. **Crucified him**—Removed his clothing, caused him to lie down upon the main beam of the cross, stretched out his arms along the cross-beam, drove a nail through the palm of each hand, and through both feet into the wood, raised the cross and its quivering burden to an upright position, and let it slide or drop into the hole dug to receive the lower end of the main beam. This is the awful death that Jesus Christ died for us. **Parted**—This was a precise fulfillment of prophecy, at the same time a most natural act on the part of the executioners, among whom the convict's personal property was divided (see John 19. 23, 24).—*R. R. D.*

All the evangelists describe it in the words of the unknown Israelite of the captivity who wrote Psalm 22. His enemies had "bound his hands and his feet" (ver. 16, Revised Version margin) and, treating him as already dead, now began to part his garments. Little did that obscure sufferer think that he was treading the path whereon the Son of God should follow, "made like unto his brethren," who came before. And blindly the learned Scripture readers looked on, while the foreshadowed Messianic ideal was being realized in their sight.—*Moulton*.

Casting lots—There would be the outer cloak, the fine woven tunic (John 19. 23), the girdle, the turban, and the sandals. One



THE POTTER'S FIELD.

portion would be much more valuable than another. Decision by dice would avoid disputes.—*Buell*. The "cross" employed in capital punishment was sometimes simply a stake on which the sufferer was impaled; sometimes it was made of two pieces of timber put together in the form of a T or an X; sometimes its form was that familiar to us in Christian art +. The fact that the title was placed over our Lord's head implies that the last was the kind employed.

25. **Third**—That is, nine in the morning. In John (19. 14) we read that Pilate was ready to condemn Jesus at "the sixth hour;" in Jewish time about noon. The two statements are commonly reconciled by the supposition that John follows a reckoning in vogue in Asia Minor (where he is supposed to have written his gospel) which, like the Roman system, made the day begin at midnight.

Authorized Version.	Revised Version.
26 And ⁵ the superscription of his accusation was written over, THE KING OF THE JEWS.	26 him. And the superscription of his accusation was written over, THE KING OF THE
27 And ¹ with him they crucify two thieves; the one on his right hand, and the other on his left.	27 JEWS. And with him they crucify two robbers; one on his right hand, and one on his
28 And the scripture was fulfilled, which saith, ⁶ And he was numbered with the transgressors.	
29 And ⁹ they that passed by railed on him, wagging their heads, and saying, Ah, ¹⁰ thou that destroyest the temple, and buildest it in three days,	29 left. ¹ And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the ² temple and build-
30 Save thyself, and come down from the cross.	30 est it in three days, save thyself, and come
31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.	31 down from the cross. In like manner also the chief priests mocking <i>him</i> among themselves with the scribes said, He saved
⁵ Matt. 27. 37; John 19. 19. — ⁶ Psalm 9. 6; Zech. 9. 9; Matt. 9. 2. — ⁷ Matt. 27. 38. — ⁸ Isa. 53. 12; Luke 22. 37. — ⁹ Psalm 22. 7.	¹ Many ancient authorities insert ver. 28. <i>And the scripture was fulfilled, which saith, And he was reckoned with transgressors. See Luke 22. 37. — ² Or, sanctuary.</i>

II. THE KING OF THE JEWS. Verses 26-32.

26. The superscription—It was customary to thus label every crucified convict. The title was written in black letters on a board smeared with white gypsum. Greek was the language of culture, Latin of government, and Hebrew of true religion; so that an expedient to which Pilate probably gave little thought becomes grandly emblematic.—*R. R. D.* It proclaimed to the empire of brute force, to the world of pagan culture, to the apostates of a dead Church, the triumph of Him who "reigned from the tree" (Psalm 96. 10; 70).—*Moulton.* The "superscription" was carried before Jesus to Golgotha and affixed to the cross above his head. **The King of the Jews**—This sentence offended everybody; for the Jews ridiculed his claims as the Messiah, the Romans his claims as king.—*R. R. D.* But Pilate carefully considered this inscription before dictating it. When once it was written he refused to change it (John 19. 22). The minor variations of the inscription, as found in the four gospels, may have arisen from the fact that a part of the evangelists translated the Hebrew (Aramaic) or Latin instead of reproducing the Greek sentence.—*Buell.*

27. With him . . . two thieves—This was a second studied insult to Jewish pride. The whole scene was meant to say that the King of the Jews was regarded by the dominant power as no better than a highway robber.

28. This verse is not found in the oldest Greek manuscripts of the New Testament. It was probably inserted by some later copyist from Luke 22. 37. Mark, since the opening of his gospel, has abstained from Old Testament quotations in his narrative.

29. Passed by—Along the public road. They would turn aside from the road, read the accusation, inquire about the circumstances, learn from the priests of the accusation before the council, and then address the silent Sufferer with words of scorn. **Wagging their heads**—Nodding to him to add emphasis to their words. **Destroyest . . . and buildest . . . in three days**—A perverse allusion to the challenge of John 2. 19.

30. Save thyself—Use the power you claim and tear yourself loose from the cross.

31. Here we see the blasphemy against the Spirit. Deliberately these men admit the works of healing, deny the only possible inference, and even use the prophetic words of Scripture to point their devilish gibes at a dying man. They know not the profound truth of their words, than which no more perfect summary of the Saviour's work was ever spoken; nor thought they that their sting to him was that their speakers were striving to put themselves beyond the reach of his forgiving prayer. Compare Heb. 12. 3 (Revised Version).—*Moulton.*

Authorized Version.

32 Let Christ the King of Is'ra-el descend now from the cross, that we may see and believe. And ¹¹ they that were crucified with him reviled him.

33 And ¹² when the sixth hour was come, ¹³ there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Je'sus cried with a loud voice, saying, ¹⁴ El'o-i, El'o-i, la'ma sa-bach-tha'ni? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, ¹⁵ he calleth E-li'as.

36 And ¹⁶ one ran and filled a sponge full of vinegar, and put *it* on a reed, and ¹⁷ gave him to drink, saying, Let alone; let us see whether E-li'as will come to take him down.

37 ¹⁸ And Je'sus cried with a loud voice, and gave up the ghost.

Revised Version.

32 others; ³ himself he cannot save. Let the Christ, the King of Is'ra-el, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33 And when the sixth hour was come, there was darkness over the whole ⁴ land

34 until the ninth hour. And at the ninth hour Je'sus cried with a loud voice, El'o-i, El'o-i, la'ma sa-bach-tha'ni? which is, being interpreted, My God, my God, ⁵ why

35 hast thou forsaken me? And some of them that stood by, when they heard *it*,

36 said, Behold, he calleth E-li'jah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether E-li'jah

37 cometh to take him down. And Je'sus uttered a loud voice, and gave up the ghost.

¹¹ Matt. 27. 44; Luke 23. 39. —¹² Matt. 27. 45; Luke 23. 44. —¹³ Amos 8. 9, 10. —¹⁴ Psalm 22. 1; Matt. 27. 46. —¹⁵ Matt. 17. 11, 13; 27. 47, 49. —¹⁶ Matt. 27. 48; John 19. 29. —¹⁷ Psalm 69. 21. —¹⁸ Matt. 27. 50; Luke 23. 46; John 19. 30.

³ Or, can he not save himself? —⁴ Or, earth. —⁵ Or, why didst thou forsake me?

33. Christ the King of Israel—The title is given in derision. When Jesus had acknowledged (Mark 14. 62) that he was the Christ they had pronounced it blasphemy.—*Buell.* **That we may see and believe**—That we may behold a miraculous proof of his Messiahship, and so be led to believe in it.—*Buell.* *We believe because he did not come down.*—*Beugel.* **They that were crucified with him reviled him**—Luke tells us that one repented and was forgiven.

III. THE SON OF GOD. Verses 33-37.

33. Sixth hour—Noon. **Darkness**—Not from an eclipse of the sun, since the moon was at its full, and so on the side of the earth away from the sun. The language used would apply either to a partial or a total obscuration of ordinary daylight. The evangelist saw in it a miraculous sign of divine interest in the unspeakably important event that was taking place.—*Buell.* During this darkness remorse and horror prevailed through all the crowd.—*R. R. D.* **The whole land**—The whole of Palestine, the guilty "holy land."

34. Ninth hour—Three o'clock in the afternoon. **Loud voice**—Indicating intense mental suffering. **Eloi, Eloi**—Mark alone gives us the actual Aramaic words used by Jesus in quoting Psalm 22. **Why hast thou forsaken me?**—Jesus was now drinking the dregs of the cup which in the garden (Mark 14. 35) he had shrunk from.

35. The Roman soldiers had heard of Elijah as commonly invoked by men on the point of death, and they naturally misinterpreted the foreign dialect.

36. He takes the sour wine which he and his comrades were drinking, and offers it, veiling his compassion under pretense of joining in their brutal jest. The "reed" was a short stalk of hyssop, which would be enough to reach the Sufferer's lips.—*Moulton.* According to John, Jesus had murmured, "I thirst." The draught was intended to revive his rapidly ebbing strength. He received the draught (John 19. 30).—*Buell.*

37. The refreshment restored natural forces for the exultant shout with which Jesus proclaimed his triumph. Only John records that single pregnant word, only Luke the tranquil committal of his spirit to Him who is now "Father" once more. **Gave up**—No gospel uses the word "died," of Jesus passing into the holiest place above through the rent veil of his flesh. Compare Heb. 10. 20.—*Moulton.*

Illustration 110. One of the martyrs, being asked why he was so light-hearted when doomed to a terrible death, said, "My heart is so light at my death because Christ's was so heavy at his."
152

Illustration 111. A way on the prairies of the frontier the grass in the dry season sometimes catches fire, and you will see the flames twenty feet high roll over the plains faster than any fleet horse can run. What can men do? They know it is sure death unless they can make an escape. They set fire to the grass and make a burned district, and there they stand perfectly secure. Nothing to fear, because the fire has burned all there is to burn. Such a place is Mount Calvary.—*Moody.*

Illustration 112. Dr. Valpy wrote these lines as his confession of faith:

"In peace let me resign my breath, And thy salvation see;
My sins deserve eternal death, But Jesus died for me."

Dr. Valpy gave them to Dr. Marsh, who fixed them over his study mantel. The Earl of Roden came in and read them. "Give me a copy," he said. The Earl placed them over his mantel. General Taylor, a hero of Waterloo, while staying with the Earl, read them over and over, and was converted by their humble rhyme. General Taylor handed the verses to an officer going to the Crimean war. He came home to die. Dr. Marsh went to see him. He said, "The verses General Taylor gave me brought me to my Saviour, and I die in peace. Jesus died for me."

Illustration 113. When Napoleon was making a draft to fill the armies of the empire, one drafted man procured a substitute to take his place in the ranks. The substitute went into the field and fell, while the drafted man remained in safety at home. After a while another draft was ordered, and the name of the same man was called again. He refused to respond, saying, "I am free; I sent a substitute into the army and he was killed; so I am as a dead man." The French law courts decided that the man was free. So are we free who have taken Christ for our substitute.

SOME LESSONS FROM CALVARY.

1. **JESUS CHRIST IS MAN.** Before this hour he had evidenced his humanity by sitting "weary by the well," by hungering and thirsting, by sleeping from fatigue in the Galilean boat. Now he evidences it in all his behavior before Caiaphas, Pilate, and Herod, by his exhaustion under the weight of the cross, by his early death after the unusual torture and strain which had been uninterrupted from the hour he entered Gethsemane.

2. **JESUS CHRIST IS GOD.** This, too, he had previously manifested by curing the palsied, giving sight to the blind, expelling demons, and forgiving sin. Now "the sun in darkness hides and shuts his glories in," the earth trembles, the graves open, and all nature unites in testifying with the Roman centurion, "Truly, this is the Son of God." But surer testimony yet is given in the divine characteristics of our Lord. He forgives his enemies, sees of the travail of his soul, and is satisfied.

3. **JESUS CHRIST DIED FOR US.** His death is what is called a vicarious sacrifice. It will not do to look on him merely as a martyr or victim to lawless passions. In some mysterious way his death atoned for the sins of the world, and was necessary before the human race could be reconciled to God. Nor will it do to think merely of the salvation of a race. Our Lord died for you and for me, and personal and conscious salvation by his merits and sufferings is our privilege.—*R. R. D.*

HINTS TO THE TEACHER.

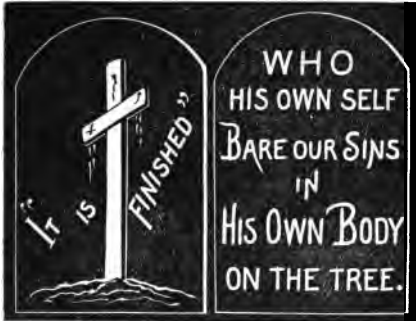
The importance of the death of Christ is indicated in the gospels by the space given to it. No one day in all Bible history is narrated with the same fullness of detail as this day. For one allusion to Christ's life in the epistles there are ten references to his death. The cross is the center of the Gospel scheme. We find in this lesson: **The Suffering Saviour.**

I. **A Voluntary Sufferer.** Vers. 22, 23. He refused the stupefying draught, and thus showed that he bore his sufferings of his own free will. He gave himself to die for us, that we might live through him.

II. **A Foretold Sufferer.** Vers. 24, 25. The parting of his garments had been long foretold by the prophet (John 19. 23, 24), and so also had been many other details of the scene on Calvary. The references in this lesson will furnish many examples of prophecy. Christ was the Lamb slain from the foundation of the world, provided by God for that day. Even the hour when he was fixed upon the cross suggests a prophecy, for it was the very moment when the offering was laid on the altar in the temple.

III. **A Kingly Sufferer.** Ver. 26. There was greater truth than the adversaries of Jesus dreamed in that sentence upon the cross. He who hung there was indeed a King, though his crown was of thorns. He came of a royal line, possessed a royal authority, could wield a royal power, and is now recognized as King by a world-wide empire.

IV. **A Hated Sufferer.** Vers. 27-31. Sometimes the greatest benefactors of the world have been pursued with the most bitter hatred. Socrates, Paul, Savonarola, and many more have been slain by those whom they were striving to bless. Read *Browning's* remarkable poem, "The Patriot," as an illustration. He can afford to endure the world's hate who has the Father's love: "In the world ye shall have tribulation."



V. **A Lonely Sufferer.** Vers. 33-36. We may not penetrate the darkness of that hour, nor the mystery of that cry. In some way the Saviour felt that he was alone, though God was his God still. Find a fine thought on this subject near the end of *Mrs. Browning's* poem, "Cowper's Grave."

VI. **A Dying Sufferer.** Ver. 37. He died, and in his death evil seemed to triumph. Yet in reality the cross of Jesus was the great triumph over Satan and death. We do not know how, but somehow he died as our substitute, and saved us from eternal death.—*J. L. H.*

LESSON IX.—JUNE 2.

THE RESURRECTION OF JESUS.—MARK 16. 1-8.

GOLDEN TEXT.—The Lord is risen indeed.—Luke 24. 34.

BACKGROUND OF THE LESSON.

TIME.—The Sunday after the Passover—April 9, A. D. 30.

PLACE.—The tomb at Golgotha. Close by the place of crucifixion was a garden belonging to Joseph of Arimathea, and in its inclosure he had caused a new tomb to be hewn for himself out of the solid rock, that he might be buried in the precincts of the Holy City.—*Farrar.*

THE ORDER OF EVENTS.—We have reached Easter Sunday, and our attention is again directed to the glorious climax of the greatest of tragedies. On the evening of his death (Friday) our Lord's body was buried by Joseph of Arimathea in his new rock-hewn tomb. On the next day (the Hebrew Sabbath, our Saturday) by Pilate's authority the stone door of the sepulcher was sealed, and a guard of soldiers placed around it. It has been conjectured that this doorway was not the outer entrance, but the passageway between the outer and inner chambers of the tomb. A circular stone in a groove was rolled across this doorway to close it, and must be rolled back before any one could enter. For thirty hours Pilate's soldiers had watched the tomb, while all Jerusalem kept the feast of unleavened bread, and the disciples of Jesus wept in secret over the ruin of their hopes. In the dawn of the following day (Sunday) an earthquake rent the tomb asunder, the soldiers fell to the ground in terror, and an angel heralded the resurrection of our Lord. Meanwhile through the morning twilight crept a little group of women to the sepulcher, bearing spices and balm for the further anointing of the body. They saw with terror that the stone was rolled away, and that the tomb was empty. Mary Magdalene apparently concluded in haste that the Lord's body had been stolen, and ran for Peter and John, thus separating herself from the rest of the women.

They came closer to the sepulcher, saw the angels, then departed to tell the disciples. While they were gone still another detachment of Christians came. Peter and John ran to the sepulcher, and, finding it empty, returned to their homes. Meanwhile, Mary Magdalene, having followed them to the sepulcher, stands outside weeping, and Jesus appears to her and gives her a message to the other disciples, after which all the women have a glimpse of Jesus.—*R. R. D.*

THE TEN RECORDED APPEARANCES OF OUR LORD.—See note on page 106. Compare 1. John 20. 14; Mark 16. 9. 2. Matt. 28. 9. 3. Luke 24. 34; 1 Cor. 15. 5. 4. Mark 16. 12; Luke 24. 13-32. 5. Mark 16. 14; Luke 24. 36; John 20. 19, 24. 6. John 20. 24-29. 7. John 21. 14. 8. Matt. 28. 16-20; 1 Cor. 15. 6. 9. 1 Cor. 15. 7. 10. Luke 24. 50; Acts 1. 9.

THE RESURRECTION BODY.—Our Lord now appears under new physical conditions. Up to his death he had been under ordinary physical limitations, such as time, place, density, gravity, visibility, etc. But after the resurrection his body was in many respects unlike what it had been before. During a period of forty days he came and went, appeared and disappeared, in mysterious and inscrutable manner. He passes, seemingly in an instant, from place to place; he is seen by his disciples, and converses with them, and yet is not yet recognized; he enters the room where they are assembled while the doors are shut. Hence in examining the narrative of his various appearances during this period, we must remember that he is no more under the ordinary laws of nature; and that we are in the highest sense in the region of the supernatural.—*Andrews.*

THE LESSON OF THE RESURRECTION.—Christians should never need to be reminded of the supreme importance of the resurrection. Other cherished beliefs may need modifying, but this—never. For if Robert Elsmere is right, we are following one who was the victim of a life-long delusion. He said he was divine and that he should conquer death. If a mere man, long dead—"Far hence he lies in the lorn Syrian town"—then how can we take as guide one who proved so terribly mistaken? As to "criticism," we note that it has a score of discordant voices, only agreeing in the *a priori* unprovableness of the fact. But it is significant that every modern critic allows the honesty of the disciples' belief. And when we have only hallucination theories to deal with we can easily show how helpless is the attempt to explain these four narratives, so perplexingly independent when they show us that the disciples saw Jesus now, after they had entirely lost hope, while they never saw him in later years when his return was hourly expected.—*Moulton.*

SPECIAL DOCTRINAL SUGGESTION.—The resurrection of Christ.

LESSON HYMN.—

The Lord is risen indeed; The grave hath lost its prey;
With him shall rise the ransomed seed, To reign in endless day.
The Lord is risen indeed; He lives, to die no more;
He lives, his people's cause to plead, Whose curse and shame he bore.
The Lord is risen indeed; Attending angels, hear!
Up to the courts of heaven, with speed, The joyful tidings bear.—*Thomas Kelly.*

HOME READINGS.—*Monday* (May 27), The resurrection, Mark 16. 1-8. *Tuesday*, False reports, Matt. 28. 8-15. *Wednesday*, At the sepulcher, John 20. 11-18. *Thursday*, Fulfillment of Scripture, Acts 13. 26-37. *Friday*, Certainty of the resurrection, 1 Cor. 15. 12-20. *Saturday*, Risen with Christ, Rom. 6. 1-11. *Sunday*, Descent of the Spirit, Acts 2. 1-12.

GOOD BOOKS TO REFER TO.—The earthquake at the resurrection, *Andrews*, "Life of Our Lord," 575. The hour of Jesus's resurrection, *Andrews*, 586, 587. Resurrection of saints at Jesus's resurrection, *Andrews*, 546, 547. Appearance to the women, *Geikie*, "The Life and Words of Christ," ii, 551. Appearance to the disciples, *Geikie*, ii, 559. The Magdalene at the sepulcher, *Edersheim*, "The Life and Times of Jesus the Messiah," ii, 635. Peter and John at the sepulcher, *Edersheim*, ii, 633. Preparation for burial, *Freeman*, "Hand-book of Bible Manners and Customs," 822.

Authorized Version.

1 And ¹when the Sabbath was past, Ma'ry Mag-da-le'ne, and Ma'ry the *mother* of James, and Sa-lo'me, ²had bought sweet spices, that they might come and anoint him.

¹ Matt. 28. 1; Luke 24. 1; John 20. 1. —² Luke 23. 56.

Revised Version.

1 And when the Sabbath was past, Ma'ry Mag-da-le'ne, and Ma'ry the *mother* of James, and Sa-lo'me, bought spices, that they

I. THE MISSION OF LOVE. Verses 1-4.



1. **When the Sabbath was past**—For the order in which the successive events of the resurrection occurred see note on page 154. Technically, the Hebrew Sabbath ended with sundown. Soon after midnight, probably, the women, laden with spices, started on their journey to the tomb. Our lesson begins with the dawn of the day we now call Sunday. The cause of the delay in embalming the body seems to have been the haste with which Jesus was buried, and that was caused by a feverish desire to avoid breaking the Sabbath, which began at sunset on Friday evening, not long after the time when his death was made certain by the rough experiment of the Roman centurion.—*R. R. D.* **Mary Magdalene**—"Mary of Magdala," a town on the western shore of the Sea of Galilee. Christian tradition identifies her with the woman "who was a sinner," mentioned in Luke 7. 36-39;

but all we know certainly about Mary, besides this event, is that out of her Jesus had cast seven devils. See Mark 16. 9, and John 20. The tradition probably rests on a fundamental mistake as to the nature of demoniacal possession. But Mary's surname is an incidental evidence that the tradition is substantially correct; for if a wife or a betrothed maiden she would have been identified by the name of her son, husband, or lover; but "Magdalene" indicates that she was a householder in Magdala, and there was little place in ancient society for a pure woman outside of matrimony.—*R. R. D.* Talmudic legends show that she was well known, probably for her wealth and great beauty. **Mary the mother of James**—That is, of James the Less, and therefore of his brother Joseph also. Now James the Less was "son of Alphaeus," and Alphaeus is not the same as Clopas, for it seems certain that four women are mentioned in John 19. 25. By comparing that passage with the synoptists it follows that **Sa-lome**, mother of James and John (Matt. 27. 56), was the Virgin Mary's sister. How well womanly devotion is illustrated by the fact that the mothers of three apostles were so early at the tomb, while their sons were too stupefied with grief to think of rendering this last loving service!—*Moulton*. **Bought sweet spices**—Aromatic materials for embalming. They probably did not know that Nicodemus had brought spices on Friday evening. The accounts of Matthew and Mark can be made to agree, if we suppose this verse and verse 2 to record two visits by the women to the tomb, one made immediately after the close of the Sabbath (that is, at sunset on Saturday), when they purchased the spices, the other at dawn, when our Lord's resurrection was discovered. **Anoint him**—A hasty but lavish embalming of our Lord's body had been begun on Friday evening by Joseph and Nicodemus. They had "brought a mixture of myrrh and aloes, about a hundred pound weight" (John 19. 39). This would be a compound (the gum of the myrrh tree and a powder of the fragrant aloe wood mixed together) with which they would completely cover the body, which was then swathed with linen cloths, also steeped in the aromatic preparation. Then the *sindon* would be placed over all. This verse records a further stage in the embalming. What had been done on the Friday evening had been done in haste, and yet sufficiently for the preservation of the body, if that had been needful, from decay.—*Bickersteth*.

Authorized Version.	Revised Version.
2 ³ And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.	2 might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen.
3 And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?	3 And they were saying among themselves, Who shall roll us away the stone from the
4 And when they looked, they saw that the stone was rolled away: for it was very great.	4 door of the tomb? and looking up, they see that the stone is rolled back: for it
5 ⁴ And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.	5 was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe;
6 ⁵ And he saith unto them, Be not af-	6 and they were amazed. And he saith unto
<small>³ Luke 24. 1; John 20. 1.—⁴ Luke 24. 3; John 20. 11, 12.—⁵ Matt. 28. 5, 6, 7.</small>	

2. **Very early**—"While it was yet dark" (John 20. 1). They improved the earliest opportunity. **They came unto the sepulcher**—They had witnessed the crucifixion (Mark 15. 40), and two of them had followed the corpse of Jesus to the tomb (Mark 15. 47).—*Buell.* **At the rising of the sun**—Jesus rose with the sun, chosen as emblem of himself. One of the rare gems of poetry in the Rig-Veda calls the dawn the "banner of immortality," and the poets of three millennia have recognized the argument implied.—*Moulton.* "It was yet dark, however (John 20. 1); perhaps the gloom of the crucifixion still partially clouded the city."

3. **Said**—"Were saying." Notice, however, that their anxious perplexity did not make them halt. **Who shall roll us away the stone**—The stone door stood up like a great grindstone standing on its rim in a groove. They evidently did not know about "the watch and seal" (Matt. 27. 66).—*R. R. D.* There was generally an approach to the tomb open to the sky; then a low entrance on the side of the rock, leading into a square chamber, on one side of which was a recess for the body, about three feet deep, with a low arch over it. The stone here referred to by the women would be the stone which covered the actual entrance into the vault. It would probably be not less than six feet in breadth and three in height. This great stone had been rolled by Joseph to the mouth of the tomb.—*Bickersteth.*

4. **When they looked**—"Looking up." **They saw**—The Greek word expresses an astonishment in their seeing. **Rolled away**—Rolled in its groove to one side of the circular opening, so as to allow entrance to the cave-like tomb. Matthew (28. 2) says this was done by an angel. The open tomb must have suggested the fear that the authorities had taken away the body which the women had come reverently to embalm. From John 20. 2, we learn that at this point Mary Magdalene left the other two and ran back and met Peter and John, while her companions went up to the tomb door and entered.—*Buell.* The Roman empire had stamped the seal which shut the door; an angel of the Lord had rolled it aside to sit on.—*R. R. D.* **For it was very great**—This "for" connects with "they saw." The stone stood so high that while they were yet a good way off they saw it in its new position.

II. THE MESSAGE OF LIFE. Verses 5-8.

5. **Entering into the sepulcher**—Love makes them bold. John was restrained at first by awe. **A young man**—He came from a country where all men and women are young and beautiful.—*R. R. D.* Both the number and the positions of the angels differ in the four accounts; the place was full of heavenly visitants.—*Moulton.* **A long white garment**—White is the emblem of heaven's purity, "the white radiance of eternity." Matthew (28. 3) says that "his countenance was like lightning," flashing with splendor, and his raiment was as white as snow—and that is the most brilliant whiteness Palestinians know, for they rarely see snow close as do we, but on some sunlit distant mountain peak.—*R. R. D.* **Affrighted**—"Amazed."

6. **Be not affrighted**—"Be not amazed." Things have come to pass just as you might

Authorized Version.

frighted: ye seek Je'sus of Naz'a-reth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Pe'ter that he goeth before you into Gal'i-lee: there shall ye see him, 'as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: 'neither said they anything to any man; for they were afraid.

Revised Version.

them, Be not amazed: ye seek Je'sus, the Naz'a-rene, which hath been crucified: he is risen; he is not here: behold, the place 7 where they laid him! But go, tell his disciples and Pe'ter, He goeth before you into Gal'i-lee: there shall ye see him, as he said 8 unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to anyone; for they were afraid.

* Matt. 26. 22; chap. 14. 28.—7 See Matt. 26. 8; Luke 24. 9.

have expected but for your lack of spiritual insight.—*R. R. D.* **Ye seek Jesus of Nazareth, which was crucified**—It is significant that our Lord's humblest title should be used now. To the mind of the angel he was invested with new significance by the fact of his crucifixion. **He is risen**—This single word with its astonishing message is fitly placed first.—*Moulton.* **He is not here**—In other words, "You seek a dead man; there is no dead man here." **Behold the place**—"See; here is the very place where his body was laid."

7. **But**—Now that you have received my testimony and had corroborative proof. **Go . . . tell his disciples**—The disciples who had preached in his name (Mark 6. 12), and who four days before forsook him and fled (Mark 14. 50).—*Buell.* **And Peter**—The Peter who, having three times publicly denied that he was a disciple, had reason to fear that he had been taken at his word and was no longer considered a disciple. Peter was probably the first of the twelve to see his risen Lord (Luke 24. 34; 1 Cor. 15. 5), a special private interview being granted to him. No evangelist was ever permitted to narrate what had passed between the repentant disciple and his risen Lord on that occasion. It was a story too sacred for publication.

8. Mark omits their recognition of his words and the joy that followed, laying stress on the wonder of the sights and sounds which had confused all powers of thought.—*Moulton.* **Fled**—Went with haste, as if to escape quickly from the scene of their fright. **They trembled and were amazed**—Matthew says that they ran "with fear and great joy." No wonder. They had just been confronted at once by the most terrible of messengers and the most joyful of messages.—*R. R. D.* **Neither said they anything**—The sight of an angel and the startling news numbed them at first. They must think it all over before attempting to tell any one. According to Luke 24. 9, they told the disciples, probably after they had become calmer. In two of the oldest and best Greek manuscripts of the New Testament this gospel abruptly ends with the words, **they were afraid**, vers. 9-20 being omitted. Taken by itself, this evidence would indicate that vers. 9-20 were written by some other person than Mark, though this inference has not been deemed by all scholars a necessary one.—*Buell.* The existing conclusion is a condensed fifth narrative of the forty days drawn from traditions anterior to the general acceptance of the canonical gospels, whose statements it does not attempt to harmonize. Its independence of Mark's gospel is shown by the entire lack of sequence between verses 8 and 9, and the complete difference of style.—*Moulton.*

Illustration 114. There was once a famous cape reputed to be the fatal barrier to the navigation of the ocean. Of all those whom the wind or the currents had drawn into its waters it was said that none had reappeared. It was called the Cape of Storms. A bold navigator determined to surmount the obstacle. He opened the route to the East Indies, acquired for his country the riches of the world, and changed the Cape of Storms into the Cape of Good Hope. So Christ, by his glorious resurrection, has proved himself death's conqueror and rechristened it for us.—*Coulson.*

Illustration 115. Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Nothing is visible but the merest outline of dusky shapes. Standing within, all is clear and defined; every ray of light reveals an army of unspeakable splendors.—*Ruskin.*

Illustration 116. At Fredericksburg each of the several divisions of the Army of the Rappahannock crossed the stream in the very face of the enemy—here dashing upon a foe, here storming a redoubt, there grappling hand to hand with the enemy. While this was going on, on the other side of the river, upon an eminence, stood the commanding general, surrounded by orderlies ready to carry any commands that were given them. Just at his side was the telegraphic battery, with wire carried in the rear of each division wherever it went. So the single mind and heart of Burnside gave orders to every part of the advancing army. Christ cannot go about as he did in Galilee and Judea, but, standing upon the embattled banks, he overlooks the whole field. The power of his Spirit, quicker than the electric spark, marshals them on to conflict.—*Curry*.

Illustration 117. The ancient salutation of the primitive Christians when they met on Easter morning was, "Christ is risen;" to which the response was, "Christ is risen, indeed," a custom still retained in the Greek Church.

Illustration 118. The mechanic who is building a house knows that he must shape the timbers and lay the brick. God will not do that. But while the man is doing man's part he believes God will do his part. The mechanic would not strike another blow if he felt that the law of gravitation might be suspended. So the farmer sows his seed, knowing that God will not do that for him, but relying on the divine promise that seedtime and harvest shall continue. It must be so in our religious life. We must go out to the sepulcher. We must go forward as far as we can in the discharge of every duty, and stop only when we can go no further. My love sends me to Jesus, living or dead. His love will see that the stone is rolled away.—*Deema*.

Illustration 119. Christ is risen! O, how do these words change the whole aspect of human life! The sunlight that gleams forth after the world has been drenched and terrified with the black thunder drops, reawakening the song of birds and reilluminating the bloom of the faded flowers, does not more gloriously transfigure the landscape than these words transfigure the life of man.—*Farrar*.

Illustration 120. The shock that buried Lisbon in 1755 never ceased to vibrate till it reached the wilds of Scotland and the vineyards of Madeira. It was felt among the islands of the Grecian Archipelago, and it changed the level of the solitary lakes that sleep beneath the shadows of the North Alps. Even so the shock that Satan's kingdom sustained when Christianity was established will not cease to vibrate till it moves the whole world.—*Hardwicke*.

Illustration 121. There was a time when the astronomer, observing the disturbances in the movements of the planets, would have predicted destruction to the solar system. When astronomers learned more they knew that the disturbances were caused by the near presence and attraction of other worlds. So those who were afraid at the unusual sights attending the resurrection of Christ did not stop to think that it only proved the near presence of another world. Fear comes through imperfect knowledge. As we know more of Christ we fear less.—*Jennie M. Bingham*.

Illustration 122. A vase closely sealed was found in a mummy pit in Egypt by the English traveler Wilkinson, who sent it to the British Museum. In it were discovered a few peas, old, wrinkled, and hard as a stone. The peas were planted carefully under a glass on July 4, 1844, and at the end of thirty days they sprang into life, after having lain sleeping in the dust of a tomb for almost three thousand years—a faint illustration of the mortal body which shall put on immortality.

FOUR LESSONS FROM THE RESURRECTION.

1. THE RESURRECTION OF JESUS PLACES THE SEAL OF TRUTHFULNESS UPON THE RECORD OF HIS LIFE. One who could rise from the dead could easily heal the sick, and walk upon the sea, and raise others from death. Believing in this miracle, we can accept any miracles.

2. THE RESURRECTION SHOWS THAT JESUS IS DIVINE, AND WORTHY OF ALL WORSHIP. He who has power to rise from the dead is the Son of God. Let us look to him as God.

3. THE RESURRECTION REVEALS JESUS AS STILL OUR BROTHER. His first words are those of comfort, and his first message says, "My brethren" (Matt. 28. 10). He came back from the grave in our nature, and he is our Brother still as he sits upon the throne. Let us look to him as a Brother.

4. THE RESURRECTION OF JESUS CONTAINS A PROMISE OF OUR RESURRECTION. He was "the first fruits of them that slept;" and since he rose we too shall rise.—*R. R. D.*

HINTS TO THE TEACHER.

What are **The Messages from the Open Tomb** in the garden?

I. **The Message of Human Love.** Vers. 1, 2. He was the beloved One whose dead body drew those women to that sepulcher. Never was a man more beloved. Joseph begged his body at the risk of his own life; the disciples bore him to his tomb; the women came to

anoint his body. What was the secret of this affection? They loved him because he had loved them, and we love him because he first loved us.

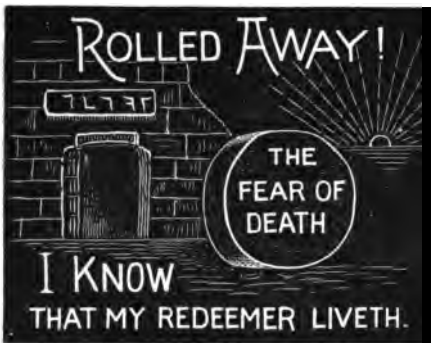
II. The Message of Needless Anxieties. Vers. 3, 4. They were questioning how to remove a stone, and when they came, lo, it was already rolled away. How often we find the stones of difficulty which we dread taken out of our path!

III. The Message of Heavenly Fellowship. Ver. 5. It was in the tomb that they saw the angel. Since Jesus has lain in the grave, it is through the grave that we come into communion with heavenly beings. Sorrow brings to us angels that we never saw in joy.

IV. The Message of Victory over Death. Ver. 6. The most startling news that ever fell upon human ears were the words, "He is risen!" Death had been overthrown, and Jesus was its King. In his victory was the first fruit of ours also. We shall live forever because he arose.

V. The Message of Promise. Vers. 7, 8. At the grave of Jesus they learned that they would see Jesus again. Even Peter, the unfaithful disciple, receives a special message to comfort his repentant heart. May we not find a promise at the empty tomb of Jesus?

VI. The Message of Joy. Matt. 28. 8. They had come with sorrow; they went away with joy. Joy that the world can never give we receive at the empty tomb of Jesus.—*J. L. H.*



LESSON X.—JUNE 9.

THE WALK TO EMMAUS.—LUKE 24. 13-32.

GOLDEN TEXT.—He opened to us the Scriptures.—Luke 24. 32.

BACKGROUND OF THE LESSON.

TIME.—Late in the afternoon of the day very early in the morning of which Jesus arose from the dead—**April 9, A. D. 30.** Several simple facts should be remembered concerning "that same day." 1. It was "the first day of the week," in the "early dawn" of which our Lord had risen from the dead. 2. But that "early dawn" was not, as with us, the beginning of the "day," for the Jewish day was reckoned from sunset to sunset. 3. Although this was the first "Lord's day"—the beginning of the long line of days held holy by the Christian Church—it was not specially sacred to these men; their "Sabbath" had closed nearly twenty-four hours before.

PLACE.—A country road near Jerusalem. Concerning the site of **Emmans** (pronounced in three syllables and accented on the first) see note on verse 13. The word means "Hot-springs."

THE LESSON STORY.—A few hours after the resurrection, to two disciples, while walking in the country near Jerusalem, Jesus suddenly appeared. They did not recognize him, for "their eyes were holden." Their conversation together, his revelation of himself, and the startling events which followed, are told in this lesson. One does not need an exceptional imagination to reproduce the scene. It has taken hold of the heart of Christendom. It is the subject of more than one world-famous painting; it has suggested some of the choicest hymns of the Church, such as *Lyte's* "Abide with me," and *Keble's* "Sun of my soul;" and, better than all else, it has carried indescribable personal comfort and inspiration to thousands of souls,

who, feeling their day of delight to be "far spent," have prayed, "Abide with us," and have had half-understood heartburnings delightfully exchanged for the conscious and continued presence of their Saviour.—*R. R. D.*

ONE CAUSE FOR THE HEARTBURNING.—To appreciate the burning of their hearts we must appreciate the *chill* those hearts had just received. They were not now kindled for the first time. They had been accustomed to the society of One whose words and deeds often stirred them to admiring wonder and fervent love. And although that One had been spurned and despised by the chiefs of the nation *they* (the "we" in ver. 21 is emphatic) "trusted that it had been he who should have redeemed Israel," the long-looked-for and much-longed-for Deliverer, the King Messiah. See Luke 1. 68-75; Acts 26. 6, 7. How had their hearts burned only a week before, when he entered David's royal city in triumph! And now he was dead—cruelly betrayed, unjustly condemned, ignominiously executed! It was all over now; they had only to look forward to be laughed at and commiserated in years to come for having been "the deluded followers of that man who was crucified;" the warm flush of hope was all gone; their hearts were chill as a stone. When the stranger joins them on their melancholy journey not a word of regret for the loss they tell him of does he utter; the scornful pity seems to be already beginning, "O fools!" And yet as they walk on their hearts begin to burn, they know not why. And when the moment for parting comes they cannot separate. They know him not, yet his unrecognized presence suffices to dissipate the chill from their hearts.

A SECOND CAUSE FOR THE HEARTBURNING.—Bear in mind that they were not, as it were, sitting at Jesus's feet and receiving his authoritative teaching. This was an unknown stranger, who seemed ignorant of the terrible events that had so crushed their hopes. But he spoke of "Christ"—that is, of the Messiah; whether the crucified Jesus was that "Christ" was just the point in question—and he showed that those Scriptures which they had often heard in the synagogues, and which they knew did predict Messiah's reign, predicted also his sufferings; that he was the paschal Lamb, the sin-bearing sacrifice, the despised and rejected One of Isa. 53 and Psalm 22. So that those very things which had convinced them that their Master was *not* Messiah—his arrest, condemnation, cross, grave—were the very things that proved he *was*. It was right and necessary that Messiah should die, and in *that* way, and not by fighting the Romans, should "enter into his glory." They believed the stranger; they saw that all was right after all, and their hearts burned within them, and all without their knowing it was Jesus. No doubt he remained hidden from them on purpose that they might take the testimony of Scripture on its own merits.

THE APPLICATION IS OBVIOUS.—Do our hearts burn at the same things? Is it not too often the reverse? Does not an allusion to or a thought of Jesus when in company, or the taking up of the Bible after some other book, sometimes distinctly *chill* us? Possibly the stranger's interruption of the conversation of those two *was* unwelcome at first. But give both a chance. Search the Scriptures; when Jesus "draws near to go with you" let him come; and then you will find no glow of hope or flame of joy comparable to that enkindled by his companionship.—*Stock.*

SPECIAL DOCTRINAL SUGGESTION.—The witnesses of the Old Testament to Christ.

LESSON HYMN.—

I know that my Redeemer lives; What joy the blest assurance gives!
He lives, he lives, who once was dead; He lives, my everlasting Head!
He lives, to bless me with his love; He lives, to plead for me above;
He lives, my hungry soul to feed; He lives, to help in time of need.
He lives, and grants me daily breath; He lives, and I shall conquer death;
He lives, my mansion to prepare; He lives, to bring me safely there.—*Medley.*

HOME READINGS.—*Monday* (June 8), The walk to Emmaus, Luke 24. 13-24. *Tuesday*, The walk to Emmaus, Luke 24. 25-32. *Wednesday*, Thomas convinced, John 20. 24-31. *Thursday*, Testified beforehand, 1 Peter 1. 1-12. *Friday*, Not understood, Luke 18. 28-34. *Saturday*, Slow to believe, Mark 16. 9-14. *Sunday*, Moses and the prophets, Acts 3. 19-26.

GOOD BOOKS TO REFER TO.—On the walk to Emmaus, *Andrews*, "Life of our Lord," 595-598; *Edersheim*, "Life and Times of Jesus the Messiah," ii, 637-641; *Farrar*, "Life of Christ," ii, 437-439. On Emmaus, *Geikie*, "Life and Words of Christ," ii, 92, 593, 594; *Geikie*, "Holy Land," ii, 141-144; *Thomson*, "Land and Book," ii, 307, 308. On a Sabbath day's journey, *Stapfer*, "Palestine in the Time of Christ," 206. On prophecies as to Christ's sufferings, *Farrar*, "Life," i, 28, 41; *Edersheim*, "Temple," 97. On oriental hospitality, *Farrar*, "Life," i, 298, 363; *Edersheim*, "Social Life," 47-49; *Geikie*, "Life," i, 113, 536. On Jesus made known, *Andrews*, "Life," 598-601; *Pressensé*, "Life of Jesus," 557-563.

Authorized Version.

13 ¹ And behold, two of them went that same day to a village called Em'ma-us, which was from Je-ru'sa-lem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, ² Je'sus himself drew near, and went with them.

Revised Version.

13 And behold, two of them were going that very day to a village named Em'ma-us, which was threescore furlongs from Je-ru'-

14 sa-lem. And they communed with each other of all these things which had hap-

15 pened. And it came to pass, while they communed and questioned together, that Je'sus himself drew near, and went with

¹ Mark 16. 12. — ² Matt. 18. 20; ver. 36.

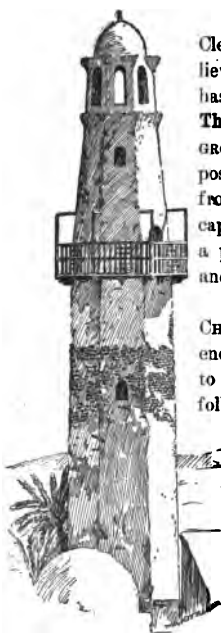
I. THE HOLDEN EYES. Verses 13-16.

13. **Two of them**—Who they were we cannot know. One was named Cleopas, but he is not mentioned elsewhere. There is no good reason to believe, as some have conjectured, that the other was Luke. Since the evangelist has not named him, says *Dr. Whedon*, let each of us put himself in his place. **That same day**—The first of Easter days. See note on TIME in the BACKGROUND. **Emmaus**—*Josephus* mentions this place, but its site is not now positively known. It was **threescore furlongs**, that is, six and one half miles, from Jerusalem, probably where *Kulonieh* now stands, east-south-east of the capital. A name very like Emmaus is given in the Talmud as the name of a place where green boughs for the Feast of Tabernacles were gathered, and it is added, "This Emmaus (Maŭza) is Kulonieh."—*Godet*.

GOD'S RICHEST REVELATIONS ARE OFTEN GIVEN TO OBSCURE MEMBERS OF HIS CHURCH. Not Peter nor John nor Paul had ever a more delightful experience than this. Neither Martin Luther nor John Wesley had any closer access to the throne of grace than the most obscure and undistinguished of their followers.—*R. R. D.*

14. **Talked together of all these things**—No two men ever met with more marvels to talk about. The sudden tragic death of Jesus had stunned them and shaken their faith in both God and man; as disciples of "the Nazarene" they may have had some fears regarding their personal safety; and now, to add to their mental perturbation, come the incredible reports of Mary Magdalene and the other women that they had seen the Lord *that very morning*. These reports were sustained by the collateral testimony of Peter and John, who had visited the empty sepulcher. Their conversation probably reflects the state of mind that existed among foremost disciples of the Saviour.—*Bentley*.

15. **Communed together and reasoned**—They were desperate in both their doubts and their hopes. The word "reasoned" indicates that they were not fully agreed in opinion.—*R. R. D.* **Jesus himself drew near**—A beautiful illustration of the promise in Matt. 18. 20.



TOWER NEAR KULONIEH.

Authorized Version.

16 But ²their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are these* that ye have one to another, as ye walk, and are sad?

18 And the one of them, ⁴whose name was Cle'o-pas, answering said unto him, Art thou only a stranger in Je-ru'sa-lem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Je'sus of

Revised Version.

16 them. But their eyes were holden that they

17 should not know him. And he said unto them, ¹What communications are these that ye have one with another, as ye walk?

18 And they stood still, looking sad. And one of them, named Cle'o-pas, answering said unto him, ²Dost thou alone sojourn in Je-ru'sa-lem and not know the things which

19 are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning

² John 20. 14; 21. 4. — ⁴ John 19. 28.

¹ Gr. *What words are these that ye exchange one with another.*
² Gr. *Dost thou sojourn alone in Jerusalem, and knowest thou not the things.*

Illustration 123. He drew near to comfort them. He always draws near his disciples when they are sad. It is said that if a piano be struck in a room where another stands unopened and untouched, whoever lays his ear to it will hear the same string sound the same note. This is a faint illustration of the sympathetic heart of Christ, which is touched with the feeling of our infirmities and responds to our every thrill of sorrow.

16. Their eyes were holden—Mark's story (Mark 16. 12) seems to imply that Jesus's form and features had mysteriously changed. Read carefully John 20. 14, 15; 21. 4; verse 37 of this chapter, and Matt. 28. 17. The word of God does not make at all clear the conditions of the "resurrection body," and speculation is idle and harmful. This "holding" of their vision was very helpful, for they would converse more freely with him and receive his instructions with greater readiness than would have been possible in the joy of an immediate recognition. —*R. R. D.* Remember that if ever God "hides himself" it is for our good. Remember also that "The pure in heart, they shall see God"—*but only the pure in heart.*

II. THE STRANGE STORY. Verses 17-24.

17. What manner of communications are these—The easy familiarity of the eastern highway made such a question natural, and very likely in the nervous intensity of their "reasoning" their voices had risen high and their gestures were many and quick. It would not seem strange, then, that the curiosity of the stranger was aroused.—*R. R. D.* **As ye walk**—Here the question should probably stop. Really we must believe that Jesus knew their inmost thoughts; but he would have them tell him. So he would have us open to him our hearts in prayer, although beforehand he knows those hearts well, line by line, from their Genesis to the very end of their Revelation, if with timid tardiness that Revelation ever comes.—*R. R. D.* **And are sad**—This should read, "And they stood sad." This intrusion of a stranger was unwelcome and possibly perilous.—*Farrar.* How often are we sad when if we knew all we would be glad!

IN ALL OUR EXPERIENCE CHRIST IS NEARER TO US THAN WE RECOGNIZE. All the troubles of disciples are noticed by the Master, and none shall remain uncomforted. Those who cast their cares on the Lord will find that he careth for them.—*Vincent.*

18. Cleopas—A name quite different from "Cleophas" and "Clopas." It is shortened from Cleopatros, and points to Alexandrian antecedents. He was one of the many unknown ones whose names are all held in their Redeemer's heart. **Art thou only a stranger in Jerusalem**—Better, "Dost thou alone sojourn?" The meaning is, "Surely you are the only stranger who does not know," etc. Or perhaps we should translate, "Dost thou lodge alone?"—that is, in solitude. **Hast not known**—He assumes that this stranger is one of the thousands who sojourn (or, as we would say, "board") at Jerusalem during the paschal feast, and cannot understand how anyone could have been there when Jesus was crucified and not have heard of it. It was the talk of all the people.—*R. R. D.* **These days**—This festival season.

19, 20. What things—A skillful question will elicit much truth. But he knew the whole story, for he it was who had experienced "the things."—*Vincent.* **Jesus of Nazareth**—The

Authorized Version.

Naz'a-reth, ⁵ which was a prophet ⁶ mighty in deed and word before God and all the people:

20 ⁷ And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted ⁸ that it had been he which should have redeemed Is'ra-el: and besides all this, to-day is the third day since these things were done.

22 Yea, and ⁹ certain women also of our company made us astonished, which were early at the sepulcher;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And ¹⁰ certain of them which were with us went to the sepulcher, and found *it* even so as the women had said: but him they saw not.

Revised Version.

Je'sus of Naz'a-reth, which was a prophet mighty in deed and word before God and
20 all the people: and how the chief priests and our rulers delivered him up to be con-

21 demned to death, and crucified him. But we hoped that it was he which should redeem Is'ra-el. Yea and beside all this, it is now the third day since these things

22 came to pass. Moreover certain women of our company amazed us, having been early

23 at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he

24 was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him

⁵ Matt. 21, 11; chap. 7, 16; John 3, 2; 4, 19; 6, 14; Acts 2, 22.
⁶ Acts 7, 22.—⁷ Chap. 23, 1; Acts 13, 27, 28.—⁸ Chap. 1, 68; 2, 38; Acts 1, 6.—⁹ Matt. 28, 8; Mark 16, 10; ver. 9, 10; John 20, 18.—¹⁰ Ver. 12.

place of residence was anciently used as we now use "family names." **Was a prophet**—They have no doubt of this. Their confidence in his lofty character, and that he was sent of God, is unshaken.—*R. R. D.* But, alas! he only *was*. He *is* not; for our chief priests and rulers have done him to death.—*Spence.* **Mighty in deed and word before God and all the people**—*Lange* happily paraphrases this, "Equally great in secret contemplative holiness and in public acts of beneficence." Cleopas evidently had suspicions of this stranger at the outset. These words breathe a holy defiance of the enemies of Jesus. **The chief priests** had instigated the arrest of our Lord, and the **rulers** (that is, the Sanhedrin) had concurred in condemning him to death. There is no resentment here, but a fair statement of facts.

21. But we—However others had criticised and plotted we, the disciples, still **trusted**. There is in this word "trusted" the infinite sorrow of a past faith. **He which should have redeemed**—Better, "He that shall shortly redeem." Their hope that Jesus was the Christ was shaken, but their faith in the coming of the Christ is undimmed. They had looked, like all the rest, for a temporal throne and kingdom, and were bitterly disappointed when they found only a felon's cross instead.—*R. R. D.* No doubt they dwelt a short time on the expression **third day**, telling the stranger how their dead Master, when alive, had bidden his friends watch for the third day from his death, when he purposed to triumphantly return! But what could that mean? And now the third day had come, and with it most astounding stories.—*Spence.*

22. Certain women also—Mary Magdalene, the other Mary, the wife of Cleophas, Joanna. See John 20. 11-17; Mark 16. 9; Matt. 28. 1-10; Luke 24. 1-10. **Of our company**—These two disciples, disheartened as they are, stand up bravely for their convictions. What need had they to thus tell this stranger that they were followers of the crucified prophet?

23. Vision of angels—The speaker is uncertain as to the reality of this occurrence. **Saying**—"A sort of double hearsay;" the women said that the angels said.

24. Certain of them . . . found it even so—Peter and John. **But him they saw not**—Profoundly sorrowful words. The disciples, through these days of extreme strain, were on constant guard against the pranks of wild enthusiasm, and tested every story with an impartial skepticism that has buttressed the faith of the Church ever since. The statement made by these two men (vers. 19-24) is in its very form a touching indication of their hearts' misgivings. It swings backward and forward like a pendulum between faith and doubt: "Our talk is of Jesus the prophet, whose majestic deeds and words both God and the Jewish public recognize. *But* he has been disgracefully executed. *But* we believed he was the Messiah. *But* he could

Authorized Version.

25 Then he said unto them, ¹¹ O fools, and slow of heart to believe all that the prophets have spoken :

26 ¹³ Ought not Christ to have suffered these things, and to enter into his glory ?

27 ¹³ And beginning at ¹⁴ Mo'ses and ¹⁵ all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

Revised Version.

25 they saw not. And he said unto them, O foolish men, and slow of heart to believe ² in all that the prophets have spoken !

26 Behooved it not the Christ to suffer these things, and to enter into his glory ?

27 And beginning from Mo'ses and from all the prophets, he interpreted to them in all the scriptures the things concerning

¹¹ Mark 7. 18; 8. 17, 18; Heb. 5. 11, 12.—¹³ Ver. 46; Acts 17. 3; 1 Peter 1. 11.—¹⁴ Ver. 45.—¹⁵ Gen. 3. 15; 22. 18; 26. 4; 49. 10; Num. 21. 9; Deut. 18. 15.—¹⁶ Psalm 16. 10; 22; 132. 11; Isa. 7. 14; 9. 6; 40. 10, 11; 50. 6; 53; Jer. 23. 5; 33. 14, 15; Ezek. 34. 23; 37. 25; Dan. 9. 24; Micah 7. 30; Mal. 3. 1; 4. 2; see on John 1. 45.

² Or, after.

not have been, for this is the third day he lies in the sepulcher. *But* some women say that he is risen; yes, and some of our chief men partly corroborate their strange story. *But* alas! Him these men saw not!—*R. R. D.* Does not their word sound as the language of those in whose heart the smoking flax yet glimmers, though nigh to extinction?—*Tholuck.*

III. THE OPENED WORD. Verses 25-32.

25. O fools—"O unintelligent ones!" Unbelief is not a mark of wisdom; it is a mark of folly.—*Jacobus.* **Slow of heart**—Not only lacking in understanding, but in true faith. They had carnal conceptions of the Messianic kingdom.—*R. R. D.* Not *hard* of heart, but *slow*. The head is confused because the heart is sluggish.—*Whedon.* **Believe all that the prophets have spoken**—Our Lord blames not their hesitation to accept the testimony of the women, but he blames them for lack of deep acquaintance with the word of God and deep faith in it. This is the Church's greatest fault to-day.—*R. R. D.*

26. Ought not Christ—Must not the anointed One thus suffer? Is there not a necessity in the case? Matt. 26. 54; John 12. 24, 32; 11. 49-52; Acts 17. 3; 1 Peter 1. 10, 11. These sufferings were entirely vital to our Lord's redemptive work—fundamental in the gospel scheme of salvation.—*Cowles.* **Enter into his glory**—This is a divine necessity likewise. Not with David's armies nor Solomon's splendor must the kingdom of God be administered; but, ascending his throne on high, the Messiah must rule on earth by spiritual forces sent direct from heaven.

Illustration 124. Why must Christ be chastised for my peace? How is it that the ground has to be wounded by spade and plow and put under harrows before it will produce grain for us? How is it that the grain must be bruised under millstones before it will make bread for us? How is it that plants, flowers, and fruits yield their latent virtues only when bruised? Why is vegetable life sacrificed for us? Why is animal life slain for us? Finding the answer to these questions will open the higher question.—*Pulsford.*

27. Beginning at Moses and all the prophets—He took the Scriptures, with which these men were thoroughly familiar, and drew from them a meaning they had never dreamed of. *Dr. Farrar* has ingeniously arranged a number of specimen texts to which it will be of great service to the student of this lesson to refer: Gen. 3. 15; 22. 18; Exod. 12; Lev. 16. 1-34; Num. 21. 9; Deut. 18. 15; Num. 24. 17; Isa. 7. 14; 9. 6, 7; 40. 10, 11; 53. 4-6; Jer. 23. 5; 33. 14, 15; Ezek. 34. 23; Micah 5. 2; Zech. 6. 12; 9. 9; 12. 10; 13. 7; Mal. 3. 1; 4. 2. He was the seed of the woman, Abraham's promised heir, the paschal lamb, the scapegoat, the brazen serpent, the greater Prophet, the Star and Scepter, the smitten rock, Immanuel, the child who was to be called Wonderful, the smitten Shepherd, the meek Sufferer, he who bore our griefs, the Branch, the son of David, the Ruler from Bethlehem, the lowly King, the pierced Victim, the Messenger of the covenant, the Sun of righteousness. All the prophets except Nahum, Jonah, and Habakkuk, says *Dr. Davison*, have distinct references to Christ, and of these our Lord had already used Jonah as a type and prophetic sign, while Habakkuk was afterward quoted in Rom. 1. 17. The ritual service of the marble temple was full of him. On

Authorized Version.

28 And they drew nigh unto the village, whither they went: and ¹⁸ he made as though he would have gone further.

29 But ¹⁷ they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, ¹⁸ he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he ⁴ vanished out of their sight.

Revised Version.

28 himself. And they drew nigh unto the village, whither they were going: and he

29 made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide

30 with them. And it came to pass, when he had sat down with them to meat, he took the ⁴ bread, and blessed it, and brake, and

31 gave to them. And their eyes were opened, and they knew him; and he vanished out

¹⁸ Gen. 32. 28; 42. 7; Mark 6. 48.—¹⁷ Gen. 19. 3; Acts 16. 15.
—¹⁸ Matt. 14. 19.—⁴ Or, ceased to be seen of them. See chap.
4. 30; John 8. 59.

⁴ Or, loaf.

this memorable afternoon our Lord showed that all the history and worship of the Hebrews, all the teachings of lawgiver, psalmists, and prophets, pointed not merely to a Christ, but to JESUS THE CHRIST; that his own life perfectly fulfilled the ideal of the Old Testament.—*R. R. D.*

Illustration 125. Phidias of Athens was the maker of a shield in and about which he so incorporated his own features that to erase that image was to destroy the golden shield itself.

Illustration 126. Hawthorne beautifully says: "Christian faith is a grand cathedral with divinely pictured windows. Standing without you can see no glory, nor imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors."

28. The village—Emmaus. Made as though—*Dr. Plumptre* wisely says that the method of the divine Teacher here is an example for other teachers. We often impress truth more effectively and stimulate the desire for further knowledge by suspending for a time the inculcation of it. And, indeed, He would have left them there to themselves had they not prayed him with real earnestness to abide with them. How many are there to whom he has drawn near, but *with* whom he has not tarried, because they have suffered him to go away! How comparatively rare is it for men to reach the full blessing they might receive!—*Stier*.

29. Constrained him—Urged him. **Abide with us—**Read again the LESSON STORY in our BACKGROUND. **The day is far spent—**For the Jew the day came to an end before the evening had fully set in. **Went in to tarry—**The peculiar wording of the original makes it almost certain that it was to an inn they went. The verb used both in their invitation, "abide," and in the succeeding statement, "to tarry," does not mean to lodge in their home, but to remain in their company. Besides, such a hospitable Hebrew as Cleopas evidently was would have himself "blessed" and "broken bread" in his own home.

30. Sat—Reclined. **He took bread—**They readily resigned to him the dignity of host and president of the table.—*Whedon*. **Blessed it—**Our Lord was always careful to observe the forms of religion. **Brake, and gave—**Jesus had perhaps presided at many a meal of which these two disciples had partaken. Some familiar tone or gesture now enabled them to recognize him.

31. Their eyes were opened—God removed the impediment to their vision, and their eyes were no longer "holden." **They knew him—**Our Lord's disguise up to this moment was distinctly a blessing to these disciples. If the glorious marvel of his resurrection had been at once disclosed they would have been in no fit condition to understand the exposition of the Scriptures, on which only a permanent faith could be founded. **He vanished—**In a moment they knew him with all the fullness of recognition; and then they saw him no more.—*Ellicott*. A miraculous vanishing is distinctly indicated. **Out of their sight—**But not from their spiritual companionship. Thank God! Spiritual communion depends not on a visible and localized presence. We may worship in spirit and in truth.

Illustration 127. Julius Cæsar, when sad because of some disaster in his dominions, was wont to say, "Think that thou art Cæsar." When sorrow overwhelms thee consider that thou art a child of God. "Why should children of the King go mourning?"

Authorized Version.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

Revised Version.

32 of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

Illustration 128. Abraham Lincoln issued a proclamation declaring the emancipation of three million slaves. The proclamation was put up on the trees and fences wherever the Northern army marched. A good many slaves could not read; but others read the proclamation, and most of them believed it. Some did not believe it, and stayed with their old masters; but it did not alter the fact that they were free. Christ has proclaimed freedom for us. Let us take him at his word.—*Bingham*.

32. Did not our heart burn—Better, "Was not our heart burning." Christ not only puts light into the apostles' heads, but heat also into their hearts.—*Burkitt*. **Talked with us**—Rather, "spake to us," as in the Revised Version.

Illustration 129. In the Highlands of Scotland you may sometimes, after a long tramp over the heatherclad hills and boggy moors, come upon a lonely cottage many miles from any other habitation, where the hospitable gude-wife will welcome you to the cozy fireside and provide you with a simple meal of oatmeal cakes and milk. At such a cottage there once arrived a small party, including a plainly dressed lady, who showed such gracious kindness in her expression of thanks that the gude-wife's face kindled with grateful pleasure. But imagine the tingling of her cheeks and the burning of her heart when she was afterward told that she had been entertaining Queen Victoria.—*Stock*.

THE VALUE OF THE COMMONPLACE.

1. IT WAS TO TWO VERY ORDINARY MEN that this wonderful revelation was made: "one unnamed, the other only a name." Probably no such exposition of the word was ever made directly to John or Peter or Paul. These were neither "apostles" nor "bishops," nor do they figure as church officers at all.

2. VERY ORDINARY INCIDENTS enframe this revelation: a stroll along a country road; supper at an inn; a simple meal.

3. IT WAS BY VERY ORDINARY MEANS that Christ led them to the fullness of divine truth: a gentle talk about familiar passages of the word of God—means within the reach of all of us.

4. IT WAS BY VERY ORDINARY MEANS that these men became of service to the most prominent members of the infant Church. They simply went and told the story.—*R. R. D.*

HINTS TO THE TEACHER.

Let us notice **The Characteristics of this Representative Interview** between the risen Christ and two of his disciples.

1. It was an interview **with disciples only**. Ver. 13. The fact is suggestive that Jesus never appeared after his resurrection to an enemy or an unbeliever. He did not affright Caiaphas or Pilate or the council by appearing to them. His personal ministry on the earth was ended; from that hour until now Jesus speaks to the world only through his preachers, and only those who believe in him have communion with him.

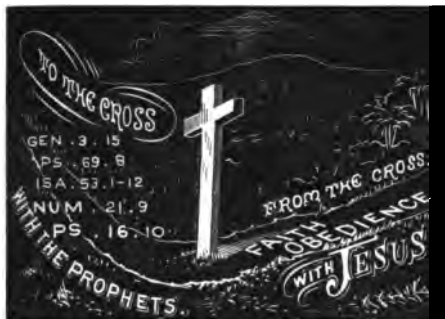
2. It was, however, an interview **with undistinguished disciples**. Vers. 13-18. Neither of these men was an apostle; neither stood in the inner circle of Christ's friendship. Yet with these private soldiers in his army the risen Christ feels as deep an interest as in Peter, James, and John. He came to them before he appeared to any apostle. Here is a lesson of comfort for the humblest follower of Jesus.

3. It was an interview **with troubled disciples**. Vers. 14-17. What drew the risen Lord to these two plain men as they walked? They were in trouble, in doubt, in perplexity, and he sympathized with them; just as he feels for every believer in trial now.

4. It was a **suggestive interview**. Vers. 17-27. Notice the manner in which Jesus revealed himself to these two men. He did not flash upon them with his resurrection glory, but appeared as a sympathizing stranger; drew out a statement of their troubles instead of declaring

himself as the risen Christ, pointed them to the comfort and enlightenment of the Scriptures, led them gradually up to faith, and then rewarded their faith by revealing himself. This is the way that Jesus helps troubled disciples still.

5. It was an **inspiring interview**. Ver. 32. Their hearts burned as they talked with the



Lord. But the purpose of the inspiration was not merely to give these men gladness, it was to send them out with quickened zeal and living experience to bear testimony to others. Our joys should make others joyful.

6. It was a **brief interview**. Vers. 28-31. All too brief it seemed to them. But how much better for them to have one moment's full communion, recognizing their Lord, and then going forth and telling about him, than to sit down and bask in the light of his countenance! Our moments of rapture must be short, but their effects should

be permanent, evidencing themselves in lasting characteristics.—*J. L. H.*

LESSON XI.—JUNE 16.

PETER AND THE RISEN LORD.—JOHN 21. 4-17.

GOLDEN TEXT.—Lord, thou knowest all things; thou knowest that I love thee.
—John 21. 17.

BACKGROUND OF THE LESSON.

THE LESSON STORY.—The seventh appearance of the Saviour after his resurrection took place on the shore of the **Sea of Galilee**, among the scenes of his ministry and his miracles. A number of the disciples went forth upon the sea at night to engage in their old employment of fishing. All night they toiled, but without success. The Master was not with them, and their work was all in vain. In the early gray of the morning they saw a figure standing upon the shore, and heard a voice which bade them cast their net on the right side of the ship. They supposed that the stranger had seen on that side the evidences of a shoal of fish, and followed his advice. Their toil was rewarded by a wondrous ingathering, for their net was filled with fishes. In the boat was one thoughtful man, who at the empty tomb had been the first to realize that his Lord had risen, and now was the first to recognize in this lone figure on the shore his risen Lord. He spoke to the disciple who was his very opposite in traits of character, yet his warm friend and chosen companion, Simon Peter: "It is the Lord!" With all the ardor of his nature Peter leaped overboard from the boat and swam to the shore, that he might cast himself at the feet of the Master whom he had so recently denied. Soon afterward came the rest of the company, dragging the net to land, and all sat down together, as of old, to a meal upon the shore. After the breakfast came tender conversation between the Saviour and his repentant disciple. He who had in one night thrice denied his Lord now thrice declared his love for him, and was once more commissioned as an apostle and shepherd of souls. The date of this event was **A. D. 30**, probably late in **April** or early in **May**.



PETER.

PORTRAIT OF PETER.—Our sketch portrait of Peter is copied from a very ancient bronze which has a bust of Peter together with one of Paul, and many archæologists believe that the traditional physical characteristics of both apostles are here to be found. Paul's

features, which we do not copy, are elongated, his hair is thin, inclining to baldness, and he has a longer but more scanty beard. Peter has a firm, round head, long curled hair and a short matted beard; the features are those of an intellectual, impulsive, warm-hearted man.

LESSON HYMN.—

More love to thee, O Christ, More love to thee! Hear thou the prayer I make, On bended knee;
This is my earnest plea, More love, O Christ, to thee, More love to thee! More love to thee!
Then shall my latest breath Whisper thy praise; This be the parting cry My heart shall raise,
This still its prayer shall be, More love, O Christ, to thee, More love to thee! More love to thee!

—Elizabeth P. Prentiss.

SPECIAL DOCTRINAL SUGGESTION.—The forgiveness of sins.

HOME READINGS.—*Monday* (June 10), Peter and the risen Lord, John 21. 1-12.

Tuesday, Peter and the risen Lord, John 21. 13-19. *Wednesday*, Peter's presumption, Luke 22. 31-38. *Thursday*, Peter's fall, Luke 22. 54-62. *Friday*, "It is the Lord," Matt. 14. 22-33. *Saturday*, Bold for Christ, Acts 4. 13-22. *Sunday*, Love and faithfulness, John 14. 15-24.

GOOD BOOKS TO REFER TO.—On this subject see *Trench* on the Miracles; *Hall's* "Contemplations;" *Ruskin's* "Modern Painters," vol. iii, p. 52; "Ecce Deus," p. 322.

Authorized Version.

4 But when the morning was now come, Je'sus stood on the shore; but the disciples
1 knew not that it was Je'sus.
5 Then 2 Je'sus saith unto them, "Children, have ye any meat? They answered him, No.

Revised Version.

4 But when day was now breaking, Je'sus stood on the beach: howbeit the disciples
5 knew not that it was Je'sus. Je'sus therefore saith unto them, Children, have ye aught to eat? They answered him, No.

¹ Chap. 20. 14.—² Luke 24. 41.—³ Or, Sirs.

I. THE FISHERMEN OF GALILEE. Verses 4-8.

4. When the morning—The Revised Version reads, "When day was now breaking;" in the early dawn. **Jesus stood on the shore**—Watching their work, as now from the heavenly shore he watches ours, his fishers in the sea of the world. **Knew not**—The dim twilight would supply a reason, but the parallels make it clear that the disciples needed a further spiritual enlightenment to recognize the risen Lord. It was not enough to see. The mysteries of the resurrection body are as difficult for us to recognize.

Illustration 130. If you are waiting for something in the future do not let your enforced waiting be of the dreaming, dawdling sort. Napoleon said of the fifty thousand Austrians defeated by the thirty thousand Frenchmen at the battle of Rivoli, "The Austrians maneuvered admirably, and failed only because they are incapable of calculating the value of minutes." That is the reason of many a failure. If you cannot do the thing you want to, do immediately the thing you can. There is almost always a path from the lowly thing you do to the noble thing you want to do. I do not think that to a merely listless waiting our Lord would have vouchsafed the glad and sweet surprise of a presence unanticipated and unpromised.—*Wayland Hoyt*.

5. Children—The address is evidently one which means much more to the Speaker than to the disciples as it falls on their ear. It does not enable them to recognize him, and must therefore have been for them only a familiar address, something like our "Boys!" In his thought it perhaps expresses his sense of their spiritual infancy, a state which could not pass away till he had departed and sent the Holy Spirit upon them. The word is not that which expresses personal relationship. The two words (translated respectively "little children" and "my little children" in Revised Version) may be traced well with their different shades of meaning in the first epistle of our evangelist.—*Moulton*. **Have ye any meat**—The Revised Version gives the more correct rendering, "Have ye aught to eat?" The question meant, "Have you caught anything?" but it was not concerned with their having caught fish to sell. Jesus asks only about their personal needs; and when they have confessed the absence of

Authorized Version.

6 And he said unto them, ³ Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore ⁴ that disciple whom Je'sus loved saith unto Pe'ter, It is the Lord. Now when Si'mon Pe'ter heard that it was the Lord, he girt *his* fisher's coat *unto him*, for he was naked, and did cast himself into the sea.

Revised Version.

6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Je'sus loved saith unto Pe'ter. It is the Lord. So when Si'mon Pe'ter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself

³ Luke 5. 4, 6, 7. — ⁴ Chap. 13. 28; 20. 2.

supply he takes his own measures. The prodigality of the meal provided, surpassing far the royal profusion with which he spread his table for the five thousand, is to show them in parable how inexhaustible is the store that they are to distribute when they have learned his secret. **They answered him, No**—They had not been guided by their Master in their work, and their work had been without result. He knew of their failure, yet he would have them acknowledge it.—*R. R. D.* "It is when we have fully realized our own insufficiency that we receive of the fullness of Christ."—*Whedon*.

6. Cast the net on the right side—He would show them his complete knowledge of the deep and of the things therein, and would show them, too, that their success depended upon his direction and help. **They cast therefore**—Not yet recognizing the Saviour, they supposed that this stranger saw signs of a shoal of fish and was directing them toward it. **Were not able to draw it**—To draw it up into the boat. Large hauls of fish were not novelties in the Sea of Galilee; but this "draught" was a miracle.

7. Therefore—At that moment, and as a result of the event, the knowledge flashed upon John. **That disciple whom Jesus loved**—Among the cherished stories of old English friendship is that of Fulke Greville, Lord Brooke, who wished to transmit his memory to after ages by the inscription on his tomb, "Friend to Sir Philip Sidney." The circumstance is not worth mentioning in comparison with that record of friendship which is supplied in the words, "That disciple whom Jesus loved," except as it may serve to bring the divine instance into bright and beautiful relief, through the manifest inferiority of the human example. The friendship of a mortal, however wise and good, fades away beside the thought of His friendship who is the fountain of wisdom and the mirror of goodness.—*Nye*. The title is assumed here to show how it was that he recognized Jesus; the Master's love was the electric force which generated the penetrating sympathy. The two apostles act characteristically enough. Peter can think of only one subject at a time, and when once the revelation is made to him he cannot wait a moment. John thinks of the gift the Lord has given, and cannot allow himself to leave it; even though the Lord stands on the shore he can restrain his impatience and take in fully the miracle which is for him a "sign." **Saith unto Peter**—Opposite as were the characteristics of Peter and John, almost invariably in this book and in Acts they are named together. Each found in the other the complement of himself; in one, the life of contemplation; in the other, the life of action. **He girt his fisher's coat**—A short sack without arms, placed over the undergarment. **For he was naked**—Having on his only underclothing, a sort of shirt, reaching from shoulders to knees, and girded around the waist. **Cast himself into the sea**—It was like John to be first in recognizing his Lord, and like Peter to be forward in rushing to meet him.

Illustration 131. This miracle, so like another Christ had performed for them, and so characteristic of his loving care for his disciples, causes John to cry out, "It is the Lord." During our civil war a mother received news that her boy had been wounded in the battle of the Wilderness. She started for her boy, though the War Department had said that no more women should be admitted within the lines. She managed by tears and entreaties to get through the lines to the Wilderness. When she found the hospital the doctor said, "Your boy is just asleep. If you go in and wake him up the excitement will kill him. By and by I will break the news gradually to him." The mother looked

Authorized Version.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Je'sus saith unto them, Bring of the fish which ye have now caught.

Revised Version.

8 into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

9 So when they got out upon the land, they see ¹ a fire of coals there, and ² fish laid

10 thereon, and ³ bread. Je'sus saith unto them, Bring of the fish which ye have now

¹ Gr. a fire of charcoal. — ² Or, a fish. — ³ Or, a loaf.

into the doctor's face and said, "He may never waken; if you will let me sit by his side I promise not to speak to him." The doctor consented. She crept to the cot and looked into the face of her boy. How she longed to embrace him! She could not resist laying her tender, loving hand on his forehead. The moment her hand touched the boy's brow he, without opening his eyes, cried out, "Mother, you have come!" Have you been fed, kept, comforted? "It is the Lord." You cannot fail to recognize the touch of Jesus, it is so full of love.

Illustration 132. Our Lord said, "A little while, and ye shall not see me: and again a little while, and ye shall see me." Then all the perplexities of the disciples break out. There is many a "little while" in your life and mine which seems as strange. In one of Stanley's books of African travel he tells how he was once floating down the Congo, and they were starving in a land of plenty because the savages would not let them land to get food. The wife of one of the followers was lying in the bottom of the boat dying. She called for Stanley, and said faintly to him, "Master, I shall never see my home again. It is a bad world, master, and you have lost your way in it." Have you ever had such a feeling about God when the dangers have thronged and you have thought of the uncertain future? Have you thought that God has lost his way? In that "little while" there was wrought redemption through the cross. So your "little while" of trusting in the dark shall surely bloom into triumphant joy. — *Wayland Hoyt.*

8. **The other disciples**—Some of them are named in verse 2. **Came in a little ship**—Perhaps the small boat used with the larger vessel in fishing. **Two hundred cubits**—About a hundred yards. **Dragging the net**—It may be that they did not hear John's words, and hence did not recognize Jesus until they landed.

II. THE GOOD SHEPHERD. Verses 9-17.

9. **A fire of coals**—"A fire of charcoal" (margin). Comp. John

18. 18. Peter rushes up to the Lord, who stands ready to remind him of the past that he may strengthen him for the future. Once more it is early morning, and Peter is by a charcoal fire, this time to thrice acknowledge fervently before friends Him whom he had thrice renounced with imprecations among foes. **Fish . . . bread**—"A fish" (margin); so "a loaf." The unity is symbolic (1 Cor. 10. 17). The Lord directly provides only a very small supply, for his Church is henceforth to provide for itself under his guidance. He makes some provision to show that at crises of the Church's need the help which men call supernatural may still be given. The "loaf" is a flat cake which is being baked on a hot stone. — *Moulton.*



10. **Bring of the fish**—Some expositors see in all this incident a symbolism of the work of winning souls, and at this point a picture of the earnest minister bringing the results of his toil to the feet of Jesus; but it is wiser to take this incident as a whole to be a sort of acted parable than to strain its details for spiritual lessons.

Authorized Version.

11 Si'mon Pe'ter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Je'sus saith unto them, ⁵ Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Je'sus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now ⁶ the third time that Je'sus showed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Je'sus saith to Si'mon Pe'ter, Si'mon, *son* of Jo'nas, ⁷ lovest

Revised Version.

11 taken. Si'mon Pe'ter therefore went ⁴ up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

12 Je'sus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Je'sus cometh, and taketh the ⁵ bread, and giveth them, and the fish likewise.

13 This is now the third time that Je'sus was manifested to the disciples, after that he was risen from the dead.

14 So when they had broken their fast, Je'sus saith to Si'mon Pe'ter, Si'mon, *son* of

⁵ Acts 10. 41.—⁶ See chap. 20. 19, 26.—⁷ 1 Cor. 16. 22; 2 Cor. 8. 14; 1 Peter 1. 8; 1 John 4. 19.

⁴ Or, aboard.—⁵ Or, loaf.

11. **Simon Peter went up**—He was always the leader of the apostolic band in action and speech. **Great**—A detail not given in the earlier miracle. Comparing the two carefully we see how the works of the risen Christ surpass in scale and in perfection those of his humiliation. Not one fish is small or bad, the boat is not overladen, the net is not strained, and the number of fishes is dwelt on with a minuteness showing how profoundly the sign struck the witnesses' mind. Early Christian writers, following a system of symbolic interpretation now happily extinct, wasted unlimited ingenuity on the number one hundred and fifty-three, apparently imagining that Jesus was framing a problem in arithmetic. There is no need to go far for an explanation. The fishes represent the totality of the Church, in which not one was lost (John 17. 12). The careful enumeration suggests his loving care for every individual, taught in the parables of the lost sheep and the lost piece of money. Comp. Matt. 10. 30.—*Moulton*.

12. **Come and dine**—More properly, "Come and breakfast," since it was the first meal of the day. **Durst**—There is the same reverential shrinking as in John 4. 27. They are longing to ask him many questions, for they feel he is changed, though still the same; but they do not venture to express their wonder, and await his further revelation, meanwhile acting as he bids them.

13. **Cometh**—He brings "the loaf" and "the fish" from the fire, and distributes to them as they recline on the sand. We are left to infer that some of the fish they had caught were subsequently cooked and eaten to appease hunger; the loaf and fish Jesus himself provided were for a higher purpose, a sacramental meal. **Taketh bread, and giveth them**—It may be inferred that Jesus, as on another occasion after his resurrection, partook of food with his disciples. So this was a foretokening of the banquet of the Lamb, when the laborers for Christ shall sit down with their Lord on high.

14. **This is now the third time**—The third time in the presence of the disciples in a body, no account being taken of appearances to individuals. **Showed**—"Manifested." Again the word is emphatic. It may well linger on our ears as the last echo of the apostle's voice. His gospel has been dominated by this purpose throughout—to make clear to the Church the form of the divine Saviour as he revealed himself in weakness, in suffering, in serene triumph. When once this beatific vision has been realized in the narrative which witnesses of him John knows that his readers will "have life in" the revelation of him who fulfills the promises of prophecy and brings the Godhead near to man. The next work of inspiration will be to show how this revelation invigorated the Church for its toil. The Book of Acts shows the "fishers of men," guided still by their Lord, letting down their nets for the rich ingathering which will cease only with the end of time.—*Moulton*.

15. **When they had dined**—Revised Version, "Broken their fast." **Jesus saith to Simon Peter**—Three times had Peter denied his Lord, and now three times he is called upon to confess him. **Simon, son of Jonas**—The particular, thrice-repeated address omits the name *Peter*,

Authorized Version.

thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, ⁸Feed my lambs.

16 He saith to him again the second time, Si'mon, *son* of Jo'nas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. ⁹He saith unto him, Feed my sheep.

17 He saith unto him the third time, Si'mon, *son* of Jo'nas, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, ¹⁰thou knowest all things; thou

Revised Version.

⁶John, ⁷lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I ⁸love thee. He saith unto him, 16 Feed my lambs. He saith to him again a second time, Si'mon, *son* of ⁶John, ⁷lovest thou me? He saith unto him, Yea, Lord; thou knowest that I ⁸love thee. He saith 17 unto him, Tend my sheep. He saith unto him the third time, Si'mon, *son* of ⁶John, ⁸lovest thou me? Pe'ter was grieved because he said unto him the third time, ⁸Lovest thou me? And he said unto him, Lord, thou knowest all things; thou ⁹know-

⁶Jer. 3. 15; 1 Tim. 4. 15, 16.—⁸Acts 20. 28; Heb. 13. 20; 1 Peter 2. 25; 5. 2, 4.—¹⁰Chap. 2. 24, 25; 16. 30.

⁶Gr. *Joannes*. See chap. 1. 42, margin.—⁷⁸Love in these places represents two different Greek words.—⁹Or, *perceives*.

or Cephas, which betokened his apostolic standing (John 1. 42), and returns him in thought to what he was by nature. **Lovest thou me more than these**—That is, more than these men love me, alluding to the recent boast of Peter (Matt. 26. 33). Peter has no boasting now; he indulges in no comparisons; but conscious of love to Christ he asserts it as under the eye of Him who sees and knows all, "Thou knowest that I love thee." The verb is not the same in these three sentences. *Dr. Schaff* translates the three questions, answers, and commands as follows: 1. "Lovest thou me more than these?" "I dearly love thee." "Feed my lambs." 2. "Lovest thou me?" "I dearly love thee." "Shepherd my sheep." 3. "Dost thou love me dearly?" "I dearly love thee." "Feed my sheepings." The command is to us all. We all receive unfinished tasks from those who go before; we all transmit unfinished tasks to them who come after. Our vocation is to advance a little the dominion of God's truth, and to be one of the long line who pass on the torch from hand to hand.

Illustration 133. The Rev. Mark Guy Pearse thus "fed" a little girl: She said, "Sir, I can't love Jesus." Mr. Pearse remarked that that was a sad state of things. The child went on to say she did not know why she could not love him. She had been trying to do so for a long while, but all in vain. "Ah," said Mr. Pearse, "you'll never love Jesus by trying; I don't love my little maidens at home because I try, but because I can't help it." The little girl in astonishment asked, "Can't you help it?" Then Mr. Pearse said to her, "As you go home to-night say to yourself, 'Jesus loves me,' and you'll find by to-morrow night that you can't help loving him." The next night the child greeted Mr. Pearse with a smiling face and exclaimed, "I can say now that I love Jesus; I can't help loving him, because he loves me."

Illustration 134. A Karen woman offered herself to Adoniram Judson for baptism. After the usual examination she was asked whether she could give up her ornaments for Christ. It was an unexpected blow. The spirit of the Gospel was explained to her, her own consciousness of vanity appealed to, and the apostle's prohibition (1 Tim. 2. 9) read. She looked again and again at her handsome necklace, and then, with an air of modest decision, she took it off, saying, "I love Christ more than this."

16. Lovest thou me—In verse 16 this is the same question as was previously asked, except only the comparison, "more than these." In verse 17 Jesus changes the verb (in the Greek), using one of deeper meaning. To the first question Peter responds, using the stronger verb, which is not essentially different from the phrase, "Thou knowest that I *dearly* love thee." Jesus then drops the comparison and asks, "Lovest thou me?" That is, Do you *absolutely* love me, irrespective of the love of others? Peter answers exactly as before, though doubtless more emphatically. Then Jesus takes Peter's own verb, saying, "Lovest thou me thus dearly as thou sayest?" He thus teaches Peter carefulness in his assertions.

17. Peter was grieved—Not merely at the threefold inquiry but at the change in his Lord's language, which pressed upon him the question, "Are you indeed my friend?" **Thou knowest**—Notice that the pride and self-confidence of Peter is all gone, and that now he bids his Saviour look within his heart and see his love. **Feed my sheep**—So Christ charges in vers.

Authorized Version.

knowest that I love thee. Je'sus saith unto him, Feed my sheep.

Revised Version.

est that I love thee. Je'sus saith unto him, Feed my sheep.

15, 16, 17, respectively. The exact shading of Jesus's words is as follows: verse 15, "lambs," the little tender ones of the fold; verse 16, "sheep," the mature ones of the flock; verse 17, "sheep," in our version, but according to the best authorities, "sheep needing special care," "weaklings," who need nursing, the three phrases covering all apostolic work.

HINTS TO THE TEACHER.

The miracles of Jesus were all object lessons in salvation. He had earlier told his disciples that they should be "fishers of men" (Matt. 4. 19). Hence in this story we find **A Parable of the Work of Winning Souls.**

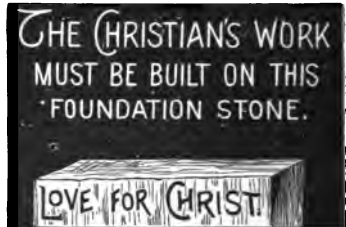
I. What Jesus gives to his workers. 1. He gives them *direction* (vers. 4-6). Toiling alone and unguided they fail; working under the command of their Master they are successful. So is it when Christ's workers fish for the hearts of men. 2. He gives them *sustenance* (vers.



7-14). It is significant that the food of which the disciples partook on the shore was not a part of their "catch" from the lake, but was furnished by their risen Lord. They who work for Christ will be fed by him. 3. He *restores* them when wandering (vers. 15-17). If any one of the eleven apostles might expect to be cast off by Christ that one was Simon Peter. But the Saviour seeks him out, calls him home, tenderly talks with him, and gives him a new commission. He knew that in his

heart Peter was still loyal. 4. He gives them *knowledge* (vers. 18, 19). To most men death is a dreadful necessity. But Jesus gives to his disciples such a revelation of death as transforms it into an honor, "glorifying God." Jesus alone can give insight into the invisible world, and his disciples alone can receive it.

II. What Jesus expects of his workers. 1. He expects *work* (vers. 4-6). He who would follow Christ must work for him. The true disciple is a fisher of men. 2. He expects *obedience* (ver. 6). The disciple must be like a soldier in absolute submission to his Master. He must do the work, and do it in the way that his Lord appoints. 3. He expects *love* (vers. 15-17). Jesus desires the hearts of his followers. He longs for their personal devotion, and his question to every one is, "Lovest thou me?" 4. He expects *brotherly interest* (vers. 15-17). Others, no less than himself, should have a claim upon the disciple. He must help to nurture the lambs and to feed the flock.—J. L. H.



LESSON XII.—JUNE 23.

THE SAVIOUR'S PARTING WORDS.—LUKE 24. 44-53.

GOLDEN TEXT.—Go ye therefore, and teach all nations.—Matt. 28. 19.

BACKGROUND OF THE LESSON.

TIME.—Forty days after the resurrection. Perhaps May 18, A. D. 38.

PLACE.—In and about Jerusalem; our Lord ascended from near Bethany.

LESSON HYMN.—

Hail the day that sees Him rise, Ravished from our wishful eyes!
 Christ, awhile to mortals given, Reascends his native heaven.
 See, he lifts his hands above! See, he shows the prints of love!
 Hark, his gracious lips bestow Blessings on his Church below!
 Saviour, parted from our sight, High above yon azure height,
 Grant our hearts may thither rise, Following thee beyond the skies.—C. Wesley.

SPECIAL DOCTRINAL SUGGESTION.—The universality of the Gospel.

[For HOME READINGS and GOOD BOOKS TO REFER TO turn to page 180.]

Authorized Version.

44 And he said unto them, ¹These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Mo'ses, and in the prophets, and in the psalms, concerning me.

Revised Version.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Mo'ses, and the prophets, and the

¹ Matt. 16. 21; 17. 22; 20. 18; Mark 8. 31; chap. 9. 22; 13. 31; ver. 8.

I. FULFILLING THE SCRIPTURES. Verses 44-48.



44. And he said—What our Lord is here said to have said is doubtless a condensation of many communications to his disciples made during these “forty days.” **The words**—A colloquial phrase meaning *events*. Jesus here refers to his death and resurrection, and all the incidental marvels. **I spake**—I foretold. If you had only understood me, I long ago foretold all the trials and triumphs of your later experiences. **While I was yet with you**—He is no longer a citizen of earth. His abode is now in heaven. See John 13. 33; 14. 4. He departed “to the Father” when he died, and is now a visitor to the dear ones with whom he had associated during his earthly life. **Law . . . prophets . . . psalms**—This, of course, means the entire Hebrew Scriptures—what we now call the Old Testament. The Jews were accustomed to divide their sacred writings into three groups: the Law, containing the first five books, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the Prophets, containing Joshua, Judges, the four Books of Kings, and the prophets, except Daniel; and Hagiographa (here called the “psalms”), consisting of the Psalms and all the rest of the books. How great are our privileges, seeing that to us has come the entire written revelation of God!—*R. R. D.* As with the travelers to Emmaus, so now

with the Ten who were present, our Lord leads his disciples to the true method of interpreting the prophecies which foretold the Christ. And that method was not an afterthought. It had been given in hints and outlines before; now they were led to see it in its fullness.—*Plumptre.*

Authorized Version.
 45 Then ²opened he their understanding, that they might understand the Scriptures,
 46 And said unto them, ³Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day :
 47 And that repentance and ⁴remission of sins should be preached in his name ⁵among all nations, beginning at Je-ru'sa-lem.

² Acts 16. 14. — ³ Ver. 26; Psalm 22; Isa. 50. 6; 53. 2, etc.; Acts 17. 3. — ⁴ Dan. 9. 24; Acts 12. 38, 46; 1 John 2. 12. — ⁵ Gen. 12. 3; Psalm 22. 27; Isa. 49. 6, 22; Jer. 31. 34; Hosea 2. 23; Micah 4. 2; Mal. 1. 11.

Revised Version.
 45 psalms, concerning me. Then opened he their mind, that they might understand the
 46 scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day ;
 47 and that repentance ¹ and remission of sins should be preached in his name unto all the ² nations, beginning from Je-ru'sa-lem.

¹ Some ancient authorities read unto. — ² Or, nations. *Beginning from Jerusalem, ye are witnesses.*

45. Opened he their understanding—By a direct impartation of the Holy Spirit (John 20. 22). Spiritual things must be spiritually discerned (1 Cor. 2. 10-13; Psalm 119. 18; Matt. 11. 27; 13. 11; John 16. 13; Acts 16. 14). Without power directly given from God no man can reach the true value of the revealed word. What effect this divine opening of their understanding had on these disciples may be seen by reference to Acts 1. 16, 20; 2. 16, 25.

Illustration 135. On one occasion an eminent member of the English Parliament happened to be staying in the same house with Mr. Carlyle, and assuming that Carlyle was, like himself, a free-thinker, ventured to address to him some flippant and disparaging remarks on the orthodox beliefs in regard to the contents of the Bible. Mr. Carlyle was at last roused to reply, and spoke with earnestness to this effect: "Young man, I recommend you to retire to your chamber without delay, there to open your Bible, to go upon your knees before God, to ask for a better understanding of these matters, and not to rise till your prayer is answered. I believe you will then find yourself a wiser and a happier man."

46. Said unto them—Perhaps not at the same time and place. **Thus it behooved**—"Thus it is written that the Christ should suffer."

47. Repentance—See Acts 2. 38. **Among all nations**—Matt. 28. 19; Mark 16. 15; Acts 1. 8; Gen. 12. 3; Psalm 22. 27; Isa. 49. 6. Through all Christ's early ministry he sought to keep before the minds of his disciples the ultimate salvation of the Gentiles. **Beginning at Jerusalem**—The place of spiritual endowment, of the "baptism from on high," was to be the center of illumination for the world. Forth from the Pentecostal chamber was to go a divine radiance reaching across the seas and the centuries to "earth's remotest bound," and till "time shall be no longer." They were to begin at Jerusalem because, 1. It would be a proof of the Gospel's truth. At Jerusalem the events occurred, and the facts could not be disputed. Had they begun their work far away from Judea, as in India or Italy, men might question their truthfulness. 2. Because it would give proof of the disciples' fidelity. At Jerusalem they would meet the bitterest opposition; if they could brave the worst there at home, the hardest of all places, they could face the world. 3. Because it would prove the Gospel's power. If the sinners of Jerusalem, who drove their Saviour to Calvary, could be saved, then none were too great sinners to find mercy. 4. Because it would prove the Saviour's love. There could be no love greater than to offer salvation to those who had slain their Redeemer.—*R. R. D.*

Illustration 136. All who love Jesus will find something to do for him if they seek his aid and obey his call. We have read of a little girl, named Annie Gale, who trusted in Christ as her Saviour. The news of her conversion soon spread through the place. One day a friend called on her father and said, "It is all nonsense for your Annie to think she has been converted. She was like a little angel always; she was good enough before. If Dan Hunter could be turned round and made a Christian I would believe in it." Annie heard this conversation, and her heart beat with pity for Dan. She knew him to be one of the worst and vilest of characters. Impelled with love for his soul, she went to his wretched dwelling and began to talk to him tenderly about Jesus and God's love to the chief of sinners. After telling of her own conversion she asked him if he were not a sinner, and if he did not need the same Saviour she had found. Poor old Dan's heart was touched. He fell upon his knees and cried, "Lord, have mercy on the worst of sinners!" God heard that earnest, penitent cry, and Annie left the old man praising the mercy that could save a wretch like him. Let your prayer be, "Lord, what wilt thou have me to do?"

Authorized Version.

48 And ⁶ye are witnesses of these things.
 49 And behold, I send the promise of my Father upon you: but tarry ye in the city of Je-ru'sa-lem, until ye be endued with power from on high.
 50 And he led them out ⁸as far as to Beth'-a-ny, and he lifted up his hands, and blessed them.
 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Revised Version.

48 Ye are witnesses of these things. And
 49 behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.
 50 And he led them out until *they were* over against Beth'a-ny: and he lifted up
 51 his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, ⁸and was carried up into

⁶ John 15. 27; Acts 1. 8, 22; 2. 32; 3. 15.—⁷ Isa. 44. 3; Joel 2. 28; John 14. 16, 26; 15. 26; 16. 7; Acts 1. 4; 2. 1, etc.—⁸ Acts 1. 19.—⁹ 2 Kings 2. 11; Mark 16. 19; John 20. 17; Acts 1. 9; Eph. 4. 8.

⁸ Some ancient authorities omit *and was carried up into heaven*.

48. **Ye are witnesses**—The apostles were witnesses in a sense in which we cannot be. Refer to John 15. 27; Acts 1. 8; 2. 32; 3. 15; 4. 33; 5. 30-32. But in a very true sense we are all called to be witnesses for Jesus. **These things**—Referring, like "the words" of verse 44, to his death and resurrection.

II. ENDUING WITH POWER. Verse 49.

49. **I send the promise**—Since the gracious promise given in Luke 11. 13, the disciples had received the far more definite promise of John 14. 16, 17, 20; 15. 26; 16. 7. The promise was also to be found in the Old Testament, which they now for the first time understood (Isa. 44. 3; Ezek. 36. 26; Joel 2. 28). **Tarry ye**—Literally, *sit down*. **Be endued with**—Literally, *dress yourselves with*, put on as a garment. They were to be the same men after their thorough conversion and sanctification as before—not losing their identity, but enrobed with salvation. **Power from on high**—They were to receive power, 1. To know the truth and understanding of the Gospel plan. 2. To speak the truth; gifts of utterance with tongues of fire. 3. To work miracles. 4. To endure the opposition and persecution of enemies. Those who go forth by Christ's appointment and to do his work receive every needed equipment for success. All the graces and power of the Holy Spirit are for us as really as for the twelve.—*R. R. D.*

Illustration 137. "Are you not wearying for the heavenly meat?" said Whitefield to an old minister. "No, certainly not," he replied. "Why not," was the surprised rejoinder. "Why, my good brother," said the aged saint, "if you were to send your servant into the fields to do a certain portion of work for you, and promised to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day and murmuring, 'Would to God it were evening!' would you not bid him be up and doing and finish his work, and then go home and enjoy the promised rest? Just so does God require of you and me that, instead of looking for Saturday night, we do our day's work in the day."

III. ASCENDING TO HEAVEN. Verses 50-53.

50. **Led them out**—From Jerusalem, to which they had returned after meeting their Lord in Galilee. **To Bethany**—To its borders. The ascension took place from the Mount of Olives—not from its summit, but probably from a hillock overhanging the margin of Bethany. *Dean Stanley* says, "The seclusion was such as perhaps could nowhere else be found so near the stir of a mighty city." **Blessed them**—The exact date of this incident we find from Acts 1. 3, to have been forty days after the resurrection and ten before Pentecost. This blessing belongs to all the faithful, for they were all represented by the eleven and those that were with them.—*Bengel*.

51. **He was parted**—Rather, he stood apart from them. **Carried**—Was gradually upborne. *Cook*: "We must imagine our Saviour slowly rising above his disciples with his hands still raised in the attitude of blessing till a cloud conceals him from the eyes of his followers." Although neither Matthew nor John gives us any account of the ascension, they both clearly assume that it was known (John 3. 13; 6. 62; 20. 17; Matt. 24. 3). We may not know all

Authorized Version.	Revised Version.
52 ¹⁰ And they worshiped him, and returned to Je-ru'sa-lem with great joy:	52 heaven. And they ⁴ worshiped him, and returned to Je-ru'sa-lem with great joy:
53 And were continually ¹¹ in the temple, praising and blessing God. Amen.	53 and were continually in the temple, blessing God.
¹⁰ Matt. 28. 9, 17.— ¹¹ Acts 2. 46; 5. 42.	⁴ Some ancient authorities omit <i>worshiped him, and</i> .

the reasons that impelled our Lord to ascend from earth to heaven, but we can see benefits that accrue to the Church from this event: 1. It sets the seal of truth upon the record concerning him by rounding out his career to completeness. 2. It fully attests his divinity; he came from heaven and he returned to heaven. 3. It gives us a proof of the reality of the heavenly world and a new interest in it. 4. It gives the assurance of our own eternal reward: "I go to prepare a place for you." 5. It permits all his disciples to have personal communion with him, which would be only to a few if he were here abiding on the earth. 6. It adds to the self-reliance and strength of Christian character; the apostles could never have become such strong saints if Jesus had remained with them to bear their burdens. 7. It puts honor on Christian faith in him and work for him by leaving his followers to carry forward the great conquest which he began on Calvary.—*R. R. D.*

52. Worshiped.—Adored as a divine person. See the account of the angelic vision given by Luke in Acts. **Great joy.**—A joy that no man could take away from them (John 16. 20-22). From this time onward the little Church has a stormy and straining experience. Struggles with foes and misunderstandings among the brethren amply fulfilled their Lord's prophecy that in the world they should have tribulation; but in their darkest hours their joy never forsook them nor was dimmed (John 14. 28). It is the Christian's privilege to-day to live a life of uninterrupted joy.—*R. R. D.*

Illustration 138. On the frontier when a man goes out hunting he takes a hatchet with him and cuts off pieces from the bark of the trees as he goes along through the forest; this is called "blazing the way." He does it that he may know the way back, as there is no pathway through these thick forests. Christ has come down to this earth; he has "blazed the way;" and, now that he has gone up on high, if we will but follow him we shall be kept in the right path.

53. Continually in the temple.—This required great hardihood. No friendly faces greeted them as they took up in the sacred courts the lines of instruction their Master had laid down; but they knew God was on their side. Each gospel requires as its second volume the Acts; as its third, the Revelation of John.—*R. R. D.*

OUR LORD'S LAST MESSAGE TO US.

1. **HE DEMONSTRATES HIS RESURRECTION.** Within forty days he reveals himself ten times, at one time to above five hundred witnesses. He takes the utmost care to prove that his presence is real and that they are not under an hallucination. He is "the firstfruits of them that slept," and by the power of his resurrection we ourselves shall be raised.

2. **HE SHOWS THAT HIS LIFE AND DEATH PERFECTLY FULFILL ALL OF GOD'S PROPHECIES AND TYPES.** The Gospel is in the Old Testament as well as in the New. It greatly strengthens and enlarges our faith when we come to understand that we are saved by the sacrifice of "the Lamb slain from the foundation of the world;" that Christ Jesus was simply the human manifestation of the eternal, atoning God.

3. **HE OPENS OUR SPIRITUAL UNDERSTANDING.** Clear and well-informed intellects are not sufficient of themselves to grasp spiritual truth. The Head of the Church so illumines the understanding of his children that the Scriptures become an open book: we hear the still small Voice, we see Him that is invisible, and learn to walk by faith and not by sight.

4. **HE SENDS US FORTH AS WITNESSES.** The Lord has risen in our hearts as really as he rose from Joseph's tomb. The converted soul sings a never-ending Easter hymn. We, too, have seen and heard miraculous verities for which we are to stand henceforth before the world.

Fishing boats and custom houses are cheerfully left, except, indeed, where, as often, Providence shows us that the commonplace conditions of our daily life are the best conditions in which we may bear witness for Christ.

5. **HE ENROBES US WITH POWER FROM ON HIGH.** King Cophetua's bride, in the poetic story, was a beggar maiden. When the king loved her and made her his queen they exchanged her rags for purple, her beggar's staff for a scepter, and her hood for a crown. Great was the change in itself. Even greater was it in what it stood for; for it enabled her to exert royal power in conjunction with her lord. So with us. We are to be endued, enrobed with divine power; and if we really "tarry at Jerusalem" till it descends we shall be no longer purposeless and sterile Christians.

6. **HE GIVES US HIS PARTING BLESSING.** Our Master is in the heavens; but those parting words of blessing are our present and rich possession. Christ's blessing was not a complimentary wish like those we hear in conventional life; not a prayer like the benediction our good ministers devoutly invoke on our heads; it was a real gift of power, grace, comfort, and joy.—*R. R. D.*

HINTS TO THE TEACHER.

In this event, the completion of his career on the earth, we find a summary of **Christ's Traits as the Saviour of the World**:

I. **He fulfills the prophecies of the Old Testament.** Ver. 44. The eye of faith beholds prophecy centering in Christ, and Christ fulfilling all prophecy. Every page of the Old Testament is aflame with his light, and every page of the New Testament finds its foregleam in the Old.

II. **He enlightens the minds of his messengers.** Ver. 45. Doubtless he pointed the disciples, as he had already pointed two of them (see Lesson X), to the passages concerning himself. But also he gave the interior illumination enabling them to apprehend and to realize the inner thought of the word. This he gives to his disciples still.

III. **He gives himself as the world's Redeemer.** Vers. 46, 47. Until Jesus explained his death it was a mystery; but it is a mystery no longer. We may see that through his death repentance and remission of sins are made free to all mankind. He saves us by dying for us, and his salvation is the privilege of every man upon the earth.

IV. **He sends disciples as his messengers to all men.** Ver. 48. We learn here what we see illustrated in the history of the church, that men are to become the instruments of salvation; that saved men are Christ's coworkers, ambassadors, and witnesses. Whenever and wherever a soul is saved a man is the means of saving him.

V. **He endows his workers with power.** Ver. 49. We are not left alone with the great task of winning the world. We have the endowment of power from on high, the gift of the Holy Ghost which makes us more than conquerors over the world.

VI. **He ascends to be our intercessor in heaven.** Vers. 50-53. He may not abide on earth, for he has another work to do for his people, as their High Priest within the veil. At the throne he stands interceding for those who put their trust in him.

In this lesson, too, we find **The Requisites for Christ's Workers**:

I. **Thorough knowledge of the word of life** (vers. 44, 45): a knowledge which only the divine illumination can give.

II. **Personal faith in Christ as our Saviour** (vers. 46, 47). He who would win

others to Christ must himself have felt repentance and enjoyed remission through Jesus's name.



III. **An interest in all men as the subjects of salvation** (vers. 47, 48). We must see in every man of every nation one who may be saved through our testimony.

IV. **The baptism of power through the Holy Ghost** (ver. 49). Only those who possess this endowment can successfully proclaim Christ to men.

V. **A recognition of Christ as living in glory**. No one can preach Christ who fails to believe that he is still living, the Head of the Church and the Son of God in heaven.—*J. L. H.*

HOME READINGS.—*Monday* (June 17), The Saviour's parting words, Luke 24. 44-53. *Tuesday*, The same body, Luke 24. 36-43. *Wednesday*, Scene on Olivet, Acts 1. 1-12. *Thursday*, Going before, John 14. 1-11. *Friday*, Peter preaching at Jerusalem, Acts 2. 29-40. *Saturday*, Christ's great commission, Matt. 28. 16-20. *Sunday*, Enlightened understanding, Eph. 1. 15-23.

GOOD BOOKS TO REFER TO.—On Jesus's parting words, *Andrews*, "Life of Our Lord," 600, 601, 607-615; *Ederheim*, "Life and Times of Jesus the Messiah," ii, 644-652; *Farrar*, "Life of Christ," ii, 439-448. On remission of sin, *Geikie*, "Life and Words of Christ," ii, 24, 118, 259, 338. On baptism of Pentecost, *Stapfer*, "Palestine in the Time of Christ," 446. On Christ's ascension, *Geikie*, "Holy Land, ii, 15; *Thomson*, "Land and Book," ii, 601, 602; *Stanley*, "Sinai and Palestine," 183, 448.

REVIEW OF THE SECOND QUARTER.

GOLDEN TEXT.—Looking unto Jesus the author and finisher of our faith.—
Heb. 12. 2.

LESSON HYMN.—

Take the name of Jesus ever, As a shield from every snare;
If temptations round you gather, Breathe that holy name in prayer.
O the precious name of Jesus! How it thrills our souls with joy,
When his loving arms receive us, And his songs our tongues employ.—*Barter*.

HOME READINGS.—*Monday* (June 24), The triumphal entry, Mark 11. 1-11. *Tuesday*, The wicked husbandmen, Mark 12. 1-12. *Wednesday*, Gethsemane, Mark 14. 32-42. *Thursday*, Jesus before Pilate, Mark 15. 1-15. *Friday*, Jesus on the cross, Mark 15. 22-37. *Saturday*, The resurrection, Mark 16. 1-8. *Sunday*, Peter and the risen Lord, John 21. 4-17.

HINTS TO THE TEACHER.

We look at Jesus in all these lessons, and find that each lesson shows him in a new aspect.

LESSON I. **The Triumphal Entry**. We see him here as **the Kingly One**, entering his city in triumph. Let us welcome him and open the gates to him.

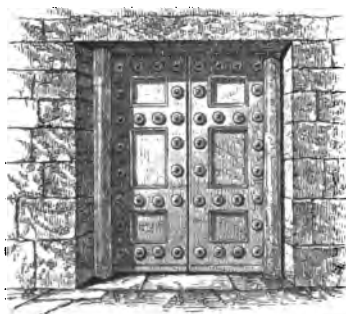
II. **Easter Lesson**. Jesus is here disclosed as **the Redeeming One**, dying for our sins and rising for our salvation. Let us believe in him and proclaim him.

III. **Watchfulness**. We are to watch for his return, for he is **the Coming One**. Let us be faithful to the trust that he has given to us.

IV. **The Lord's Supper**. At every sacramental service of his Church throughout the world Jesus is **the Remembered One**, kept in memory as the bread and the wine are partaken.

V. **The Agony in Gethsemane**. In the garden we behold him **the Sorrowing One**. Let us realize that his sorrow was caused by our sins.

VI. **Jesus before the High Priest**. In his confession before Caiaphas we see him as **the**



A SEPULCHER.

Anointed One, the Christ sitting on the right hand of power. Let us bow before him as our Lord.

VII. Jesus before Pilate. He is here the **Rejected One**, cast aside while a robber is chosen by the people whom he has sought to save.

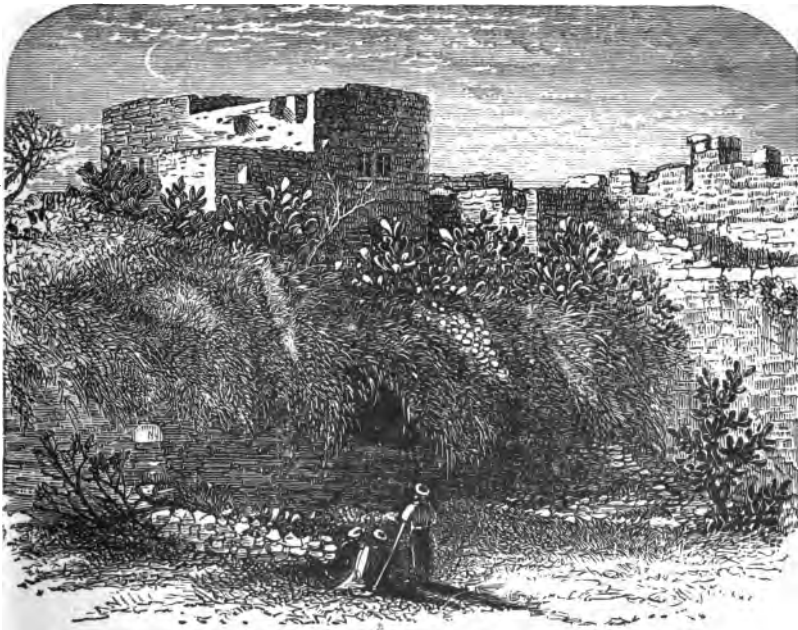
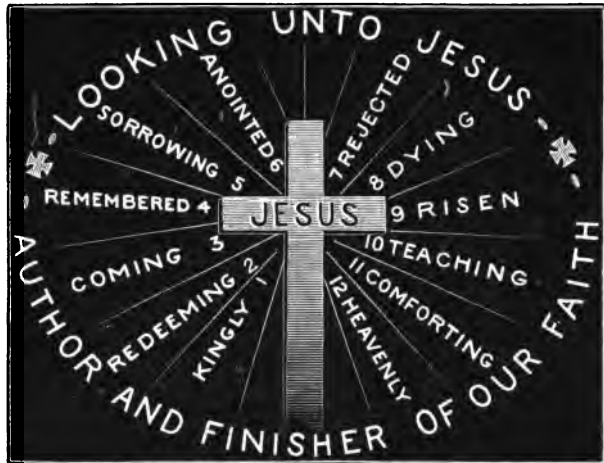
VIII. Jesus on the Cross. He is the **Dying One**, and dying for us as our Redeemer, for we live through his death.

IX. The Resurrection of Jesus. If he appears as dying he also appears as the **Risen One**, bursting the bands of death.

X. The Walk to Emmaus. Here he walks beside his disciples as the **Teaching One**, showing the inner meaning of the word of life.

XI. Peter and the Risen Lord. To the repentant disciple he comes as the **Comforting One**, who restores the wanderer to his place among his followers.

XII. The Saviour's Parting Words. Last scene of all, we see him revealed as the **Heavenly One**, waiting for us in glory.



WALL OF JERUSALEM NEAR HEROD'S GATE.

CHRONOLOGICAL CHART OF ANCIENT ORIENTAL HISTORY FROM 3000 TO 1200 B. C.

[Condensed from John Clark Ridpath, LL.D.]

This Table is condensed from "Chronological Chart No. 1, Ancient African and Asiatic Kingdoms," prepared by John Clark Ridpath, LL.D., for "Ridpath's History of the World." It disregards the common or Usherian chronology, and makes the events of Bible history accord with the dates assigned by Dr. Ridpath and others to the reigns given on the monuments of Egypt, Assyria, and Babylon. It adopted it would place eight hundred years between the call of Abraham and the Descent of the Israelite family into Egypt. The Bible throughout makes little of chronology, and gives few definite dates. The following chart has been constructed on the basis of statements in the Bible which seem to have some chronological bearing, and to which have been applied two or three external tests. For these we turn to the slim records of remote pagan antiquity. Egyptian dates are, it is true, almost as hard to definitely fix as are those of the Bible, but Egyptology has lately yielded more satisfactory chronological results than used to be thought possible; and Chaldean and Assyrian history give more certain data. Especially are we indebted to the "Eponym lists," which were recorded on terra cotta tablets, and belong to the ninth, eighth, and seventh centuries B. C. They were brought over by Layard and other explorers from Nineveh. They are lists of Assyrian officials, with brief historic memoranda.

	EGYPT.	CHALDEA.	ASSYRIA.	ISRAEL.	
B. C. 3000	(Before 3000 B. C.) Dynasty IV reigning. Great Pyramids and Sphinx already built.				3000 B. C.
2840	Accession of Dynasty V. Decline of the Empire.				2800
2774	Accession of Dynasty VI. Government transferred to Middle Egypt.				2800
2650	Reign of Queen Nitocris.				2700
2550.	Period of obscurity from Dynasty VII to Dynasty XI.	2550. A Chaldean Dynasty established on the Lower Euphrates. 2433. Founding of the Median Dynasty. Reign of Nimrod. Building of cities at head of Persian Gulf.			2600
2400	Accession of Dynasty XII. Reign of Amenemha I. Revival of the Arts.	Accession of King Urukh. Warka and old Chaldean Temples built. Ur becomes capital of Chaldeas. Kudur-Nakhtani, of Elam, conquers Chaldeas.		Abraham leaves Ur of the Chaldeas (Gen. xlii).	2500
					2400

2500 B. C.					Abraham's victory over the Elamites (Gen. xiv).	2500
2200	Construction of the Labyrinth and Lake Moeris.		Kudur-Laganer invades Canaan. Reigns of Kudur-Mabuk and Arid-Sin.			2200
2136.	Reign of Queen Sobekneferura. Accession of Dynasty XIII. Social and Political Disturbances.					2100
2100						2100
2000	Incoming of the Hyksos, or Shepherd Kings. Decline of Egypt under the Shepherd Kings.		2052. Founding of Dynasty III. Expulsion of Elamite kings. Accession of Dynasty IV.			2000
1900			Reign of Ismi-Dagon. Chaldean conquests in the north. Cemeteries of Ur built by King Gurguna.			1900
1800	DARK PERIOD IN EGYPTIAN HISTORY.		Reign of Naram-Sin. Building of Abu-Sharein. Reign of Tur-Sin.			1800
1700			OBSCURE PERIOD IN CHALDEAN ANNALS.	Provincial Period. Assyria ruled by Chaldean governors.		1700
1600	Expulsion of the Hyksos.		Reigns of Rim-Sin and Nur-Vul.	OBSCURE PERIOD IN ASSYRIAN HISTORY.	1550. The Hebrews are colonized in Lower Egypt.	1600
1591.	Accession of Dynasty XVIII. The Capital transferred to Thebes. Reign of Queen Hatsue.		1546. Accession of Dynasty V. Reign of Khammu-Rabi. Construction of old Babylonian canals. Accession of Samsar-Iluna.			1500
1500			Reign of Kara-Indas. Chaldea in relations with foreign States.	1440. Reign of Ashur-iddin-akhi. 1420. Reign of Ashur-bil-nisi-su.	*The Hebrews oppressed by the Egyptians.	1500
1400	Conquest of Nineveh. Revival of Architecture. Luxor and Karnak built. Accession of Dynasty XIX.			Early Assyrian kingdom established on the Tigris. Reigns of six kings. 1400-1300.	Moses appears.	1400
1300	Reign of Ramesses the Great. Conquests in Africa, Asia, Europe. Accession of Menephta.		1301. Chaldea conquered by Tiglath-Adar, of Assyria.			1300
1200	Reigns of Set II and Menophta II.		The lower empire an Assyrian province.	Tiglath-Adar founds the Assyrian Empire. Bel-kudur-usur king. 1210. Nin-pala-sira king.	The Israelites expelled from Egypt. The Israelites enter Canaan.	1200

TABLE OF EARLY BIBLE HISTORY.

BY JESSE L. HURLBUT, D.D.

FROM THE CREATION TO THE EXODUS.

N. B.—In this table the chronology is that usually found in reference Bibles, which was arranged by Archbishop Usher in 1650 A. D., and is not now regarded as correct in its dates earlier than the Exodus from Egypt. Inasmuch as scholars are not as yet agreed upon a correct chronology it is still retained. There is good reason to believe that the period between the Deluge and the Exodus from Egypt was much longer than the years given in this Table, and that the call of Abraham took place about 2100 B. C. and the descent into Egypt about 1930 B. C. Probably at least 300 years should be added to all the dates before the Exodus.

I. THE PERIOD OF THE EARLY II. PERIOD OF THE LATER RACE.		III. PERIOD OF THE DISPERSED IV. PERIOD OF THE JOURNEY- RACES.		V. PERIOD OF THE SOJOURN.	
Persons. Adam, the First Man. Seth, the Ancestor of Christ. Enoch, who walked with God.	From the Creation of Man. 4004 B. C. To the Deluge. 2348 B. C.	Persons. Noah, the Father of the Race. Shem, the Ancestor of Christ.	Persons. Mizraim, the Founder of Egypt. Nimrod, the Earliest Conqueror. Asshur, the Founder of Nineveh. Abraham, the Friend of God.	Persons. Abraham, the Friend of God. Isaac, the Child of Promise. Jacob, the Prince of God. Joseph, the Captive and Ruler.	Persons. Joseph, the Ruler. Rameeses, the Oppressor. Moses, the Deliverer.
	Lands. The Land of Eden. Gen. 2. 8. The Land of Nod. Gen. 4. 16.				
Events. The Creation of the World. The Creation of Man. 4004 B. C. The Fall of Man. The Growth of Wickedness. The Translation of Enoch.	Lands. The Land of Ararat. The Land of Shinar.	Lands. Chaldea. Egypt. Assyria.	Lands. The Land of Mesopotamia. The Land of Canaan. The Land of Egypt.	Lands. The Land of Egypt. The Land of Midian. The Wilderness of Mount Sinai.	Events. The Settlement in Egypt. 1706 B. C. The Oppression of the Israelites. The Birth of Moses. 1571 B. C. Moses's Escape to Midian. 1581 B. C. The Call of Moses. 1491 B. C. The Exodus from Egypt. 1491 B. C.
Events. The Deluge. 2348 B. C. The Covenant with Noah. Noah's Drunkenness. The World Repopled. The Building of Babylon.	Events. The Dispersion of the Races. 2234 B. C. The Founding of Empires. The Call of Abraham. 1921 B. C.	Events. The Covenant with Abraham. 1868 B. C. The Offering of Isaac. 1872 B. C. The Birth of Esau and Jacob. 1867 B. C. Jacob's Vision at Beth-el. 1760 B. C. Jacob at the Brook Jabbok. 1739 B. C. Joseph Sold into Egypt. 1715 B. C.	Events. The Covenant with Abraham. 1868 B. C. The Offering of Isaac. 1872 B. C. The Birth of Esau and Jacob. 1867 B. C. Jacob's Vision at Beth-el. 1760 B. C. Jacob at the Brook Jabbok. 1739 B. C. Joseph Sold into Egypt. 1715 B. C.	Events. The Settlement in Egypt. 1706 B. C. The Oppression of the Israelites. The Birth of Moses. 1571 B. C. Moses's Escape to Midian. 1581 B. C. The Call of Moses. 1491 B. C. The Exodus from Egypt. 1491 B. C.	Events. The Settlement in Egypt. 1706 B. C. The Oppression of the Israelites. The Birth of Moses. 1571 B. C. Moses's Escape to Midian. 1581 B. C. The Call of Moses. 1491 B. C. The Exodus from Egypt. 1491 B. C.

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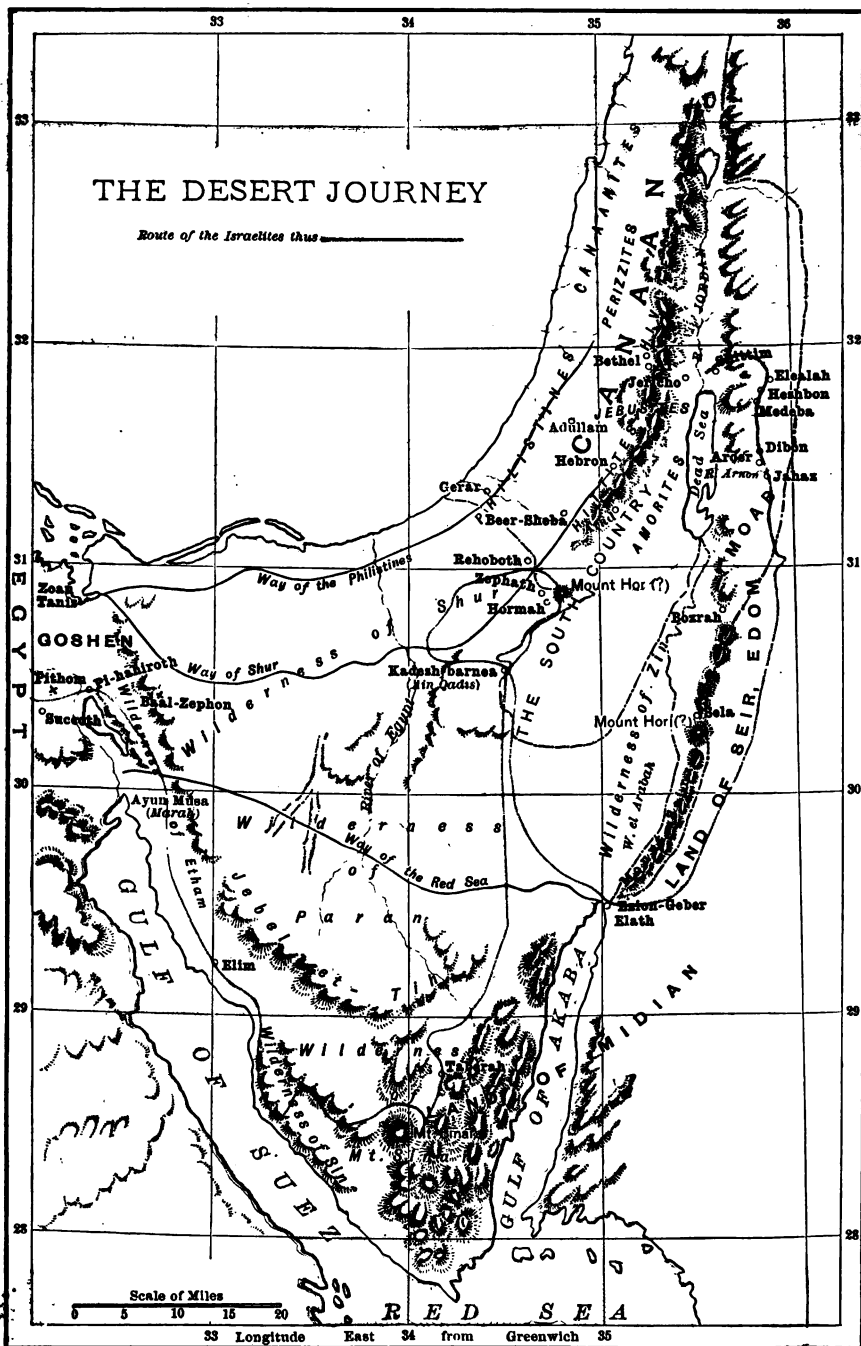
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2010





THE HEBREWS' JOURNEY.

FROM GOSHEN TO THE SEA. One year ago our lessons brought us to the passage of the Red Sea by the Israelites. It will be well for the teacher, now that he is to resume studies in the Old Testament, to freshen in his mind the early incidents of the Exodus. The Pharaoh who ordered the death of the male children, and from whom Moses fled to the wilderness, was Rameses II. His successor, who increased the burdens of the Israelites by carrying on the great works in brick which his father had begun, was Menepthah. Goshen, where the Israelites first lived as shepherds and afterward labored as slaves, was a frontier region east of the Delta. Pithom and Raamses, the "treasure cities," or storehouses, which were built by the enforced labor of the Israelites, have been identified by Messrs. Petrie and De Naville; and Pithom has been excavated and explored. The photographs taken by De Naville are a wonderful confirmation of Bible history. In the lowest courses of the huge buildings the bricks are well made; in the higher courses, rough straw and rushes appear in the bricks; in the last courses, neither. See Exod. 5. 7-19. The "land of Midian" to which Moses fled, east of the Sinaitic peninsula, was the one place to which he could well fly. If he had tried to escape to Palestine by the "way of the Philistines" he would have come to a great wall of defense with garrisoned forts, and he, a fugitive, had no passport; if he had gone by the "way of Shur" he would have fallen into the hands of the military guards of the Egyptian mines in the desert; so he went by the "way of the Red Sea," and escaped into the "land of the Midian." The field of Zoan (Psalm 78. 43), where Moses and Aaron had their various interviews with Pharaoh, was Tanis, thirty miles from Goshen. The Pharaohs often resided there. After repeated demands made by Moses as Jehovah's ambassador, and repeated refusals by Pharaoh, that monarch reluctantly lets the people go, under the pressure of the final and greatest of the plagues, when all the firstborn were smitten with death. The Hebrews hastened away; their first march was as long as twelve or fifteen miles. They reached "Succoth," and encamped in the place supposed to be Kassassin, where there was abundance of forage and water. Their next encampment was at Etham, at the eastern end of the Wady Tumilat. So the route of the Israelites may have been near the present town of Ismailia, at the head of Lake Timsah. Here is the "edge of the desert." The Lord at this point directed them to avoid the way of the Philistines which led straight past powerful garrisons of trained soldiers, and they turned around and encamped before Pihahiroth, between Migdol and the sea. This is described as being "over against Baalzephon." A glance at our map of THE DESERT JOURNEY will show that Baalzephon was at Jebel-Muksheik, the highest mountains in the northwestern part of the peninsula. These peaks must have been in full view of the camping place of the Israelites. It is evident that the Gulf of Suez in that day extended unbroken as far north as what is now Lake Timsah; the retreat of the sea and the rising of the land fulfills the prophecy of Isa. 11. 15. It was a weedy, reedy, sluggish sea, impassable by ordinary travelers. Pharaoh, believing that his fugitive slaves were hemmed in by that sea and at his mercy, took his chariot guard and rapidly pursued them. The Lord orders the people to go forward and promises that they shall cross on "dry land." The host of Israel is led by a "pillar of fire by night, and a pillar of cloud by day;" but the pillar of cloud was now in the rear (Exod. 14. 19) of the Israelites, showing its bright face to them, but darkness to the Egyptians. So the Egyptians were as in a fog, and became ignorant of their exact position. Their chariot wheels were made to drive heavily because the wind which caused the sea to go back was changing by a miracle. So the water percolating through the sand would make the wall a quicksand; and when the "morning appeared" they saw their dangerous position, and tried to fly, but it was too late. It is well to remember that while the Israelites did indeed cross an arm of what is now called the "Red Sea" it was where Lake Timsah now lies, a little body of water now quite detached, except for the Suez Canal, from the Gulf of Suez.

FROM THE SEA TO SINAI. After crossing the sea of reeds somewhere near Lake Timsah the Israelites went "three days' journey" in the wilderness of Etham and pitched in Marah (Num. 33. 8). They came to Marah and found the waters of Marah bitter. This Marah was the Springs of Moses, 'Aylûn Mûsa, where seventeen pools and ponds, surrounded by trees, mark an oasis; the springs have somewhat brackish water. Exodus calls the wilderness into which the people went after crossing, the wilderness of Shur; Numbers calls it the wilderness of Etham. Etham is another name for the great wall of Egypt, Shur meaning the wall and Etham the fortifications. The Sinai desert into which the Israelites now plunged is a mountain district. Hardly one of the multitude, except Moses, had seen mountains before; the desert is rocky, with very little sand, which is chiefly gray or white; there are no trees except in the oases. The first few days' journey was over a rolling plain and raised beach near the sea, and the gravelly tract dotted with ridges and hillocks of drifted sand. Low terraces and knolls, shrubs and herbs, dot the expanse and give pasturage to the Bedouin. Watercourses, dry in summer, cross the plain from the Tih range to the sea. These watercourses are often more than a mile across.

THIRD QUARTER.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. [Psalm 107. 1-8.]
 - SUPT. O give thanks unto the Lord, for he is good; for his mercy endureth forever.
 - SCHOOL. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy:
 - SUPT. And gathered them out of the lands from the east, and from the west, from the north, and from the south.
 - SCHOOL. They wandered in the wilderness in a solitary way; they found no city to dwell in.
 - SUPT. Hungry and thirsty their soul fainted in them.
 - SCHOOL. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.
 - SUPT. And he led them forth by the right way, that they might go to a city of habitation.
 - SCHOOL. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SCRIPTURAL LESSON.
- VII. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. [Special lessons in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS [especially of the Church service and week-evening prayer meeting].

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.
 - SUPT. O taste and see that the Lord is good:
 - SCHOOL. Blessed is the man that trusteth in him.
 - SUPT. O fear the Lord, ye his saints:
 - SCHOOL. For there is no want to them that fear him.
- III. DISMISSION.

FOURTH QUARTER.

OPENING SERVICE.

- V. PRAYER, followed by the Lord's Prayer in concert.
- I. SILENCE.
- II. RESPONSIVE SENTENCES. [Psalm 84. 8-12.]
 - SUPT. O Lord of hosts, hear my prayer: give ear, O God of Jacob.
 - SCHOOL. Behold, O God our shield, and look upon the face of thine anointed.
 - SUPT. For a day in thy courts is better than a thousand.
 - SCHOOL. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.
 - SUPT. For the Lord God is a sun and shield:
 - SCHOOL. The Lord will give grace and glory:
 - SUPT. No good thing will he withhold from them that walk uprightly.
 - SCHOOL. O Lord of hosts, blessed is the man that trusteth in thee.
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR, THE APOSTLES' CREED.
- VI. SCRIPTURE LESSON.
- VII. SINGING.

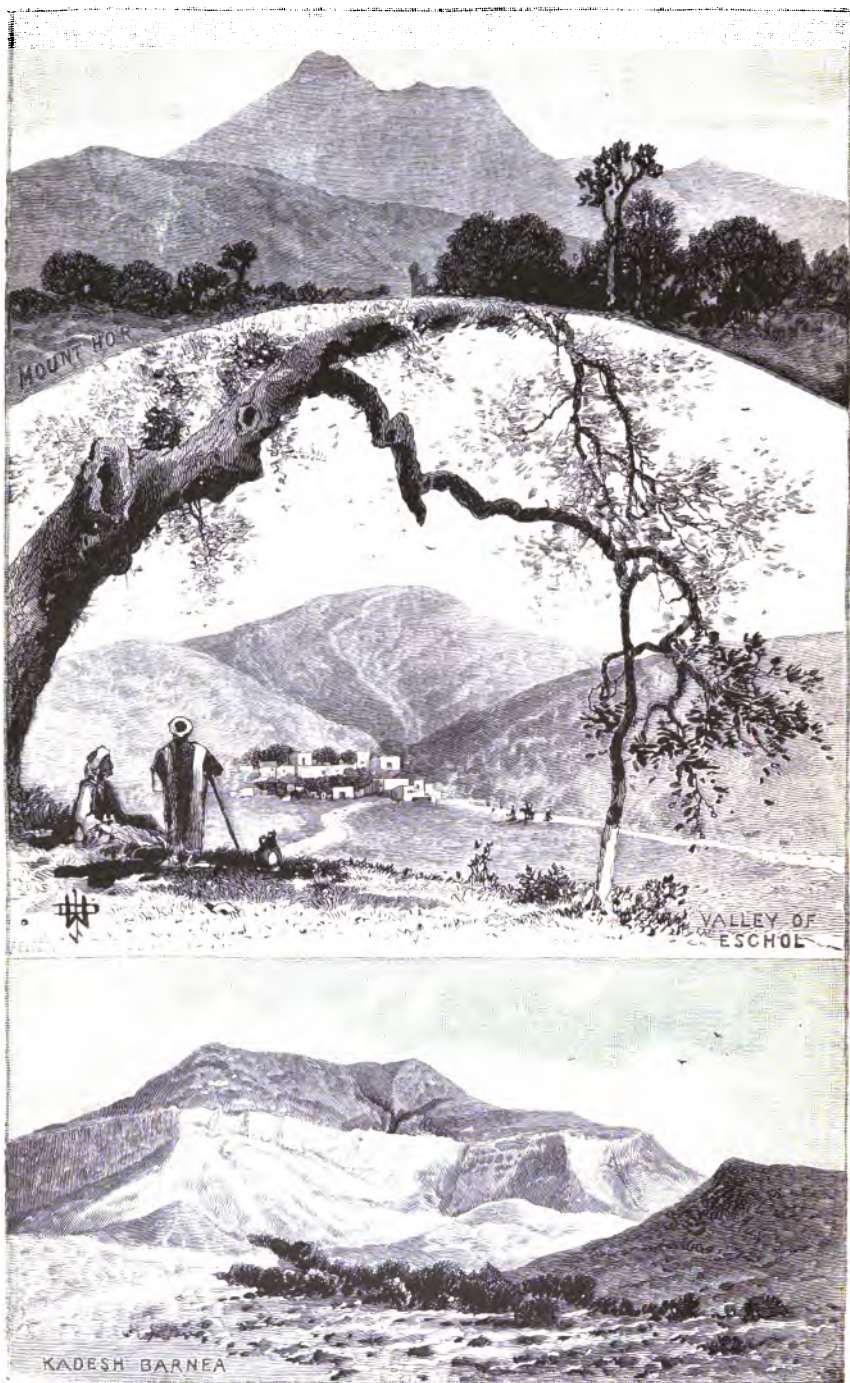
LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
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- VI. ANNOUNCEMENTS [especially of the Church service and week-evening prayer meeting].

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.
 - SUPT. My God shall supply all your need according to his riches in glory by Christ Jesus.
 - SCHOOL. Thanks be unto God for his unspeakable gift.
- III. DISMISSION.





FRONTISPIECE FOR THE THIRD QUARTER.

THIRD QUARTER.

LESSON I.—JULY 7.

THE TEN COMMANDMENTS.—Exod. 20. 1-17.

GOLDEN TEXT.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10. 27.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1491.

PLACE.—The Plain er-Rahah before the Ras Sufsafeh. No fewer than five mountains in different parts of the peninsula have been identified, or at least suggested, by various writers as the true Sinai, although the claims of three out of the five were so slight as to have attracted but little notice; the other two, namely, Jebel Musa (the Mountain of Moses), situated at about the center of the peninsula, and Jebel Serbal, some twenty miles farther west (jebel being the Arabic for mountain), had divided between them, though with a preponderance in favor of the former, the support of the great majority of travelers and authorities of eminence in our own and past times. A spacious plain, Er-Rahah, confronts a precipitous cliff, the Ras Sufsafeh, which forms the north-western extremity or front of the great mountain block called Jebel Musa, which Bedouin and monastic tradition alike point to as the mountain of the law. The appearance of this locality is extremely impressive and grand; so majestic, indeed, that its natural scenery at once rivets the attention, apart altogether from the sacred associations. No one who examines it with special reference to the Bible account of the proclamation of the law can fail to be struck with its entire accordance with the details of the narrative. The plain derives its name, Rahah, from its level character; it is flat as the palm (raha) of the open hand. It has been stated that this plain is not large enough to have held the vast host of the Israelites, but we have surveyed it, and our answer is that it is large enough, not only to have held them as spectators, but, if needs be, to encamp them all. However, we are not necessarily confined to Er-Rahah in considering the site for the encampment. They may have, and probably did, spread into the wide lateral valleys which extend right and left from the base of the cliff, and have encamped before or in the presence of the Ras Sufsafeh, though the plain would have been the obvious place of assembly to witness any spectacle on the summit of the mountain.



There are fully four hundred acres of the plain proper, exactly facing the mount and sloping down to it with just such a gentle inclination as would best enable a large number of the people to see at once. The area of four hundred acres would accommodate with ease about two millions of spectators, at the ample allowance of a square yard each; and besides this there is a considerable further open space, extending northwestward from the watershed or crest of the plain, but still in sight of the mount—the very spot, it may be, to which the trembling Israelites “removed and stood afar off,” when they feared to come nigh unto the cloud and the thick darkness.—*Palmer*. The Ras Sufsafah towers 2,900 feet above the plain.

HOW THE LAW WAS PROMULGATED. 1. Moses goes up into the mount to learn God's purpose (Exod. 19. 3-6). 2. The people declare their willingness to obey the Lord in all things (7-9). 3. Neither man nor beast is allowed to touch the mount under penalty of death (12, 13). 4. On the third day there are thunders and lightnings, a thick cloud, and the voice of the trumpet exceeding loud (16). 5. Moses brings the people to meet with God at the nether part of the mount (17). 6. The Lord descended in fire (18). 7. Moses is again called to the top of the mount (20). 8. In mercy to the people God sends Moses back to warn the people not to approach (21-25). 9. The wondrous voice utters the words of the decalogue (20. 1).

LESSON HYMN.—

When on Sinai's top I see God descend, in majesty,
To proclaim his holy law, All my spirit sinks with awe.
When in ecstasy sublime, Tabor's glorious steep I climb,
At the too transporting light, Darkness rushes o'er my sight.
When on Calvary I rest, God, in flesh made manifest,
Shines in my Redeemer's face, Full of beauty, truth, and grace.—*Montgomery*.

SPECIAL DOCTRINAL SUGGESTION.—The existence of God.

HOME READINGS.—*Monday* (July 1), The Ten Commandments, Exod. 20. 1-7. *Tuesday*, The Ten Commandments, Exod. 20. 8-17. *Wednesday*, The commandments written, Deut. 27. 1-10. *Thursday*, God's law perfect, Psalm 19. 7-14. *Friday*, Delight in the law, Psalm 119. 1-16. *Saturday*, Christ's summary, Mark 12. 28-34. *Sunday*, Love proved by obedience, 1 John 2. 1-11.

Authorized Version.	Revised Version.
1 And God spake ¹ all these words, saying,	1 And God spake all these words, saying,
¹ Deut. 5. 22.	

I. OUR DUTY TO GOD. Verses 1-11.



1. **God spake all these words**—It has been suggested that Moses derived the decalogue from Egypt by summarizing the chief points of the Egyptian teaching as to the duty of man. But neither the second nor the fourth nor the tenth commandment came within the Egyptian ideas of moral duty, nor was any such compendious form as the decalogue known in Egypt. Moreover, Egyptian morality was minute and complex rather than grand and simple. *Forty-two* kinds of sin were denied by the departed soul before Osiris and his successors. The noble utterances of Sinai are wholly unlike anything to be found in the entire range of Egyptian literature.—*Rawlinson*. A supernatural “voice” was audible to the more than two millions assembled at the base of Sinai (Deut. 5. 4). This mighty voice “shook the earth” (Heb. 12. 26). “Thousands of angels” were present (Psalm 68. 17; Acts 7. 53; Gal. 3. 19; Heb. 2. 2), though the nature of their service is not indicated. The whole scene was inconceivably grand and awe-inspiring. The divine Being himself was the speaker (Deut. 5. 12, 32, 33), in tones so

Authorized Version.

2 ^a I am the LORD thy God, which have brought thee out of the land of E'gypt, ^b out of the house of ^a bondage.

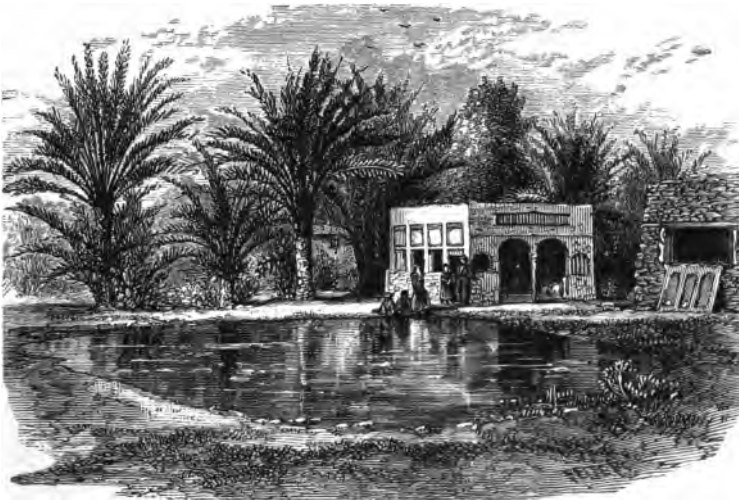
² Lev. 26, 1, 13; Deut. 5, 6; Psalm 81, 10.—³ Chap. 13, 3.—^a Heb. *servants*.

Revised Version.

2 I am the LORD thy God, which brought thee out of the land of E'gypt, out of the house of ¹ bondage.

¹ Heb. *bondsmen*.

loud as to be heard, so distinct as to be intelligible, by the whole multitude standing in the valleys below, amid the most appalling phenomena of agitated nature. Had he been simply addressing rational and intelligent creatures he would have spoken with the still small voice of persuasion and love. But he was speaking to those who were at the same time fallen and sinful creatures, and a corresponding change was required in the manner of God's procedure, in order to give a suitable impression of the character and sanctions of the law revealed from heaven (Rom. 11, 5-9).—*J., F., B.* The Nature of the Law: **these words**—Literally, *the ten words*—the Decalogue, the Ten Commandments, the Moral Law. "A broad basis for a system of ethical science."—*Murphy*. Called in Scripture: "The Words of the Covenant" (Exod. 34, 28); "The Tables of the Covenant" (Deut. 9, 9, 11, 15); "The Covenant" (Deut. 4, 13; 1 Kings 8, 21; 2 Chron. 6, 11); "The Two Tables" (Deut. 9, 10, 17); "The Testimony" (Exod. 16, 34; 25, 16, 21, etc.); "The Two Tables of the Testimony" (Exod. 31, 18; 32, 15; 34, 29); "The



THE WELLS OF MOSES.

Commandments" (Matt. 19, 17; Mark 10, 19; Luke 18, 20; Rom. 13, 9). They were written by "the finger of God" on two stone tables or tablets (Exod. 24, 12; 31, 18; 32, 15, 16, 19; 34, 1, 28). These were deposited in the Ark of the Covenant (Deut. 10, 5; Heb. 9, 4; 1 Kings 8, 9), where they were kept until the sack of Jerusalem by Nebuchadnezzar, when they were doubtless destroyed.

2. I am the Lord thy God—That is, Among the multitudes of gods of whom you have heard I, who speak, am YOURS and your ONLY God, and my name is JEHOVAH (which, unfortunately for the vividness of our English version, is always printed LORD).—*R. R. D.* **Brought thee out of the land of Egypt**—God does not appeal to his authority as Creator, but to his mercy and kindness as Protector and Deliverer. He would be obeyed by his people from a sentiment of love, not by fear.—*Rawlinson*. **Out of the house of bondage**—Compare Exod. 13, 3, 14; and for the ground of the expression see Exod. 1, 14; 6, 9.

Authorized Version.	Revised Version.
3 ⁴ Thou shalt have no other gods before me.	3 Thou shalt have none other gods ² before me.
4 ⁵ Thou shalt not make unto thee any graven image, or any likeness of <i>anything</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth:	4 Thou shalt not make unto thee a graven image, nor <i>the likeness of</i> any form that is in heaven above, or that is in the earth beneath, or that is in the water under the
5 ⁶ Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God <i>am</i> ⁷ a jealous God, ⁸ visiting the iniquity of the fathers upon the children unto the third and fourth <i>generation</i> of them that hate me;	5 earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God <i>am</i> a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth gen-
<small>4 Deut. 5. 7; 2 Kings 17. 35; Jer. 25. 6.—⁵ Lev. 26. 1; Deut. 4. 16; 8. 8; 27. 15.—⁶ Chap. 23. 24; Josh. 23. 7; 2 Kings 17. 35; Isa. 44. 15; 45. 19.—⁷ Chap. 34. 14; Deut. 4. 24; Josh. 24. 19; Nahum 1. 2.—⁸ Chap. 34. 7; Lev. 20. 5; 26. 39, 40; Num. 14. 18; 1 Kings 21. 29; Job 21. 19; Isa. 65. 6, 7; Jer. 22. 18.</small>	<small>² Or, beside me.</small>

3. Thou shalt have—Each individual is addressed. This first commandment asserts the unity of God, and is a protest against polytheism. **No other gods before me**—That is, in my presence; and “Whither shall I flee from thy presence?” (Psalm 139. 7).—*R. R. D.*

4, 5. The second commandment asserts God's spirituality, and is a protest against idolatry and materialism. Much of the Egyptian religion consisted in the worship of animals and their images. Ancient history and the present condition of man in savage or backward countries renders it apparent that there is a subtle fascination in material forms, and that imperfectly developed minds will rest in them not as mere emblems of deity, but as actually possessed of divine powers. Every outward sign of honor was shown to images in the ancient world. They were not regarded as emblems, but as actual embodiments of deity. There was a special rite in Greece (Theopœa), by means of which the gods were inducted into their statues and made to take up their abodes in them. God manifestly does, by the laws which obtain in his moral universe, entail on children many consequences of their parents' ill-doing, as the diseases which arise from profligacy or intemperance, the poverty which is the result of idleness or extravagance, the ignorance and evil habits which are the fruit of a neglected education. It is this sort of visitation which is intended here. The children and grandchildren of idolaters would start in life under disadvantages. The vicious lives of their parents would have sown in them the seeds both of physical and moral evil. They would commonly be brought up in wrong courses, have their moral sense early perverted, and so suffer for their parents' faults. It would be difficult for them to rise out of their unhappy condition. Still “each would bear his own iniquity.” Each would “be judged by that he had, not by that he had not.” An all-wise God would in the final award make allowance for the disadvantages of birth and inherited disposition, and would assign to each that position to which his own conduct—his struggles, efforts, endeavors after right—entitled him.—*Rawlinson*. Compare with the present passage Exod. 34. 14; Deut. 4. 24; 5. 9; 6. 15; Josh. 24. 19, etc. **Thou shalt not make . . . any graven image, or any likeness . . . : thou shalt not bow down thyself to them**—That is, thou shalt not make in order to bow to. In Moses's day the art of “graving,” or sculpture, was in the exclusive control of priests and kings, and these two authorities were so leagued together that it is doubtful if a statue then stood in any country that was not intended to appeal to the reverence of the superstitious masses. It is right to enthrone art in the world of beauty; this commandment does not forbid it; but it is wrong to set art on the throne of Jehovah and (speaking after the manner of men) thus to arouse his “jealousy.” The worship of God under material forms, as reverence paid to images and pictures, has been everywhere a fruitful source of sin.—*R. R. D.* But under the auspices of Moses himself figures of cherubim, brazen serpents, oxen, and many other things in the earth beneath were made and never condemned. The sin was not in the mere making, but in the making with the intent to give idolatrous worship.—*J., F., B.*



RAS SUTSAVEH, "SINAI," AND PLAIN OF ER RÂHÎH.

Authorised Version.

6 And ⁹showing mercy unto thousands of them that love me, and keep my commandments.

7 ¹⁰Thou shalt not take the name of the LORD thy God in vain: for the LORD ¹¹will not hold him guiltless that taketh his name in vain.

8 ¹²Remember the sabbath day, to keep it holy.

9 ¹³Six days shalt thou labor, and do all thy work:

10 But the ¹⁴seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy

Revised Version.

6 eration of them that hate me; and showing mercy unto ³thousands, of them that love me and keep my commandments.

7 Thou shalt not take the name of the LORD thy God ⁴in vain; for the LORD will not hold him guiltless that taketh his name ⁴in vain.

8 Remember the sabbath day, to keep it ⁹holy. Six days shalt thou labor, and do all

10 thy work: but the seventh day is a sabbath unto the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son,

⁹ Chap. 34. 7; Deut. 7. 9; Psalm 89. 34; Rom. 11. 28.—¹⁰ Chap. 23. 1; Lev. 19. 12; Deut. 5. 11.—¹¹ Micah 6. 11.—¹² Chap. 31. 14; Lev. 19. 3. 30; 26. 2; Deut. 5. 12.—¹³ Chap. 23. 12; 31. 15; 34. 21; Lev. 23. 8; Ezek. 20. 12; Luke 13. 14.—¹⁴ Gen. 2. 2, 3; chap. 16. 26.

³ Or, a thousand generations. See Deut. 7. 9.—⁴ Or, for vanity or falsehood.

6. Keep my commandments—Thus only is love shown. Compare John 14. 15-21; 1 John 2. 5; 2 John 6.

Illustration 139. The governor of Foo-Chow once prayed to an idol for rain for three successive days. Finally he refused to pray any longer. "The god," said he, "lives in a cool temple. A cool breeze always blows there, and he does not know how hot it is here." He had the idol, therefore, brought into the city and kept in the hot sun until the varnish began to blister on its surface. "Now," said he, "we shall have rain, for the god knows how much we need it."—*S. L. Baldwin.*

Illustration 140. A heathen god is the god of only a larger or smaller nation or tribe, and has no jurisdiction beyond its territories. Jupiter, Pluto, and Neptune, the three great gods of the Romans, ruled respectively in the "heaven above," in the "earth beneath," and in the "water under the earth." But our God is the God of the whole earth, and governs throughout the universe.

Illustration 141. The Greek philosopher Simonides, being asked by Hiero, King of Sicily, what God was, desired one day to consider it; and after one day was past, having not yet found it out, he desired yet two days more to consider further; and after two days he desired three; and at length he had no other answer to return to the king but this—that the more he thought upon it the farther he was from finding it.

7. Thou shalt not take the name of the Lord thy God in vain—The third commandment rightly interpreted forbids *false* swearing, rather than vain swearing. Our Lord contrasts his own prohibition of unnecessary oaths in the words, "Ye have heard that it hath been said by" (or "to") "them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; *but I say unto you, Swear not at all*" (Matt. 5. 33, 34). It is also in favor of the command being leveled against false swearing that perjury should naturally, as a great sin, have a special prohibition directed against it in the decalogue, while vain swearing, though wrong, would scarcely seem entitled to such notice. Perjury has always been felt to be one of the greatest both of moral and of social offenses. It implies an absolute want of any reverence at all of God; and it destroys civil society by rendering the administration of justice impossible. There has been a general horror of it among all civilized nations. The Egyptians punished perjury with death. The Greeks thought that a divine Nemesis pursued the perjured man, and brought destruction both upon himself and upon his offspring. The Romans regarded the perjurer as infamous, and the object of divine vengeance.—*Rawlinson.*

8, 9, 10, 11. Six days shalt thou labor—This is not so much a command as a prohibition—"Thou shalt *not* labor more than six [consecutive] days." In them thou shalt do all thy necessary work, so as to have the Sabbath free for the worship and service of God.—*Rawlinson.* The seventh day is the Sabbath of the Lord—Better, "The seventh day shall be a Sabbath to the Lord." That is, it shall be a day of holy rest. For one day the law of heavy toil and continual unrest which was laid on man as a penalty of his transgression (Gen. 3. 17-19) was set aside, and the conditions of Eden, so far as possible, were restored. In it thou shalt not do any work—After the restoration the Jews went to the extreme of formality and

Authorized Version.	Revised Version.
manservant, nor thy maidservant, nor thy cattle, ¹⁵ nor thy stranger that is within thy gates:	nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days
11 For ¹⁶ in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.	the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
12 ¹⁷ Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.	12 Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
<small>¹⁶ Neh. 13. 16, 17, 19. — ¹⁷ Gen. 2. 2. — ¹⁸ Chap. 28. 26; Lev. 19. 3; Deut. 5. 16; Jer. 35. 7, 18; Matt. 15. 4; Mark 7. 10; Luke 18. 20; Eph. 6. 2.</small>	

literalism, and some of them would not even defend themselves on the Sabbath if attacked by an enemy (1 Macc. 2. 32-38), but even such Jews had to make some exceptions. See Matt. 12. 5-11. **Thy manservant, nor thy maidservant**—Servants and hired domestics were to enjoy the respite from toil and the advantages of religious refreshment. **Nor thy cattle**—God's care for cattle is a remarkable fact of the Old Testament. In Genesis we are told that in the midst of the horrors of the deluge God remembered Noah and the cattle which were with him: His covenant not to drown the earth any more was established not only with men, but with the fowl, with the cattle, and with every beast. One reason why he spared Nineveh was because in it there was much cattle (Jonah 4. 11). He says, "Thou shalt not muzzle the ox when he treadeth out the corn." He tells his people to lift up the ass which had fallen beneath its burden, to bring back the beast that had gone astray; and he declares that the cattle upon a thousand hills are his (Psalm 50. 10). **In six days the Lord made heaven and earth**—Two reasons are given for the sanctification of the seventh day: this, which shows the resemblance between man's nature and God's, and the further fact that God brought the Israelites out of Egypt (perhaps starting on the Sabbath) and gave them a time of rest after a time of toil (Deut. 5. 15).

Illustration 142. Both men and watches stop when they are being wound up for a new day.—*Richter.*

Illustration 143. Two neighbors in the State of New York, each with a drove of sheep, started on the same day for a distant market. One started several hours before the other, and traveled uniformly every day. The other rested every Sunday. Yet he arrived at the market first, with his flock in a better condition than that of the other. In giving an account of it he said that he drove his sheep on Monday about seventeen miles, on Tuesday not over sixteen, and so lessening every day, till on Saturday he drove them only about eleven miles. But on Monday, after resting on Sunday, they would travel again seventeen miles, and so on each week. But his neighbor's sheep, which were not allowed to rest on Sunday, before they arrived at the market could not travel without injury more than six or eight miles in a day.—*Justin Edwards.*

Illustration 144. The Creator best understands the needs of his creatures. Imagine such a genius as Michael Angelo conceiving the plan of the dome of St. Peter's. Sectional drawings are made and given to his workmen. Each of these workmen executes his allotted part. Ignorant of the general design, he keeps attention fixed on his special task, and performs it all the better since it alone engages his thought. The different portions are afterward brought together. Each takes its pre-designed place; and when the whole has been completed a thoughtful spectator sees how division of labor rests on division of mind, and how division of mind rests on the unity of a presiding mind, supreme over all the details.—*A. A. Lipscomb.*

II. OUR DUTY TO MAN. Verses 12-17.

12. Honor thy father and thy mother—This is "the first commandment with promise" (Eph. 6. 1-3). It is nonsense to say that this promise was national, not personal; that the nation's days were to be long upon the land if the citizens generally were obedient children. It may be said that all good sons and daughters are not long-lived; but God governs the universe by general laws.

Authorized Version.	Revised Version.
13 ¹⁸ Thou shalt not kill.	13 Thou shalt do no murder.
14 ¹⁹ Thou shalt not commit adultery.	14 Thou shalt not commit adultery.
15 ²⁰ Thou shalt not steal.	15 Thou shalt not steal.
¹⁸ Deut. 5. 17; Matt. 5. 21.— ¹⁹ Deut. 5. 18; Matt. 5. 27.— ²⁰ Lev. 19. 11; Deut. 5. 19; Matt. 19. 18; Rom. 13. 9.	

Illustration 145. A prince of the Mogul line in India made war upon his father, took him prisoner, and kept him in prison until his death. That prince was afterward treated in the same way by his son, and that son afterward by his son, so that dishonor to parents was punished in succession through four generations.

13. Thou shalt not kill.—All codes of morals make it a man's first duty toward his neighbor to respect his life, but the tradition that only blood can expiate blood (see Gen. 9. 6) led to a system of private blood-revenge, which was continued through generations, and was horrible in its results. This command is a simple declaration that human life is sacred, and that to take it is a crime; exceptions appear later on (Num. 35. 22-25; Deut. 4. 42); but the first thing is to establish the principle. Life is to be held sacred as the most precious of God's gifts and as the basis of human existence. This law forbids, 1. Murder. 2. Passions which lead to murder (1 John 3. 15). 3. All employments and amusements which injure the body and shorten life. 4. All business which tends to destroy life in others, such as rumselling. 5. All evil habits which injure the body and are a slow suicide, such as the use of liquor, and, with young people, of tobacco. But it is to be interpreted in the light of other laws which authorize the killing of men: (a) in self-defense; (b) as the penalty of crime after due trial; (c) in war waged justly or necessarily. As shown from history, men have placed a lower value than God has placed upon human life. Let us watch our tempers, which are the mainsprings of murder.

Illustration 146. I saw in a factory a certain process of manufacture. Said the manager, "This work poisons the men engaged in it, and they generally die in six months." "How then can you obtain men to do it?" "O we pick up green hands and give them good wages, though the process is a simple one. Sometimes they find out their danger in a few weeks and give up their work, and sometimes they stay too long and die." This was murder.

14. Thou shalt not commit adultery.—A man's second duty toward his neighbor is to respect the bond on which his neighbor's family is based. Adultery, as understood by the Hebrew, was a crime committed with a married woman. Polygamy, concubinage, and the appropriation of maidens captured in war to be the personal slaves of their captors were none of them regarded as contrary to this command. Our Lord's expansion of this command is seen in Matt. 5. 27-32. The Seventh Commandment prohibits all sensuality, not only in act, but in word and thought (Matt. 5. 28); guarding the sacred purity of sex, protecting the family, and watching over the social relations, out of which may spring so much of good if they are innocent, and so much of evil if they are guilty.

Illustration 147. An immoral man said that his lust for wickedness began by looking at one bad picture and reading one bad book.

15. Thou shalt not steal.—The third duty of man toward his neighbor is to respect his right to property. Up to date no community has existed without a recognition of private property, and man knows nothing by experience of any social order which is not built upon it. To steal is to take from another that to which we have no right, or to withhold from another his just due. This commandment is violated not only by acts of theft and robbery, but also, 1. By fraudulent bargains, taking advantage of others. 2. By charging unjust prices, or conversely, by not paying fair prices. 3. By underpaying employees, or, on the other hand, through combination, by compelling employers to overpay. 4. By incurring debts knowingly which we cannot pay. 5. By falsehood in making out returns of property for taxation.

Illustration 148. A miner in Australia murdered a fellow-miner in order to obtain a large diamond which he had found. Afterward his diamond proved to be a crystal of common quartz.

Authorized Version.	Revised Version.
16 ²¹ Thou shalt not bear false witness against thy neighbor.	16 Thou shalt not bear false witness against thy neighbor.
17 ²² Thou shalt not covet thy neighbor's house, ²³ thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.	17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

²¹ Chap. 23. 1; Deut. 5. 20; Matt. 19. 18.—²² Deut. 5. 21; Hab. 2. 9; Luke 12. 15; Acts 20. 33; Rom. 7. 7; Eph. 6. 8, 9; Heb. 13. 2.—²³ Prov. 6. 29; Jer. 5. 8; Matt. 5. 28.

16. Thou shalt not bear false witness against thy neighbor—This command applies especially to false witness in a court of justice, but read Exod. 23. 1. Private calumny has ruined many men; perjured evidence disorganizes the whole framework of society.

Illustration 149. *Æsop*, when commanded by his master on two successive days to furnish a dinner of the best and worst dishes in the world, on both occasions placed on the table nothing but *tongues*, and said one day, "The tongue is the best thing in the world by its power to do good;" and on the next day, "The tongue is the worst thing in the world by its power to do evil."

17. Thou shalt not covet—Here the Mosaic law takes a step enormously in advance of any other ancient code. Most codes stopped short at the deed; a few went on to words; not one attempted to control thoughts. "Thou shalt not covet" teaches men that there is One who sees the heart; to whose eyes "all things are naked and open," and who cares far less for the outward act than the inward thought or motive from which the act proceeds. "Thou shalt not covet" lays it down again that we are not mere slaves of our natural desires and passions, but have a controlling power implanted within us, by means of which we can keep down passion, check desire, resist impulse. Man is lord of himself.—*Rawlinson*.

Illustration 150. A murderer executed in New York (*Chastine Cox*) said that he was impelled to his crime by seeing jewelry in the house where he was employed, and, being desirous of obtaining it, he murdered his employer.

Illustration 151. The keeping of the commandments strengthens and develops character. A New England sea captain, visiting Farther India, was asked by a wealthy Malay merchant if he had any tracts he could part with. "What do you want with tracts?" inquired the captain; "you cannot read them." "True," replied the Malay, "but I have a use for them nevertheless. Whenever one of your countrymen or an Englishman calls on me to trade I put a tract in his way and watch him. If he reads it soberly and with interest I infer that he will not cheat me. If he throws it aside with contempt or a profane oath I have no more to do with him; I cannot trust him."

Illustration 152. *Sandow*, the strong man, does not know his strength from the testimony of consciousness, but from experiment. Having been at great pains to develop muscle, he proceeded from time to time to subject his powers to tests, and so, little by little, grew both in power to lift and in his knowledge of that power. The giant would never have known his powers if he had never tried them.—*G. K. Morris*. Learn to keep the commandments in the way *Sandow* learned to be strong.

THE LAW AS A WHOLE.

A suitable introduction being given, to secure the interest of the class, how is the teacher to proceed? With running comments on the Ten Commandments successively, giving about three minutes to each? Certainly not. Rather let him treat the Law as a whole and try to show its relation both to Israel and to ourselves.

Notice, first, that in the decalogue is embodied, in a particular form, the whole of God's law. There is no duty to God or man which is not comprised within it. Our Lord even compresses the Ten Commandments into two, and then says, "On *these two* hang all the law and the prophets" (Matt. 22. 40). And in the Sermon on the Mount he explains this, taking the sixth and seventh of the ten as specimens, and showing how they forbid not only the outward acts named, but the words and the thoughts from which the acts spring. Let the teacher take the sixth commandment, and from Christ's exposition of it and from 1 John 3. 15, hold it up to the class as one which, to a certainty, they have all broken. Refer also to Rom. 13. 8-10,

where we are reminded that the true way to keep any of the commandments is to cultivate the virtue which is precisely *opposite* to the thing forbidden. "He that loveth another hath fulfilled the law" (that is, the second table). Why? Because "love worketh no ill to his neighbor." Love a man, and you will not wrong him; and thus without thinking of the law you will keep it.

If the consciences of the scholars can be touched in respect of one commandment, the next step is to show the truth of James 2. 10, that to break one is to break all. This is exactly what children do not see, and it must be illustrated to them. Thus: the commandments are not like ten iron rings lying separately on the ground, but like the links in a chain by which the sailors in a sinking vessel hope to reach the land. *Break one link*, and where is the chain? Or, suppose a garden with ten gates, and a father says to his children, "You must stay in the garden and not go outside," what would be thought of the boy who, when charged with breaking the rule, pleaded that he had only gone out of *one* of the gates?

What will be the feeling if this teaching is grasped? Will it be one of utter hopelessness? That is just what we want to awaken, and then comes in the good news of the Gospel. Christ has borne for us the penalty of our disobedience. See Gal. 3. 13. He has kept the law which we could not keep, and "by the obedience of one shall many be made righteous" (Rom. 5. 19). Thus the very best way of drawing our children to the Saviour is to show them the searching character of God's commandments.—*Stock.*

HINTS TO THE TEACHER.

There were two tables of the law, one having relation to God, the other to men, and each table has its summary in one word—**Love**.

I. **We should love God.** Vers. 1-11. Here are certain commands, but love embraces them all. 1. *Remember God* (ver. 2) as the Being who has given to us greater blessings than he gave to Israel. We never forget those whom we love. 2. *Worship God*. Ver. 3. Man is a religious creature and must have some object of worship; let us choose the Lord. The best worship and the only true worship is that of the heart's love. 3. *Obey God*. Vers. 4-6. He is a jealous God; that is, he demands our love, and demands it all. There can be but one king on the throne of the heart. 4. *Revere God's name* (ver. 7), for it is the name of our King, and is not to be spoken lightly. The Jewish scribes were wont to take a new pen whenever they wrote God's name. 5. *Honor God's day*. Vers. 8-11. God gives to us the whole week, but expects us to return to him one day as a token that he owns all our time. They who love God enjoy God's day, and call the Sabbath a delight.

II. **We should love man**, and then we will willingly obey these six commands: 1. *Be filial*. Ver. 12. That is, "love your parents." To them you owe more than to any one else on earth. No other one will ever love you so truly, so unselfishly, so self-denyingly: love them and honor them for what they are. 2. *Be kind*. Ver. 13. Love men as men, as members of the human family. He who loves another will possess no hate, which is the essence of murder. 3. *Be pure*. Ver. 14. He who loves his mother, his sister, and his wife will honor womanhood and keep his heart free from impurity. 4. *Be honest*. Ver. 15. Love your neighbor, and you will never seek to rob him or to cheat him. 5. *Be truthful*. Ver. 16. Truthfulness in word is the bond that holds society together, and its only basis is love. 6. *Be contented*. Ver. 17. He who is content with God's gifts will not covet the good things which God has given to another.—*J. L. H.*



LESSON II.—JULY 14.

THE GOLDEN CALF.—EXOD. 32. 1-8, 30-35.

GOLDEN TEXT.—Little children, keep yourselves from idols.—1 John 5. 21.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1491.

PLACE.—The plain before Mount Sinai.

HOME READINGS.—*Monday* (July 8), The golden calf, Exod. 32. 1-8. *Tuesday*, Intercession by Moses, Exod. 32. 9-14. *Wednesday*, The calf destroyed, Exod. 32. 15-24. *Thursday*, Punishment (part of lesson), Exod. 32. 30-35. *Friday*, Impressive reminder, Deut. 9. 7-21. *Saturday*, Folly of idol worship, Psalm 106. 16-27. *Sunday*, Trust in a living God, Psalm 115. 1-13.

LESSON HYMN.—

O for a closer walk with God, A calm and heavenly frame;
A light to shine upon the road That leads me to the Lamb!
What peaceful hours I once enjoyed! How sweet their memory still!
But they have left an aching void The world can never fill.
Return, O holy Dove, return, Sweet messenger of rest!
I hate the sins that made thee mourn, And drove thee from my breast.

—William Cowper.

SPECIAL DOCTRINAL SUGGESTION.—The penalty of sin.

THE BROKEN COMMAND.—At first it seems as if the people broke both the first and



ROCK OF HORROR.

second commandments, but the former was not really infringed except by the setting up of their own wills against God's; for they evidently regarded the golden calf neither as a god itself nor as the image of some heathen deity, but as the representation to them of their own God who had brought them out of Egypt (see ver. 4; Psalm 106. 20). Yet it is in this way that idolatry is fostered. In Greece and Rome of old (see Acts 17. 29) the better informed among the people professed to worship, not the idol, but the invisible deity whose image it was—and so in India and Africa now; but this soon gives place, in the minds of the poor and ignorant, to the actual worship of the visible and tangible piece of wood, or stone, or metal. The same result follows in Roman Catholic countries; priests and doctors may distinguish between the worship offered to God and the adoration paid to images, but no such distinction can be grasped by the mass of the people. Hence the

absolute prohibitions of the second commandment, which are not arbitrary, but dictated by God's unerring knowledge of our human nature.

THE GENESIS OF THE CALF.—The particular form of the image Aaron made was derived from the worship of the country they had just left, the bull Apis being one of the principal Egyptian idols. This greatly enhanced the guilt of the people, and it led naturally to the shameless games and dances that accompanied Egyptian worship (see vers. 6, 19, 25), which, contrasted with the purity enjoined on them when approaching the presence of Jehovah (Exod.

19), shows that the golden calf really served to remind them, not, as they professed, of the God who brought them out of the land of Egypt, but of the gods some of them had worshiped in the land of Egypt (see Josh. 24. 14).

BIBLICAL ILLUSTRATIONS.—1. Law against Idols, Exod. 20. 3-5; 23. 13; 1 John 5. 21. 2. Idols are nothing, Acts 17. 29; Isa. 41. 29; Psalm 115. 4-8. 3. Power of Idolatry, Psalm 106. 19, 20, 35, 36; 1 Kings 12. 28-32; Jer. 2. 11. 4. Folly of Idolatry, Isa. 40. 18-20; 46. 6; 44. 9, 10; Hosea 13. 2; Rom. 1. 21-23. 5. Warnings against Idolatry, Hosea 10. 5; 1 Cor. 10. 7; Ezek. 20. 7. 6. Modern Idolatries, 2 Cor. 6. 14-18; 1 John 2. 15-17; Rom. 12. 2; Matt. 6. 24. 7. Appeals, Matt. 5. 29, 30; Luke 9. 23; John 17. 15; Col. 3. 2; 1 Cor. 16. 13.

CONNECTING LINK.—After the giving of the law (Exod. 19-23) Moses was called up to the summit of Sinai to receive from God instructions for the establishment of a priesthood and the construction of a tabernacle, with laws concerning the Sabbath, etc. Here he remained forty days, receiving at the end of his stay two tables of stone, upon which God had written the commandments (Exod. 24-31). Impatient at the long delay of Moses, the Israelites fall into idolatry.

Authorized Version.

1 And when the people saw that Mo'ses¹ delayed to come down out of the mount, the people gathered themselves together unto Aa'-ron, and said unto him, ²Up, make us gods, which shall ³go before us; for as for this Mo'ses, the man that brought us up out of the land of E'gypt, we wot not what is become of him.

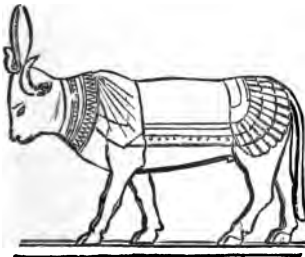
Revised Version.

1 And when the people saw that Mo'ses delayed to come down from the mount, the people gathered themselves together unto Aa'-ron, and said unto him, Up, make us ¹gods, which shall go before us; for as for this Mo'ses, the man that brought us up out of the land of E'gypt, we know not

¹ Chap. 24. 18; Deut. 9. 9. — ² Acts 7. 40. — ³ Chap. 13. 21.

¹ Or, a god.

I. THE SIN OF ISRAEL. Verses 1-8.



CALF IDOL.

1. THE ABSENT LEADER. **Delayed**—Moses was detained upon the mount for forty days by God himself, in sweet and profitable communion with his Maker (Exod. 24. 12-18). The people were encamped in the plain at the base of Sinai. To Moses the time was short; to Israel, long. **IMPATIENT ISRAEL.** **Gathered** [tumultuously] **unto Aaron**—who had been appointed chief counselor by Moses while he should be absent (Exod. 24. 14). **THE IMPIOUS REQUEST.** **Make us gods**—Plural for the more appropriate singular. A *sensual* people demand a visible object of worship; *spiritual* worshippers are satisfied with the "visible" God (Rom. 1. 20-25; Col. 1. 15; Heb. 11. 27).

Thus these idolaters totally disregard the wondrous "voice" of the Almighty, which a few days before had forbidden them to make "any graven image." How speedily does forgetfulness of God degrade the soul! **Wot**—An obsolete word from the Anglo-Saxon, signifying "to know." Moses had been received into the cloudy pillar, which was still visible above the distant summit; and it was strictly true that the people knew not what had become of him, nor did they seem to care.

THE IMAGE OF GOD. Do we want an image of God because he is so far above and beyond us? Well, he has given us one. Christ, the God-man Jesus, is "the image of the invisible God" (Col. 1. 15), "the express image of his person" (Heb. 1. 3); and "he that hath seen him" hath "seen the Father" (John 14. 9). Learn the character of Jesus and you will "know God" (see John 1. 18).

Authorized Version.

2 And Aa'ron said unto them, Break off the ⁴golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aa'ron.

4 ⁵ And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Is'ra-el, which brought thee up out of the land of E'gypt.

Revised Version.

2 what is become of him. And Aa'ron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and

3 bring them unto me. And all the people brake off the golden rings which were in their ears, and brought them unto Aa'ron.

4 And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, ² These be thy gods, O Is'ra-el, which brought thee up

⁴ Judg. 8. 24-27. — ⁵ Chap. 30. 23; Deut. 9. 16; Judg. 17. 3, 4; 1 Kings 12. 28; Neh. 9. 18; Psalm 106. 19; Isa. 46. 6; Acts 7. 41; Rom. 1. 23.

² Or, *This is thy god.*

THE INSTABILITY OF GOOD RESOLUTIONS. Of this the narrative affords a striking and a sad illustration. A few weeks only have elapsed since Jehovah came down with thunder and lightning, with fire and smoke, on the top of Sinai—a sight, one would think, never to be forgotten even when far from the scene, and Israel is still encamped in full view of the holy mountain. Yet already have they forgotten the solemn words trumpeted in their ears, and their own not less solemn promises of obedience, and have deliberately broken the plainest of the commandments in the most literal sense—making to themselves a graven image, bowing down to it, and worshipping it. God's almost piteous lament over them seven hundred years afterward by the mouth of Hosea might well have been spoken even at this early period: "O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away" (Hosea 6. 4).

Illustration 153. The Roman soldiers, when, at the sacking of Jerusalem, they entered the temple and went into the *sanctum sanctorum*, seeing no images there, as they used to have in their idolatrous temples, said, in a jeer, that the Jews worshiped the clouds. And thus, because the pleasures of righteousness and holiness are not so gross as to come under the cognizance of the world's carnal senses, as their brutish ones do, therefore they laugh at the saints, as if their joy was but the child of fancy. But let such know that they carry in their bosom what will help them to think that the pleasures of a holy life are real, and that there are incomparable delights and pleasures peculiar to the holy life which the gracious soul finds in the way of righteousness.—*Spencer*.

2-4. A SACRIFICE DEMANDED. **Aaron**—Admitting that the temptation to which Aaron was exposed was one of extraordinary force, nevertheless his sin is wholly inexcusable (Deut. 9. 20). He studied not duty, but expediency. God's strength could have been obtained for the asking (1 Chron. 16. 11; 29. 12; Psalm 68. 35; James 1. 5). **Break off...bring**—The request



"NAWAMIS." (SEE NOTE ON PAGE 202.)

appealed to two of the strongest passions of the soul—covetousness and love of display. **Earrings**—These were of large size. **Sons**—As it was not customary for Egyptian young men to wear earrings, possibly the term may refer to the *foreigners* who came out of Egypt with the Hebrews, and whose influence was corrupting (Exod. 12. 38).

A SACRIFICE MADE. **Brought**—Cheerfully given what is needed for their object. Spiritual worshippers may here learn a lesson of sacrifice. See Exod. 35. 21-29. THE IDOL OF GOLD. **Costly. Graving tool**—Probably the idol was of wood, overlaid with plates of gold (Isa. 40. 19). There were skillful workmen among the people. **FORM OF THE IDOL. A molten calf**—Fashioned after the chief Egyptian god Apis. Apis was a bull, which was regarded as the visible incarnation of the god Osiris.



MOUNT SERBAL.

Authorized Version.

5 And when Aa'ron saw *it*, he built an altar before it; and Aa'ron made ⁶ proclamation, and said, To-morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the ⁷ people sat down to eat and to drink, and rose up to play.

7 And the LORD said unto Mo'ses, ⁸ Go, get thee down; for thy people, which thou broughtest out of the land of E'gypt, ⁹ have corrupted themselves:

Revised Version.

5 out of the land of E'gypt. And when Aa'ron saw *this*, he built an altar before it; and Aa'ron made proclamation, and said, To-morrow shall be a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the LORD spake unto Mo'ses, Go, get thee down; for thy people, which thou broughtest up out of the land of E'gypt,

⁶ Lev. 23. 9, 4, 21, 27; ⁷ Kings 10. 20; ⁸ 2 Chron. 20. 5. — ⁹ 1 Cor. 10. 7. — ⁸ Chap. 33. 1; Deut. 9. 12; Dan. 9. 24. — ⁹ Deut. 4. 16; 32. 5; Judg. 2. 19; Hosea 9. 9.

MODERN IDOLATRY. The worship of some earthly object, even while we profess to be, and think we are, worshiping God, is common enough among old and young. To explain this show by Psalm 63. 6; 73. 25, what true worship involves, and then ask, What do *you* "remember on your bed?" What is that besides which *you* "desire nothing upon earth?" Look at Phil. 3. 19, "whose god is their belly;" at 2 Tim. 3. 4, "lovers of pleasure more than lovers of God;" at Psalm 52. 7, "the man that made not God his strength, but trusted in the abundance of his riches." "*These be thy gods!*" is what we may justly say to too many boys and girls. Some, like Esau, make a god of their appetites; some, like Herod the tetrarch, of their pleasures; some, like the young ruler, of their money. But think—can our appetites, or our pleasures, or our money deliver us out of bondage of sin and lead us to the heavenly Canaan? No, God alone can do that; therefore cleave to him, and to him only.

5, 6. THE ALTAR OF SACRIFICE. The people proposed to worship Jehovah, yet they did it in the grossest, most sensual mode, still employing some of the usual forms of their purer worship.

THE SACRILEGIOUS FEAST. Proclamation

—Made by Aaron, who goes on from bad to worse at every step. **To-morrow**—Doubtless several days elapsed between the inception and the completion of these idolatrous services.

Ample time for change of purpose (Eccles. 8. 11).

Early—Showing their eagerness and zeal. **Burnt offerings**—Offerings entirely consumed on the altar.

Peace offerings—Such as were partly consumed and partly eaten by those that offered them.

To eat and...drink—Not with prayer and thanksgiving, but with impious glee (Psalm 106. 21).

To play—Wantonly, in imitation of heathen orgies. "Sin, when it is finished, bringeth forth death" (James 1. 15; Psalm 9).

7. Go, get thee down, that is, "make haste to descend—do not tarry—there is need of thy immediate presence."

Thy people, which thou broughtest out, etc.—Words calculated to awaken the tenderness between which and self-love the coming struggle was to be.—*Rawlinson.*

199



BROAD PASS NEAR HAWAIIAH. (SEE NOTE ON PAGE 202.)

Authorized Version.

8 They have turned aside quickly out of the way which ¹⁰I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, ¹¹These be thy gods, O Is'ra-el, which have brought thee up out of the land of E'gypt.

30 And it came to pass on the morrow, that Mo'ses said unto the people, ¹²Ye have sinned a great sin: and now I will go up unto the LORD; ¹³peradventure I shall ¹⁴make an atonement for your sin.

31 And Mo'ses ¹⁵returned unto the LORD, and said, O, this people have sinned a great sin, and have ¹⁶made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, ¹⁷blot me, I pray thee, ¹⁸out of thy book which thou hast written.

33 And the LORD said unto Mo'ses, ¹⁹Who-

Revised Version.

8 have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed unto it, and said, These be thy gods, O Is'ra-el, which brought thee up out of the land of E'gypt.

30 And it came to pass on the morrow, that Mo'ses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make

31 atonement for your sin. And Mo'ses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have

32 made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which

33 thou hast written. And the LORD said

¹⁰ Chap. 20. 3, 4, 22: Deut. 9. 16.—¹¹ 1 Kings 12. 28.—
¹² 1 Sam. 12. 20, 22; Luke 15. 18.—¹³ 2 Sam. 16. 12; Amos 5. 15.
—¹⁴ Num. 25. 13.—¹⁵ Deut. 9. 18.—¹⁶ Chap. 20. 23.—
¹⁷ Psalm 69. 28; Rom. 9. 3.—¹⁸ Psalm 139. 16; Dan. 12. 1;
Phil. 4. 3; Rev. 3. 5; 17. 8; 21. 27; 22. 19.—¹⁹ Lev. 23. 30;
Ezek. 18. 4.

8. They have turned aside quickly—A few weeks have sufficed to make them forget their solemn pledges (Exod. 19. 8; 24. 3), and fly in the face of a plain, unmistakable commandment. A molten calf—In the contemptuous language of Holy Scripture when speaking of idols, such an emblematic figure as the Babylonian man-bull would be a mere "calf." That the figure made by Aaron is called always "*a molten calf*"—literally, "a calf of fusion"—disposes of the theory of Keil, that it was carved of wood covered with gold plates hammered on to it. These be thy gods, O Israel, which have brought thee—Rather, "This is thy god, which has brought thee." The plural must be regarded as merely one of dignity.—*Rawlinson.*

II. THE PRAYER OF MOSES. Verses 30-35.

30. Moses said—He had already been able to save the people from instant and complete destruction (ver. 14), but it was necessary to bring them back to their forfeited position as God's children. Ye have sinned—Though the leaders had been cut off, the masses who had followed them in idolatry still remained, and it was essential that they should realize the depth of their wickedness. Peradventure—He speaks without certainty, for he has received no assurance of forgiveness for the people. Make an atonement—The word *atonement* means "reconciliation;" and Moses hoped that he might be the mediating agent to bring peace between offending Israel and its offended Lord.

31. O, this people have sinned—He offers no extenuation, but in behalf of the people confesses the crime and humbly seeks forgiveness. Those who would be saved must first recognize themselves as lost.

32. If thou wilt—An entreaty so earnest that its very utterance is broken and unfinished. "If thou wilt forgive their sin—" the rest being left unspoken, as the possibility of unforgiveness darts across his mind. If not, blot me . . . out—So fully does he identify himself with the people for whom he pleads that he will suffer their fate, even to exclusion from the privileges of the covenant. God had already offered to give him Abraham's place as the father of a new nation (ver. 10), but he will sooner perish with Israel than be exalted by Israel's downfall. Thy book—The book of life, in which, as in a record, the names of the citizens of the kingdom were enrolled. See the self-sacrifice of a noble nature!

33. Whosoever hath sinned—One step had been gained in the work of mediation, in that

Authorized Version.

soever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: ³⁰ behold, mine Angel shall go before thee: nevertheless, ³¹ in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because ³² they made the calf, which Aa'ron made.

Revised Version.

unto Mo'ses, Whosoever hath sinned against

34 me, him will I blot out of my book. And now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless in the day when I visit, I will visit 35 their sin upon them. And the LORD smote the people, because they made the calf which Aa'ron made.

³⁰ Chap. 32. 2, 14; Num. 30. 16.—³¹ Deut. 32. 35; Amos 2. 14; Rom. 2. 5, 6.—³² 2 Sam. 12. 9; Acts 7. 41.

God consented not to destroy the nation as a whole, but only those individuals who had rejected him. Every soul stands single and alone before God.

34. **Lead the people.**—He was to resume his place, and the people were to be restored to their privilege. **Mine Angel.**—The visible token of God's presence with his people in the pillar of cloud and fire. **When I visit.**—"In the day of my visitation I will visit their sin." In the after discipline of the people the results of their sin were to be realized, yet it was to be discipline as to children, and not judgment as to enemies. The Jews have a saying that in every affliction of their people there is an ounce of the powder of the golden calf. The sword was withheld, but it was not sheathed.

35. **The Lord plagued the people.**—This may indicate some unmentioned scourge of calamity or disease; but it more likely refers to the sum total of trials, penalties, and judgments during the forty years' wandering in the wilderness. **They made... Aaron made.**—They made it, as its responsible originators; Aaron as their agent; and both were held to a measure of accountability.

Illustration 154. Look, as one drop of ink colors a whole glass of water, so one gross sin, one shameful action, one hour's compliance with antichrist, will color and stain all the great things that ever you have performed; it will stain and color all the good prayers that ever you have made, and all the good sermons that ever you have heard, and all the good books that ever you have read, and all the good works that ever you have done; and, therefore, whatever you do keep off from sin, and keep off from all sinful compliances as you would keep off from sin itself.—*Brooks.*

HINTS TO THE TEACHER.

Here is **A Swift Backsliding.** The people who forty days ago were loud in their pledges of fidelity to God now are abominable in their idolatries.

I. Some causes of backsliding. 1. *A superficial conversion.* These people were, after all, only "baptized pagans." Their hearts were as heathen as ever. Their emotions and not their convictions were touched. Most of those who seem to backslide after a revival were never really converted. 2. *A formal religion.* Their service of God was only outward; in act, not in heart. They bowed to Jehovah as before they had bowed to idols, and now they call their idol "Jehovah" (ver. 5). 3. *A lack of faith.* Faith is the soul's sight of God. These men walked not by faith, but by sight. They must have a god that could be seen by the physical eye. Let us not blame them unduly, for even now, after thirty-five centuries of education, comparatively a small part of the world has arisen to the height of faith without sight. 4. *The lusts of the flesh.* Underlying all the grossest sensuality was the root of their idol worship. They would deify lust in the name of religion, as idol worship does almost uniformly. How many people leave the service of God that they may give free rein to sin!

II. Some results of backsliding. 1. Notice its rapid steps downward: Forgetting God, forsaking God, following idols, and then abominable wickedness. We have in our time seen a descent as swift. 2. Notice the alienation from God. Yesterday God was their friend, to-day he is their enemy on account of sin. He stands apart and rejects the people who have rejected

him. 3. Notice the *suffering* that sin entailed upon them. Three thousand slain, families rent asunder, death throughout the camp. Much of the agony of Israel through the ages have been the dregs of the bitter cup drank on that day.

III. Some requisites for the backslider's return. 1. There is need of a *mediator*. Such was Moses and such is Christ. 2. There is need of a *gracious God*, who can and will forgive sin. 3. There is need of *repentance* on the part of the sinner. When the backslider seeks God he can yet be saved.—*J. L. H.*

OUR ILLUSTRATIONS.—Some of the pictures which illustrate this lesson require a word of explanation. "*Nawamis*" are rude stone buildings scattered all over the Sinaitic peninsula, which the Arabs say were erected by the Israelites to protect themselves from the mosquitoes. They are supposed to have been the homes of the people of Amalek, who fought with Israel in Rephidim (Exod. 17. 8). The calf idol which we represent in outline is a copy of an Egyptian picture. The "Broad Pass near 'Ain Hawaiah" presents a scene typical of the northern part of the peninsula of Sinai. It used to be supposed that this was the site of the ancient Marah, but that theory has been rejected.



LESSON III.—JULY 21.

NADAB AND ABIHU.—LEV. 10. 1-11.

GOLDEN TEXT.—Do not drink wine nor strong drink, thou nor thy sons with thee.—Lev. 10. 9.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1491, some months after the giving of the law.

PLACE.—The plain, *Er Râhâh*, before *Râs Suftsâfeh* (Mount Sinai).

"STRANGE FIRE."—The Lord had just signified, in a miraculous manner, his acceptance of Aaron and his sons as priests, by kindling the fire upon the altar and consuming the sacrifice (Lev. 9. 24). This fire was never to be extinguished (Lev. 6. 12, 13). The sin here charged is probably that of using other than this hallowed fire from the altar of sacrifice in their presentation of incense. Prayer can only be acceptably offered on the basis of an adequate atoning sacrifice; and God can only be acceptably approached in the way that he has himself prescribed. Other irregularities have also been suspected, as that they had not yet been authorized or directed to offer incense; that this was not the appointed hour for its presentation; and it



PRIEST'S "HAT."

has been inferred from Lev. 16. 1, 2, that they may even have ventured into the holy of holies.—*W. H. Green.*

THE LESSON STORY.—The tabernacle, with all its sacred furniture, now stands complete, in the center of Israel's camp. Before it the great brazen altar rises, bright with fire which has fallen from the heavens, and smoking with the first morning sacrifice. But before the sun sets the popular joy has been turned to deep mourning by an act of sacrilege,

followed by an appalling judgment of God. The two eldest sons of Aaron—young men who a short while ago climbed the steep of Sinai, and saw the sapphire pavement under Jehovah's feet; who had been given the lofty duties and privileges of the priesthood—defy the express command of the Lord. They scorn the holy fire which blazes on the altar of burnt offerings, and, filling their censers with common fire, in a tumultuous manner, perhaps excited by strong drink, they press toward the curtained sanctuary. In a moment the lightning of God's wrath flashes, and the two priests fall dead at the vestibule of the holy place. Their aged father, standing at his post by the altar, is forbidden to show the customary signs of grief, while their relatives bear forth their bodies clad in the priestly vestures, and bury them outside the camp. Thus God's majesty is vindicated, and his house is shown to be sacred, in the presence of all the people.

SPECIAL DOCTRINAL SUGGESTION.—The wrath of God.

LESSON HYMN.—

Bondage and death the cup contains; Dash to the earth the poisoned bowl!
Softer than silk are iron chains, Compared with those that chafe the soul.
Hosannas, Lord, to thee we sing, Whose power the giant fiend obeys;
What countless thousands tribute bring, For happier homes and brighter days!
Spare, Lord, the thoughtless, guide the blind, Till man no more shall deem it just
To live by forging chains to bind His weaker brother in the dust.—*Lucius M. Sargent.*

HOME READINGS.—*Monday* (July 15) Nadab and Abihu, Lev. 10. 1-11. *Tuesday*, The incense altar, Exod. 30. 1-10. *Wednesday*, Privileges of Nadab and Abihu, Exod. 24. 1-10. *Thursday*, Cause of stumbling, Isa. 28. 1-7. *Friday*, Unfaithfulness of priests, Ezek. 22. 23-28. *Saturday*, Uzziah's presumption, 2 Chron. 26. 14-21. *Sunday*, God's goodness and judgment, Nahum 1. 1-10.

Authorized Version.

1 And 'Na'dab and A-bi'hu, the sons of Aa'ron,² took either of them his censer, and put fire therein, and put incense thereon, and offered³ strange fire before the LORD, which he commanded them not.

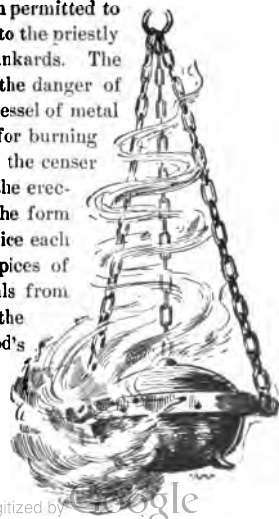
Revised Version.

1 And Na'dab and A-bi'hu, the sons of Aa'ron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the LORD, which

¹ Chap. 16. 1; ²². 9; Num. 8. 3, 4; ²⁶. 61; 1 Chron. 24. 2.—
³ Chap. 16. 12; Num. 16. 18.—³ Exod. 30. 9.

I. GOD'S WRATH. Verses 1-7.

1. Nadab and Abihu—The two eldest sons of Aaron, who had been permitted to meet God upon the mountain (Exod. 24. 9), and had just been consecrated to the priestly office. Yet from verse 9 we may almost certainly infer that they were drunkards. The highest social station and the most sacred calling are no barrier to the danger of strong drink.—*J. L. H.* **His censer**—The censer was a small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was to be sprinkled. The only distinct precepts regarding the use of the censer are found in Num. 4. 14, and Lev. 16. 12. Neither in connection with the erection of the tabernacle nor with that of the temple is any idea given of the form and appearance of the censers.—*Abbott.* **Incense**—This was offered twice each day, at the hours of morning and evening sacrifice. For the sweet spices of which it was made see Exod. 30. 34-38. It was to be lighted with coals from the altar of burnt offering, and then placed upon the golden altar in the holy place, close by the inner veil. It symbolized the prayers of God's people, made efficacious by the blood of the atonement. **Offered strange fire**—Instead of using the fire from the altar of burnt offering, which had fallen from heaven at its consecration, they took



Authorized Version.

2 And there ⁴ went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Mo'ses said unto Aa'ron, This is *it* that the LORD spake, saying, I will be sanctified in them ⁵ that come nigh me, and before all the people I will be ⁶ glorified. ⁷ And Aa'ron held his peace.

Revised Version.

2 he had not commanded them. And there came forth fire from before the LORD, and devoured them, and they died before the LORD. Then Mo'ses said unto Aa'ron, This is it that the LORD spake, saying, I will be sanctified in them that ¹ come nigh me, and before all the people I will be glorified. And Aa'ron held his peace.

⁴ Chap. 9. 34; Num. 16. 35; 2 Sam. 6. 7. — ⁵ Exod. 19. 2^o; 29. 43; chap. 21. 6, 21; Isa. 52. 11; Ezek. 20. 41; 42. 12. — ⁶ Isa. 49. 3; Ezek. 28. 22; John 12. 31, 32; 14. 13; 2 Thess. 1. 10. — ⁷ Psalm 28. 9.

¹ Or, are nigh.

common fire, and conducted the service in a disorderly manner, being at the time, as we assume, intoxicated. Whoever enters upon the worship of God in a light and irreverent manner follows these offenders.—*R. R. D.*

Illustration 155. It was "strange fire" which Pope Leo X offered to God when, to obtain funds for the completion of that great Christian temple, St. Peter's, at Rome, he sanctioned the sale of indulgences. These could be purchased for the absolution of past sins, as well as of sins not yet committed. It was the sale of these indulgences which was the immediate cause of the Reformation.

2. Fire from the Lord—Perhaps a sudden flame darting forth from the holy of holies, which many believe to have contained some visible manifestation of the Lord; but the precise manner of the event must remain unknown. **Devoured them**—That is, slew them. Their bodies and even their garments remained uninjured, as is sometimes the case when people are killed by lightning.—*Pool.* **They died before the Lord**—That is, in the court of the tabernacle, where God dwelt. Thus their penalty was, 1. Sudden; 2. Deadly; 3. Public; 4. Supernatural, by the hand of God; 5. In the line of their crime: as they sinned with fire, so they died by fire. When the ritual service was so newly established, and just coming into regular operation, such an infraction of it by the very persons whose official charge it was to maintain its sacredness demanded a most rigid punishment, even a miraculous interposition, to protect the sacred service, and indeed the whole law, from that disesteem on the part of the people which might naturally have resulted from it if passed over without the severest notice.—*Killo.*



3. This is it that the Lord spake—This may mean, not that God had said this in form, but that it was the spirit of his teachings. **I will be sanctified**—In other words, if those who had been consecrated to him would not sanctify him in heart and life, he would sanctify himself in them by judgments (compare also Ezek. 38. 16), and thus glorify his name above all, as the Holy One, who cannot with impunity be provoked to anger.—*Edersheim.* **Before all the people**—As they have sinned publicly and scandalously, so I will vindicate my honor in a public and exemplary manner, that all men may learn to give me the glory of my sovereignty and holiness by an exact conformity to my laws.—*Pool.* **Aaron held his peace**—This was truly the silence of grief, and no reproach of insensibility can be attached to him. 1. The impressions and the conduct of Aaron cannot be usefully estimated without a knowledge of the event. The slaying of his sons was a necessity; they had profaned God's holy ordinances. 2. It is a case of humility to be thus silent in the bosom of an irreparable loss, of a profound affliction. 3. In this mute sorrow there is also more than wise humility; we must see there is also acquiescence. He cannot hide from himself that

Authorized Version.

4 And Mo'ses called Mi-sha'el and El-za'-phan, the sons of ⁸ Uz-zí'el the uncle of Aa'rón, and said unto them, Come near, ⁹ carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Mo'ses had said.

6 And Mo'ses said unto Aa'rón, and unto E-le-a'zar and unto Ith'a-mar, his sons, ¹⁰ Uncover not your heads, neither rend your clothes; lest ye die, and lest ¹¹ wrath come upon all the people: but let your brethren, the whole house

Revised Version.

4 And Mo'ses called Mi-sha'el, and El-za'-phan, the sons of Uz-zí'el the uncle of Aa'rón, and said unto them, Draw near, carry your brethren from before the sanctuary

5 out of the camp. So they drew near, and carried them in their coats out of the

6 camp; as Mo'ses had said. And Mo'ses said unto Aa'rón, and unto E-le-a'zar and unto Ith'a-mar, his sons, ² Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not

⁸ Exod. 6, 18, 22; Num. 3, 19, 30.—⁹ Luke 7, 12; Acts 5, 6, 9, 10; 8, 2.—¹⁰ Exod. 23, 5; chap. 13, 45; 21, 1, 10; Num. 6, 6, 7; Deut. 23, 9; Ezra 24, 16, 17.—¹¹ Num. 16, 22, 46; Josh. 7, 1; 22, 18, 20; 2 Sam. 24, 1.

² Some ancient versions render, *Uncover not your heads.*

his sons merited their fate. 4. We should recognize in this conduct lowly and firm resignation. Rebellion speaks, resignation holds its peace.—*A. Coquerel.*

4. **Mishaël and Elzaphan**—They were second cousins of the two slain priests, and, being Levites, were employed in the lesser duties of the worship, but, not being children of Aaron, could not enter the tabernacle without a special command.—*R. R. D.* **Sons of Uzziel**—That is, descendants. It appears from Num. 3, 27, 28, that Uzziel and his three brothers (Exod. 6, 18) had at this time 8,600 male descendants, and as many, doubtless, of the other sex—an average of 4,300 each; which makes it perfectly plain that several generations must have intervened.—*Sunday School Times.* **The uncle of Aaron**—That is, the brother, not of his own father, but of his paternal ancestor. **Your brethren**—Used in a wide sense of kindred, as in Gen. 13, 8.—*Green.* **From before the sanctuary**—The tabernacle was a tent divided into two apartments, the outer room, called the holy place, and the inner room, or holy of holies. In the holy place was the altar of incense, upon which the "strange fire" was offered. Around the tent was an inclosed space called the court, in which stood the altar of burnt offering.—*R. R. D.*



"THE EDGE OF THE DESERT."

Out of the camp—As the

entire camp was considered sacred no burial could be permitted within it. At the present time all sepulchers are outside the walls of oriental cities.

5. **In their coats**—They were buried in their priestly garments, for these were regarded as profaned. In ordinary cases the cast-off dresses of the priests were converted into wick for the lamps of the sanctuary.—*Bush.* The dead bodies in the robes of their order, borne through the camp, must have formed a solemn lesson of the danger of offending God. So the death of every drunkard should be regarded as a warning to others.—*R. R. D.*

6. **Eleazar ... Ithamar**—The two younger sons of Aaron. Eleazar was Israel's high priest during the conquest of Canaan. **Uncover not your heads**—Revised Version, "Let not the hair of your heads go loose." Disheveled hair was a common sign of mourning. **Neither rend your clothes**—By tearing them open in front, which was also a token of sorrow. **Lest wrath come**—They were to regard themselves as sacred persons, and were to account the service of God, which they performed as representatives of the nation, more important

Authorized Version.

of Is'ra-el, bewail the burning which the LORD hath kindled.

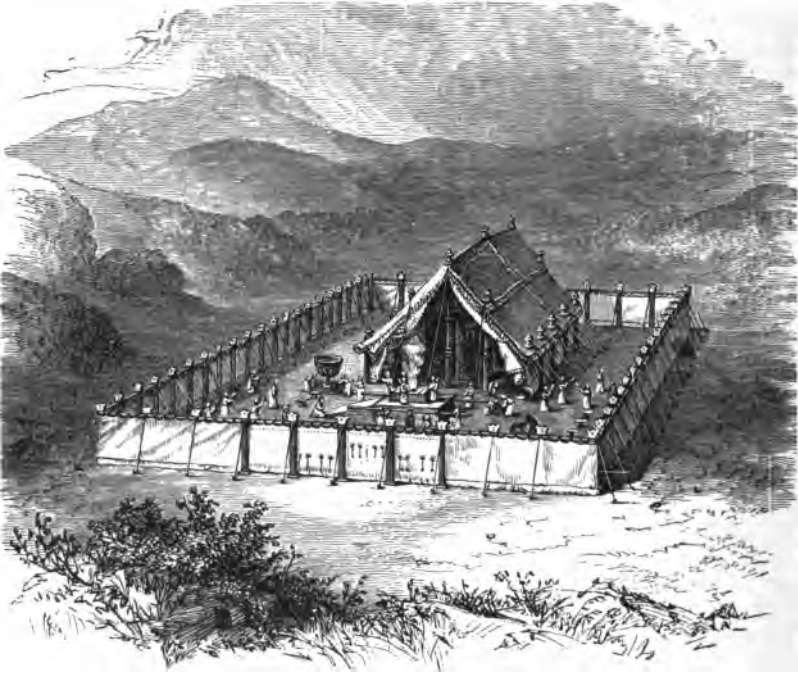
7 ¹² And ye shall not go out from the door

Revised Version.

wroth with all the congregation: but let your brethren, the whole house of Is'ra-el, bewail the burning which the LORD hath kindled. And ye shall not go out from the

²² Chap. 21. 12.

than their own private griefs. The special reason seems to be this: they bore a public character as representing to the people God's views of truth and God's opinion on all matters. Therefore, as his representatives, they may show that such an act of judgment, however severe, was quite deserved, and brought glory to his name. They who had most to do in exhibiting the mercy of God at the altar were thus foremost in testifying that Jehovah continued to be holy and righteous, true and faithful.—*Bonar.* Let . . . the whole house of Israel—Those who were not in the sacred office of the priesthood might mourn over the event. Outward signs of mourning would almost certainly be interpreted as showing a want of accord with the will of



THE TABERNACLE.

God as shown in his dealings, and the obligations of the priests to God and to his sanctuary must take precedence of every private and personal relation (Lev. 21. 10-12). This is comparatively easily understood. But why, if they disobeyed, would "wrath come upon all the people?" Their trespass would bring calamity on the whole people because of their official and representative character, just as a nation to-day suffers from the wickedness and folly of its influential citizens (Josh. 22. 20). Remember also that Hebrew priests were more thoroughly "representative" than any class in any country is to-day. They were the nation's atoners and mediators before God.—*Green.*

7. **Shall not go out**—To accompany the dead bodies to the grave. The seven days

Authorized Version.	Revised Version.
of the tabernacle of the congregation, lest ye die: ¹³ for the anointing oil of the LORD is upon you. And they did according to the word of Mo'ses.	door of the tent of meeting, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Mo'ses.
8 And the LORD spake unto Aa'ron, saying, ⁹ ¹⁴ Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: <i>it shall be a statute forever throughout your generations:</i>	8 And the LORD spake unto Aa'ron, saying, ⁹ Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute forever throughout your gen-
10 And that ye may ¹⁵ put difference between holy and unholy, and between unclean and clean;	10 erations: and ³ that ye may put difference between the holy and the common, and be-
<small>¹² Exod. 28. 41; chap. 8. 30.—¹⁴ Ezek. 44. 91; Luke 1. 15; 1 Tim. 3. 3; Titus 1. 7.—¹⁵ Chap. 11. 47; 20. 25; Jer. 15. 19; Ezek. 22. 26; 44. 23.</small>	<small>³ Or, ye shall.</small>

appointed for their consecration (Lev. 8. 3) were at an end (Lev. 9. 1). But they were now in the midst of sacred services consequent upon it. It was the first occasion of Aaron's officiating as high-priest (Lev. 9. 7, etc.), with his sons as helpers (see Lev. 9. 9, 12, 18, 20); and the solemnities of the day were not yet concluded (Lev. 10. 12, etc.).—*Green*. **From the door**—The original word means opening, entrance, or doorway. The entrance of the tabernacle was closed, not by a solid door, but by a richly wrought hanging suspended upon pillars (Exod. 26. 36, 37). **The anointing oil of the Lord is upon you**—It was upon Aaron in the proper and fullest sense, having been poured upon his head as a symbol of the impartation of the Holy Ghost to qualify him for his high office (Lev. 8. 12), and mingled with blood of atonement it was sprinkled both upon Aaron and his sons, and upon their official dresses (Lev. 8. 30). They were thus consecrated and bound to the Lord's service, and must not desert their posts for any earthly reason.

II. GOD'S WARNING. Verses 8-11.

8. Unto Aaron—Since this was a precept relating especially to Aaron's family.

9. Do not drink wine—It may be implied that the two priests had committed their crime while under the influence of liquor; but this was no excuse, rather an aggravation of their wickedness. **Nor strong drink**—A term for intoxicating drink other than wine, and generally referring to stronger varieties. **When ye go into the tabernacle**—They were then in a representative position, and should be especially careful. In the "Sunday-School Times" *Dr. Green* thus explains this verse: "The connection in which this prohibition stands seems to imply, and has by many interpreters been understood to imply, that the sin of Nadab and Abihu was that they had partaken too freely of the wine, or strong drink, which was offered with the sacrifices (Exod. 29. 40; Num. 28. 7). Whether this was the case or not, the fearful retribution which had just been inflicted emphasized the injunction; for it showed the imperative necessity of their being in full possession of all their faculties, so that they could be thoroughly observant and on their guard when engaged in duties of such solemnity, and where heedless transgression was offensive to God, and would be so sternly punished. To guard against all possibility of an offense arising from over-indulgence they are bidden on such occasions to abstain entirely, not only from wines of the most intoxicating grade, but from all wine, even the least stimulating. Wine is the fermented juice of the grape; strong drink was prepared by fermentation from honey, dates, or barley. Distilled liquors were not known; and adulterated liquors are fraudulent and poisonous compounds."

10. Put difference between holy and unholy—They should keep themselves in condition to know the difference between things holy and unholy; and this would require unclouded brains. "Unholy" here means that which may be used for ordinary purposes.

Authorized Version.	Revised Version.
11 ¹⁶ And that ye may teach the children of Is'ra-el all the statutes which the Lord hath spoken unto them by the hand of Mo'ses.	11 tween the unclean and the clean ; and ⁴ that ye may teach the children of Is'ra-el all the statutes which the Lord hath spoken unto them by the hand of Mo'ses.
16 Deut. 24. 8; Neh. 8. 2, 8, 9, 13; Jer. 18. 18; Mal. 2. 7.	* Or, ye shall.

11. Teach the children of Israel—They could not teach the laws of God unless they were in a state to comprehend them. A priest must have his soul calm, clear, steady. He is to be "filled with the Spirit," not with "wine, wherein is excess" (Eph. 5. 18); in a holy frame, discerning between clean and unclean, ready to teach others also, he is to enter the tabernacle. In two things he is to be the opposite of Nadab and Abihu; he is not to be excited with any false, vain desire, and then he is to be exactly observant of the Lord's statutes (ver. 11), so that he shall be ready to teach others also to keep them. Hence he must keep away from every indulgence and every appearance of evil; from every tempting object, and every excitement not drawn from him to whom he is approaching.—*Bonar*.

Illustration 156. When the English warship *Victoria* was lost by an avoidable collision, a couple of years ago, it was found that the admiral was intoxicated, and in his drunkenness gave the order which destroyed a ship and caused the loss of five hundred lives.

Illustration 157. Speaking of the condition of England before the time of Wesley, *James Freeman Clarke* says: "What must have been the state of things when Archdeacon Paley, addressing the young clergy in the diocese of Carlisle, found it necessary to exhort them 'not to get drunk or to frequent ale-houses, to avoid profligate habits, not to be seen at drunken feasts or barbarous diversions,' and in reading the service 'not to perform it with reluctance or quit it with symptoms of delight!'"

Illustration 158. There was a law in one of the Grecian States that whoever was guilty of a crime while intoxicated should be punished with a double fine—part for drunkenness, and part for the crime he had committed.

FIVE DANGERS OF STRONG DRINK.

1. **STRONG DRINK MAKES MEN CARELESS AND BLIND.** Nadab and Abihu while drunk used the wrong kind of fire without thinking; so drunken engineers have pulled the wrong lever, drunken apothecaries have given the wrong medicine, and drunken pilots have wrecked vessels.

2. **STRONG DRINK MAKES MEN IRREVERENT.** Men whose consciences are clouded by liquor despise God's house, show contempt for his law, and often curse his name.

3. **STRONG DRINK BRINGS UPON MEN SUDDEN DEATH.** Nadab and Abihu may have been the first who manifestly died because of intoxicants; but they were not the last. Strong drink has murdered many in many ways; it has caused sudden shocks of paralysis and apoplexy, it has made men commit suicide, it develops and aggravates all sorts of diseases, and fills sixty thousand graves each year in the United States.

4. **STRONG DRINK CAUSES SECRET MOURNING.** Aaron and his sons were compelled to bear their sorrow without showing it. So there are thousands of homes where there is a secret grief, which may not be revealed to the outside world, over sons and brothers ruined through liquor.

5. **STRONG DRINK BRINGS SORROW UPON ALL PEOPLE.** Israel had no more reason to mourn over the two young men who were smitten because of their folly than has our own land to mourn on account of the constant results of the curse of alcohol and intoxicant drugs. The whole country suffers; shall not the whole country arise and banish the destroyer?—*J. L. H.*

HINTS TO THE TEACHER.

The ninth verse gives us the key to the conduct of these two priests. They were intoxicated, and hence were careless and blind. We see **The Fearful Consequences that Followed a Glass of Strong Drink.**

1. **It made the drinkers forgetful.** They paid no attention to the command to obtain fire

from the altar, but took common fire, and they suffered the penalty of their neglect. So many a drunken man has stepped on the railroad track before a train, or walked off a pier, or taken poison ignorantly. Drunkenness makes men blind.

II. It made them irreverent. While they were intoxicated they treated God's commands with scorn. Thus many men in their cups have despised God. So did Belshazzar in his carouse (Dan. 5), and so have many done since.

III. It brought sudden death. In one moment they fell dead. Such is often the fate of the drunkard. Every newspaper will tell of some drunkard who meets a sudden and violent death.

IV. It brought sorrow. Think of that father, the aged Aaron. How many like him have mourned over sons slain through drink!

V. It brought shame. The relatives could not mourn publicly, as that would cast some imputation upon God's act. They must bear their grief in silence, for with it came shame over the dishonor that caused it. How many homes are in silent sorrow over a son who cannot be named because he died in disgrace!—*J. L. H.*

LESSON IV.—JULY 28.

JOURNEYING TO CANAAN.—NUM. 10. 29-36.

GOLDEN TEXT.—Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.—Num. 10. 29.

BACKGROUND OF THE LESSON.

TIME.—About 1490 B. C.

PLACE.—The Wilderness of Sinai and the region northward, toward the east of the Peninsula.

THE BOOK OF NUMBERS.—The title "Numbers" is a translation of the name found in the Greek Version, and the book is so called from the two numberings of the people described therein. In the Hebrew Bible its name is "Bemidhbar" (In-the-Wilderness), from the fifth word of verse 1, or "Wayyedabber" (And-he-said), from the initial word. The book consists of historical matter interspersed with various laws and ordinances. It may be divided into four parts: 1. Chapters 1-10 contain the census, laws relating to purity and Nazarite vows, Aaron's blessing, the gifts presented by the tribal princes at the dedication of the altar, the consecration and duties of the Levites, a special ordinance as to the celebration of the pass-over, and the pillar of cloud to regulate the journeying of the Israelites. 2. Chapters 11-19 carry on the history from the second year to the beginning of the fortieth year after the exodus, narrating with much detail the events of the journey from Sinai to Moab, including the survey of the land, the refusal of the people to enter it, their various acts of disobedience, and the different laws published during the period. 3. Chapters 20-24 describe what happened during the first ten months of the fortieth year, including Edom's refusal to allow the Israelites to pass through their land, the death of Miriam and of Aaron, the conquest of the land of the Amorites and of Bashan, and the story of Balaam and his dealings with the children of Israel. 4. Chapters 25-36 narrate the sin of Baal-peor, the second census, the appointment of Joshua as Moses's successor, the war of revenge against Midian, the settlement of Reuben, Gad, and half Manasseh on the eastern side of Jordan, and the directions as to the cities of refuge. Various ordinances concerning the division of the land of Canaan, sacrifices, vows, etc., are also included in this section.



LESSON HYMN.—

When Israel, of the Lord beloved, Out from the land of bondage came,
Her fathers' God before her moved, An awful guide, in smoke and flame.
By day, along the astonished lands The cloudy pillar glided slow ;
By night, Arabia's crimsoned sands Returned the fiery column's glow,
Thus present still, though now unseen, When brightly shines the prosperous day,
Be thoughts of thee a cloudy screen, To temper the deceitful ray.—*Sir Walter Scott.*

SPECIAL DOCTRINAL SUGGESTION.—The goodness of God.

HOME READINGS.—*Monday* (July 22), Journeying to Canaan, Num. 10. 29-36. *Tuesday*, The guiding pillar, Num. 9. 15-23. *Wednesday*, Jehovah's promise, Exod. 6. 1-8. *Thursday*, Remembering the way, Neh. 9. 5-12. *Friday*, Loving-kindness acknowledged, Isa. 63. 7-14. *Saturday*, The Almighty Keeper, Psalm 121. *Sunday*, "He leadeth me," Psalm 23.

Authorized Version.

29 And Mo'ses said unto Ho'bab, the son of ¹Rag'u-el the Mid'i-an-ite, Mo'ses' father-in-law, We are journeying unto the place of which the LORD said, ²I will give it you : come thou with us, and ³we will do thee good : for

Revised Version.

29 And Mo'ses said unto Ho'bab, the son of Reu'el the Mid'i-an-ite, Mo'ses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you : come thou with us, and we will do thee

¹ Exod. 2. 18. — ² Gen. 12. 7. — ³ Judg. 1. 16 ; 4. 11.

I. COMPANIONSHIP. Verses 29-32.

29. Hobab has been by some identified with Jethro, the priest or prince of Midian, whose daughter Zipporah Moses married. But Jethro returned to his own land before the promulgation of the law on Sinai, and his name does not occur afterward. Hobab appears to have accompanied Moses on his journey, casting in his lot with Israel (Judg. 4. 11). He was a son, or very probably a younger brother, of Jethro, not bound like him to his own tribe by the duties of an hereditary priesthood. This latter theory seems to meet all the conditions of the narrative, which would otherwise present serious if not insuperable difficulties.—*Cook.* The name Hobab occurs only here and in Judg. 4. 11. **Raguel** called Reuel in the Revised Version, and in Exod. 2. 18, where the word in the original is the same as the word here) is identical with Jethro. Reuel is probably the proper name; Jethro, the official title.—*R. R. D.* Hobab had probably sojourned among the Israelites during the whole period of their encampment at Sinai, and now on their removal proposed to change his abode.

Moses urges him to remain for two reasons: (1) for his own benefit, in a religious point of view; and (2) from the useful services his nomad habits could enable him to render.—*J., F., B.* Similar motives should be presented to the sinner to become a member of the household of faith: (1) his own well-being, and (2) his usefulness (ver. 31).—*Steele.* The word translated **father-in-law** has no such definiteness either in the Hebrew or in the Septuagint as it expresses to us. It means simply a "marriage relation," and is even used by Zipporah of Moses himself (Exod.

4. 25, 26 in the Hebrew). It is just as likely to mean "brother-in-law" when applied to Hobab.—*Winterbotham.* **Come thou with us, and we will do thee good**—Invite others to come to God. Surely those who are bound for the heavenly kingdom should encourage their friends to come along with them. Sharing the treasures of the covenant and the joys of heaven

Authorized Version.

⁴the LORD hath spoken good concerning Is'ra-el.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us ⁵instead of eyes.

Revised Version.

good: for the LORD hath spoken good con-

cerning Is'ra-el. And he said unto him, I will not go; but I will depart to mine

own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead

⁴ Gen. 32. 12; Exod. 3. 8; 4. 7, 8.—⁵ Job 22. 15.

makes these treasures and joys none the less. God hath spoken good concerning God's people. It is good having fellowship with those having fellowship with God (1 John 1. 3), and going with those with whom God is (Zech. 8. 23). Hobab might be serviceable to the Israelites, not to show the way they must march or the place in which they must encamp (the cloud was to direct that), but to show the conveniences and inconveniences of the places they must march through and encamp in, that they might make the best use of the conveniences and the best remedy against the inconveniences. So even they that were led by a miracle must not slight the ordinary means of direction. It will very well consist with our trust in Providence to make use of the help of our friends in those things wherein they are capable of being serviceable to us.—*Henry*. See also note on verse 31.

30. The things of this world which are seen draw strongly from the pursuits of the other world which are not seen. The magnetic fluid of this world prevails with most people before the attractions of heaven itself.

31. **Leave us not**—Even a decided refusal may be overcome by earnest persuasion. For we infer from Judg. 1. 16; 4. 11; 1 Sam. 15. 6, where the descendants of Hobab, called Kenites, are abiding with Israel, even down to the time of Saul, that the entreaty of Moses prevailed, and that Hobab, after a visit to his own land, returned and accompanied the Hebrews into Canaan.—*Steele*. The earnest importunity of Moses to secure the attendance of this man, when he enjoyed the benefit of the directing cloud, has surprised many. But it should be recollected that the guidance of the cloud, though it showed the general route to be taken through the trackless desert, would not be so minute as to point out the places where pasture, shade, and water were to be obtained, and which were often hid in obscure spots by the shifting sands. Besides, several detachments were sent off from the main body; the services of Hobab, not as a single Arab, but as a prince of a powerful clan, would be exceedingly useful.—*J., F., B.* Doubtless many parties took several journeys while the grand army lay still.—*Clarke*. The necessary commercial intercourse of Israel with the nomad tribes which lay along their path would make the friendly services of Hobab invaluable.—*Steele*. No promise of divine guidance is designed to supersede the use of the best natural helps within reach. **Thou mayest be to us instead of eyes**—Moses does not flatter Hobab with the notion that he can confer a favor on God: a mistaken way of reaching sinners that is not uncommon.

HUMAN KNOWLEDGE AND SCIENCE SHOULD BE USED IN BEHALF OF THE KINGDOM OF GOD. The Israelites, more than any other nation before or since, were blessed by manifest divine guidance,



A FOUNTAIN IN THE DESERT.

Authorized Version.

32 And it shall be, if thou go with us, yea, it shall be, that ⁶ what goodness the LORD shall do unto us, the same will we do unto thee.

33 And they departed from ¹ the mount of the LORD three days' journey: and the ark of the covenant of the LORD ⁸ went before them

Revised Version.

32 of eyes. And it shall be, if thou go with us, yea, it shall be, that what good soever the LORD shall do unto us, the same will we do unto thee.

33 And they set forward from the mount of the LORD three days' journey; and the ark of the covenant of the LORD went before

⁶ Judg. 1. 16. — ⁷ See Exod. 3. 1. — ⁸ Deut. 1. 33; Josh. 3. 3, 4, 6; Psalm 132. 8; Jer. 31. 2; Ezek. 20. 6.

but the pillar of cloud and fire did not make the shrewdness of the Arabian rover unnecessary. God furnishes superhuman helps when human helps cannot be reached, but not till then.—*R. R. D.*

THE SCAFFOLDING OF THE CHURCH. There are many men, reverent and faithful, who are helpers and friends of God's cause, and who yet for years, and sometimes as long as they live, refuse to identify themselves with God's people. Jethro and Hobab (at first) and Hiram are Old Testament types of a class which has familiar representatives in many of our churches to-day. They are useful to help build the church. But when the building is complete what shall be done with the scaffolding?—*R. R. D.*

32. If thou go with us—From Judg. 1. 16, we learn that the sons of Hobab joined themselves to the sons of Judah and dwelt among them on the southern border of the land. Here is an "undesigned coincidence," albeit a slight one. Judah led the way on the march from Sinai to Canaan, and Hobab's duties as guide and scout would bring him more into contact with that tribe than with any other.—*Winterbotham*. **What goodness the Lord shall do unto us, the same will we do unto thee**—Notice, 1. We can give only what we receive. This is all that we dare promise to do—give as God shall enable us. 2. Those that share with God's Israel in their labors and hardships shall share with them in their honors. If we suffer with them we shall also reign with them (2 Tim. 2. 12; Luke 22. 28, 29).—*Henry*.

II. LEADERSHIP. Verses 33-36.



33. The whole route from Sinai to Kadesh, in the quickest and most direct course, is estimated to be eleven days' journey (*Keil*); it is therefore not without significance that the first **three days' journey** is made prominent, for immediately after that the first great disturbance of the march appears to have occurred.—*Schaff*. *Knöbel* and other hostile critics make the text here to mean that **the ark of the covenant** went three days ahead. In that case, however, the Israelites would have lost sight of it altogether. There is no real difficulty here. First of all a distinction must be made between the ark of the covenant and the hol

things collectively, and then between these and the component parts of the tabernacle.—*Lange*. We are not to understand an unbroken march of the entire people during seventy-two hours with no halt, but that the ark was borne steadily onward during this period before it came to a permanent stopping-place. The people must have paused to eat and sleep, while the pillar of cloud or of fire moved ever slowly onward.—*Steele*. The ark was carried separately from the rest of the sacred furniture, in advance of the column, wrapped in its peculiar purple-blue covering, at once an object of veneration and a symbol of Jehovah's presence and of his separateness from sinners. In the order observed in the camp and on the march, says *Keil*, no mention is made of the ark going in front of the whole army; but this omission is no more proof of any discrepancy between this verse and Num. 2. 17, or of a different authorship, than

Authorized Version.

in the three days' journey, to search out a resting place for them.

34 And ⁹ the cloud of the LORD was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Mo'ses said, ¹⁰ Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the ^a many thousands of Is'ra-el.

Revised Version.

34 them three days' journey, to seek out a resting place for them. And the cloud of the LORD was over them by day, when they set forward from the camp.

35 And it came to pass, when the ark set forward, that Mo'ses said, Rise up, O LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the ten thousands of the thousands of Is'ra-el.

⁹ Exod. 13, 21; Neh. 9, 12, 19. — ¹⁰ Psalm 68, 1, 2; 132, 8. — ^a Heb. *ten thousand thousands*.

the separation of the different divisions of the Levites upon the march, which is not mentioned in Num. 2. 17. **A resting place**—This was not Taberah, the first place mentioned (Num. 11. 3), but Kibroth-hattaavah. Compare Num. 11. 34, 35, and 33. 16.

THE FIRST THREE HAPPY DAYS' JOURNEY in the covenant of the law is full of symbolic teaching to us. The Israelites started from Sinai in much the same way that the Church of Christ started from Calvary. During the first few centuries there was, in spite of outward persecution and turmoil, a steady prosperity which came direct from the closeness with which they followed the guidance of God; but this was followed by defection and decay.

34. The cloud . . . was upon them—Or, *above them*. This may be interpreted in two ways: 1. The pillar at its upper extremity may have floated back, spreading out as a protecting shade over the whole procession, as is intimated in Psalm 105. 39; or, 2. It may be regarded as a poetical representation of the fact of protection by the pillar. Verses 33 and 34 are quite poetical.—*Steele*. *Lange* believes that in a literal sense the guiding cloud covered the whole army. From this time on, he says, the cloud which embodied the presence of Jehovah was associated with the ark of the covenant as with the visible throne of his gracious presence, ordained by Jehovah himself.

35, 36. Moses, as the organ of the people, uttered an appropriate prayer at the beginning and the end of each journey. Thus all the journeys were sanctified by devotion, and so should our prayer be: "If thy presence go not with us, carry us not hence."—*J., F., B.* In the thought of Moses Jehovah is identified with the ark, his throne, and the visible pledge of his gracious presence. These chants are the language of believing confidence in and wonderful intimacy with Jehovah. Their constant use had a tendency to inspire similar courage and joyous assurance in the hearts of the people of God in the presence of the whole hostile world. The first chant was the inspiration of Psalm 68, which, according to *Hengstenberg*, begins thus: "*God arises, his enemies are scattered, and those that hate him flee before him.*" "One single look," says the same writer, "at the ark of the covenant (whose place under the New Testament Christ occupies), and all the enemies sank down into nothing." How remarkable the prediction in Jer. 3. 16, that the time will come when this ark, the center of Israel's hopes and the seat of omnipotence, will no more come to mind, "neither shall they remember it, neither shall they visit it." Its Antitype, Jesus risen from the dead, glorified in his saints, and taking vengeance on his enemies, will then take exclusive possession of all minds, either as an object of love or of dread.—*Steele*. Notice that Moses calls the enemies not enemies of *the people*, but of *God*, in order that the Israelites might be assured that they fought under his auspices; for thus might both a more certain victory be expected, since the righteous God, who avenges iniquity, was defending his own cause, and also it was no slight matter of consolation and rejoicing when the people heard that whosoever should arise to harass them unjustly were also the enemies of God, since he will protect his people as the apple of his eye. Therefore has the prophet (Psalm 68. 1) borrowed this passage in order to arm the Church with confidence and to maintain it in cheerfulness under the violent assaults of its enemies. To correct their impa-

tience at the delays of the journey Moses reminds the people that their halts were advantageous to them, so that God, dwelling at home like the father of a family, might manifest his care of them; for the allusion is to men who take advantage of a time of repose and release from other business to occupy themselves more unrestrainedly in paying attention to their own family.—*Calvin.*

THE WATCHWORDS OF MOSES. The morning watchword was warlike; the evening watchword was restful and festal. War and peace have their times even for the kingdom of God.—*Gosman.*

A GROUP OF ILLUSTRATIONS.

Illustration 159. Hobab was won by kindness. Kindness conquers in many a struggle when every other resource fails. A rough-looking man once brought his little boy into a school and gave him over into the care of the teacher with these comments: "I have brought my boy here to see if you can do anything with him. Of all the stubborn boys I ever knew he is the worst." As the teacher was going to his desk one day he put out his hand to lay it kindly on the boy's shoulder, whereupon the little fellow shuddered and shrank away from his touch. "What is the matter?" asked the teacher. "I thought you were going to strike me," said the child. "Why should I strike you?" "Because I am so bad," the boy answered. "Who says you are bad?" "Father, mother, and everybody says so." The teacher spoke kindly to the lad, and told him he could be as good as any boy if he tried. A new idea flashed into the young mind and a new hope sprang up in the little heart. "Can I be a good boy? Then I *will* be a good boy," the little fellow said to himself. From that time a marked change came over his whole life. He made rapid progress in his studies, secured the affection of his playmates, grew up to be a good man, and became governor of one of the largest States.

Illustration 160. The sympathy that comes from identity of interest is the surest sympathy this world knows. See verses 31, 32. Little Benjamin West drew a picture; it pleased his mother, and she kissed him. Years afterward Benjamin West, now famous, said, "That kiss made me a painter." Such manifestations of identity of interest are continually appearing, for good or evil, for well-being or for woe. They are felt on the playground, among children, at the social gathering, at the place of business, in amusements, in the house of worship. By such means was Hobab won.

Illustration 161. Hobab said, "I will not go." Then he did go. A sensible man is always ready to change his mind when his earlier decision is seen to be faulty. But there is nothing on earth more pitiable than an irresolute man, who oscillates between two feelings, which he would willingly unite, and cannot see that nothing can unite them. Hobab was not irresolute; he had simply come to a turn in the road.

Illustration 162. If Hobab had departed to his own land, as at first he thought he would, he and his children probably would have become heathen and have lost the blessings of citizenship in Israel. Good example is one of the greatest blessings. John Angell James, one of the holiest of Christian ministers, tells us that when he was quite young the sight of a little bed-fellow on his knees influenced him for life. So Hobab was religiously influenced by Moses.

Illustration 163. (For vers. 35, 36.) The tendency in human nature to substitute form for prayer has led some good people to go to the opposite extreme and disuse some of the holiest and most beautiful forms. Moses was a model for Christians of all conditions when he saluted the Lord as he set out in the morning and as he rested at night. So should we all do; and not only in private prayer, for every family should have family prayer. Every Christian, wherever he can avoid Pharisaical appearances, should ask a blessing on his meals. Every act of our lives should be begun with prayer, and where this can be done without misunderstanding others should know of it. The pious Mohammedan, when he closes his door at night, says, "In the name of God;" and that little prayer, offered as the bolt is shot in, assures him that not only will burglars be kept out, but devils also.

Illustration 164. Men are apt to be classified, in the eyes of the world, by the place they come from. For instance, in a given neighborhood some have come (themselves or their ancestors) from New England, some from Ireland, some from Germany, perhaps a few from China, doubtless several from Africa; some from homes of poverty, and some from homes of wealth; and however we may group them afterward, by Church relations or political organization, it is nearly always *where they came from* that we think of first. We are much more apt to say "That German" than "That Democrat;" we are much more apt to say "That Chinaman" than "That Presbyterian." But in the eyes of God men are classified by the *place they are going to*. Who cared that Moses had been born on the banks of the Nile, and Hobab in the desert of Midian? they were going together to the promised land. And it is the place that *you* are going to, my friend, that gives you significance in the eyes of the all-seeing One.—*R. R. D.*

Illustration 165. Every well-endowed man is blessed with hands, mouth, eyes, ears, and feet—all

the organs of a healthful body, as well as all the faculties of a healthful mind. It is strange, however, that in the active work of life most of one's capabilities slip into the background, and one comes to be known by one sort of activity, to which his energies are mostly confined; one set of powers becomes characteristic of the individual, as one note is characteristic of a tune, while all others grouped about it are of secondary importance, and are sounded simply to aid that note to deliver its message. So it seems a strange thing, at first sight, for Moses to request Hobab to be EYES to the Israelite host. But take a community in modern times—a town of three or four thousand people or a church of one or two hundred members—and you will find that the people who are eyes to that community are few; a certain number *see* for all the rest; a certain number do the *footing* for all; a certain number are “*handy*”; a certain number do most of the *talk*ing. Paul's comparison of the Church of God to the human body has some applications that are not often made.—R. R. D.

HINTS TO THE TEACHER.

Here is a stranger invited to unite with God's people and to share in the privileges and the duties of such a relation. Our lesson answers a question often asked, **Why join the Church?**

I. Because of its **aim**. Ver. 29. The world has its hope and its rest here; God's Church has its hope beyond and above. One lives in the wilderness; the other seeks its dwelling-place in Canaan.

II. Because of its **fellowship**. Ver. 29. “We will do thee good.” The communion of saints is a high privilege, and everyone who enjoys it receives benefit, encouragement, and help. True fellowship is found only among those who live for God and not for self.

III. Because of its **promises**. Ver. 29. Only those who belong to the household of faith can claim a share in the good things which God has spoken to Israel.

IV. Because of its **needs**. Vers. 30-32. We are not to consider merely what the Church can do for us, but also what we can do for the Church. It needs Hobab's eyes, as well as Miriam's voice in song, and Moses's brain, and Joshua's sword. Join the Church for the help that you can give to it.

V. Because of its **guidance**. Vers. 33, 34. God's people are led by their King, and are under his care. What a privilege to have such a conductor through the wilderness of life!

VI. Because of its **victories**. Ver. 35. The enemies of God are sure to be scattered and come to naught. He who is with God is on the winning side. Truth may seem to be on the scaffold in one generation, yet it shall surely be on the throne in the next.—J. L. H.

LESSON V.—AUGUST 4.

THE REPORT OF THE SPIES.—NUM. 13. 17-20, 23-33.

GOLDEN TEXT.—The Lord is with us: fear them not.—Num. 14. 9.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1490, in July or August.

PLACE.—Kadesh, or Kadesh-barnea, identified beyond reasonable question by Rowlands, Williams, Palmer, Trumbull, and others with Ayn Quadees (or Ain Gadis). See ver. 26.

LESSON HYMN.—

Give to the winds thy fears; Hope, and be undismayed;
God hears thy sighs and counts thy tears; God shall lift up thy head.
Through waves, and clouds, and storms, He gently clears thy way;
Wait thou his time, so shall this night Soon end in joyous day.
What though thou rulest not? Yet heaven, and earth, and hell
Proclaim, “God sitteth on the throne, And ruleth all things well.”—Gerhardt.

SPECIAL DOCTRINAL SUGGESTION.—The sin of unbelief.

HOME READINGS.—Monday (July 29), Report of the spies, Num. 13. 17-25. Tuesday, Report of the spies, Num. 13. 26-33. Wednesday, Mistrust, Num. 14. 1-12. Thursday, The punishment, Num. 14. 13-25. Friday, Judgment on the rebellious, Num. 14. 26-39. Saturday, Remembrance of the fact, Num. 32. 6-15. Sunday, Without fear, Psalm 46.

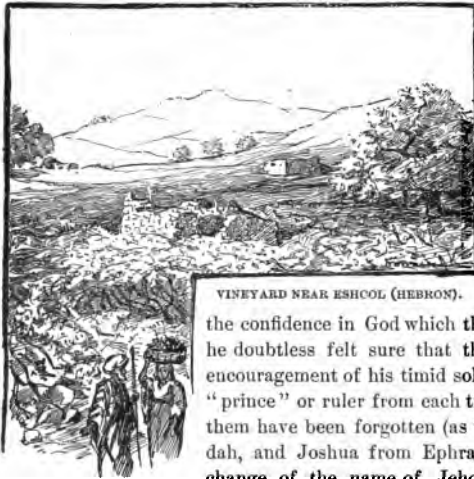
GOOD BOOKS TO REFER TO.—*Parker's* "People's Bible" (page 206, "Irreligious Fears"); *Trumbull*, "Kadesh-barnea"; *Gibson*, "Mosaic Era" (chap. 15); *Rawlinson*, "Moses" (p. 177); *Taylor*, "Moses" (p. 324); *Bushnell*, "Sermons on Living Subjects" (The Military Discipline); *Geikie*, "Hours with the Bible" (ii, 327); *Stanley*, "Jewish Church" (i, Lecture viii).

Authorized Version.

17 And Mo'ses sent them to spy out the land of Ca'naan, and said unto them, Get you

Revised Version.

17 And Mo'ses sent them to spy out the land of Ca'naan, and said unto them, Get you

I. SENT. Verses 17-20.

VINEYARD NEAR ESHCOL (HEBRON).

17. Moses sent them to spy—This account, taken by itself, would lead us to suppose that the scheme of sending out the spies came from Moses by direction of the Lord. But from Deuteronomy (1. 19-23) we learn that the suggestion was first made by the people, while Moses wished to go up at once and possess the land. The suggestion evidently veiled a failure of faith. The Israelites would rather prolong the discomforts of desert

life than dare the dangers of war; but the confidence in God which they lacked Moses had an overflow of, and he doubtless felt sure that this investigation could only result in the encouragement of his timid soldiery. The names of the twelve spies, one "prince" or ruler from each tribe, are given in this chapter; but all of them have been forgotten (as they deserve to be), save Caleb from Judah, and Joshua from Ephraim.—*R. R. D.* Verse 16 records the change of the name of Jehoshua or Joshua from its original form,

Oshea. Not infrequently Hebrews changed their names when at any point in their lives there came a radical change of character or a marked transition from obscurity to distinction (Gen. 17. 5; 32. 28). The exact time when Moses made this change is not indicated here. The name Joshua is used in Exod. 17. 9-13; 24. 13; 32. 17; 33. 11; Num. 11. 28.—*Steele.* **The land of Canaan**—The word means "lowland," and it was so named from its best-known people, the Canaanites, who lived near the sea. Physically, it consists of four parallel sections extending north and south: (1) A plain by the sea, the home of the Canaanites and Philistines; (2) A range of mountains, then inhabited by Amorites, Jebusites, and Hittites; (3) The Jordan valley, also occupied by the Canaanites; (4) The eastern tableland, where dwelt the Moabites, Ammonites, and Amorites. Between the Jordan and the Mediterranean the land is nearly as large as Massachusetts, containing a little more than six thousand square miles.—*R. R. D.* **Southward**—Better, a proper name, "South-country;" that is, the *Negeb*, or Dry-country, a tract of land lying south of Judah and extending from the Dead Sea to the Mediterranean. As a geographical term the name has been entirely ignored in the Authorized Version, where the word is invariably translated "the south" (as a point of the compass); and this misapprehension of the translators has given rise to several absurd contradictions in terms. We are told in verse 22 that the spies, leaving Kadesh, "ascended by the south, and came unto Hebron;" but Hebron certainly lay to the north of Kadesh. But if we render the word "South-country," applying it to the mountain plateau in the northwest corner of the Tih, all difficulty vanishes, and the words of the text are found to be geographically

Authorized Version.	Revised Version.
up this way ¹ southward, and go up into ² the mountain:	up this way ¹ by the South, and go up into
18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;	18 the mountains: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, whether they be few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds;
19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds;	19 they be few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in camps, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.
20 And what the land is, whether it be ³ fat or lean, whether there be wood therein, or not. And ⁴ be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.	20 holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.
¹ Ver. 21.— ² Gen. 14, 10; Judg. 1, 9, 19.— ³ Neh. 9, 25, 35; Ezek. 34, 14.— ⁴ Deut. 31, 6, 7, 23.	¹ Or, into.

exact.—*Palmer*. The Negeb rises in a vast steppe, about eighty miles from south to north, and gradually passes in successive terraces into the hill country of Beer-sheba. The most southerly of these terraces, Jebel Magrah, is a great plain of fifty or sixty miles from east to west. Over all this region there still are found fertile spots, with grass and water; and signs of ancient populousness and prosperity appear in every direction.—*Steele*. The mountain—That is, western Palestine, which is really one mountain running in a ridge from south to north between the Dead Sea and the Jordan valley on the east, and the *Shephelah*, or sea-coast plain, on the west, and intersected by only one valley—that of Jezreel. The different portions of this region were subsequently named the mountains of Judah, the mountains of Ephraim, and the mountains of Galilee. In after ages this “mountain” formed the permanent center of the Jewish race and the Jewish power.—*Winterbotham*.

18. See the land—Closely inspect it. The people—The inhabitants of Palestine at this time were of Hamitic origin, and were mainly of two races—the Amorites, “mountaineers,” and the Canaanites, “lowlanders,” though both of these were subdivided into various clans.—*R. R. D.* Moses was guilty of indiscretion, at least, in giving these directions. Whether the people were strong or weak, few or many, should have been nothing to the Israelites. It was God that gave them the land; they had only to take possession of it boldly.—*Winterbotham*.

19. What the land is—It is impossible to suppose that Moses needed to be informed on such particulars as are here mentioned. The intercourse between Egypt and Palestine was easy and frequent, and no educated Hebrew could have failed to make himself acquainted with the main features of his fathers' home.—*Whitelaw*. It was for the satisfaction of the people that the spies were sent. Good or bad—Beautiful or unattractive. In tents, or in strongholds—Whether nomads and wanderers like the tribes they met in the wilderness; or settled people like the Egyptians whose civilization they had left. The criticism, “A city of tents is something unheard of,” is absurd. The Hebrews were at this moment living in a city of tents—far better organized and appointed than some of the great cities of modern times.—*R. R. D.*

20. Fat or lean—Productive or barren. Whether there be wood therein—The desert had no woods; and this nation of wayfarers, accustomed from childhood to many of the conveniences of civilization, and now bereft of them, longed for houses with doors, for fruit, and for fuel. Was Palestine well wooded? Anciently it was; but the forests have long ago been cut down.—*R. R. D.* Be ye of good courage—The service was perilous, and demanded personal bravery; the bringing of the fruits would need “courage” because likely to raise suspicion; moral courage was also needed to make a report which would recommend an immediate advance on a mighty foe. Bring of the fruit—As tokens of fertility. The time was the time of the first ripe grapes—It was the beginning of August, three months after the departure from Mount Sinai. The regular vintage would come a month or two later.

Authorized Version.	Revised Version.
23 ^a And they came unto the brook of Esh'col, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.	23 And they came unto the valley of Esh'col, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of
24 The place was called the brook of Esh'col, because of the cluster of grapes which the children of Is'ra-el cut down from thence.	24 the pomegranates, and of the figs. That place was called the valley of ^b Esh'col, because of the cluster which the children of
25 And they returned from searching of the land after forty days.	25 Is'ra-el cut down from thence. And they returned from spying out the land at the
^a Deut. 1. 24, 25.— ^a Or, valley, chap. 32. 9; Judg. 16. 4.— ^b Or, valley.— ^c That is, A cluster of grapes.	² That is, a cluster.

Verses 21 and 22 are omitted from the lesson, but we cannot intelligently study it without them. From these verses it is evident that the spies did their work thoroughly, in all parts of the land, making explorations far north of Mount Hermon in a territory which was even beyond the border lines of Israel's conquests. The children of Anak were a race of "giants," and the three individuals mentioned, Ahiman, Sheshai, and Talmi, were probably their chieftains. *Dr. W. M. Thomson* believes that the oriental traditions of heroes of extraordinary size are based on the fact that among the governing races of primitive times certain families were of great stature, and that this peculiarity was carefully perpetuated and increased by marriage restrictions. Hebron, the chief city of the giants, became the property of Caleb's family. Goliath of Gath was probably descended from refugees of these tribes. The last sentence of verse 22, measuring the date of Hebron by that of Zoan, is an interesting evidence that the writer was well versed in Egyptian history.

II. SEARCHING. Verses 23-25.

23. The brook—Better, the valley, **Eshcol**. This valley was probably immediately north of Hebron; the region still produces the finest fruit of Palestine. The walk up this valley, says *Tristram*, revealed to us for the first time what Judah was everywhere else in the days of its prosperity. Bare and stony as are the hillsides, not an inch of space is lost. Terraces, where the ground is not too rocky, support the soil. Ancient vineyards cling to the lower slopes; olive, mulberry, almond, fig, and pomegranate trees fill every available cranny to the very crest, while the bottom of the valley is carefully tilled for corn, carrots, and cauliflower, which will soon give place to melons and cucumbers. Syrian vines, even in England, have produced clusters of enormous size. This cluster of grapes was borne between two upon a staff, not at all because of its weight, but in order to keep the fruit from being crushed. *Luther* has a poetic fancy that these two men were emblems of those living under the two dispensations. The first was in advance of the blessings of the Gospel; the second followed them, could look upon them, and taste them as he walked. **Eshcol** means *cluster*. The name seems to have been originally connected with the chief mentioned in Gen. 14. 13, and was transferred to the present event by popular etymology. The Hebrews were always fond of bringing out fresh meanings in names.—*Moulton*. The grapevine was the emblem of the Hebrew nation on the coins of the Maccabees, and in the colossal cluster of golden grapes which overhung the porch of the second temple; and the grapes of Judah still mark the tombstones of the Hebrew race in the oldest of their European cemeteries at Prague.—*Stanley*. **Pomegranates** are among the most beautiful and delicious of subtropical fruits. **Figs** are equally nutritive and valuable. These specimen fruits brought by the spies must have been very attractive to the Israelites.

25. Returned from searching—From the Egyptian monuments it appears that travel between Egypt and Syria through Palestine was common, so that the journey of the spies would not attract much attention. It is not at all likely that they kept together through all their journey.—*R. R. D.* **Forty days**—The spies could rest six Sabbaths and travel five hundred miles, going at the rate of less than fifteen miles a day.—*Steele*.



WILDERNESS OF KADESH.

Authorized Version.	Revised Version.
26 And they went and came to Mo'ses, and to Aa'ron, and to all the congregation of the children of Is'ra-el, ⁶ unto the wilderness of Pa'ran, to ⁷ Ka'desh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.	26 end of forty days. And they went and came to Mo'ses, and to Aa'ron, and to all the congregation of the children of Is'ra-el, unto the wilderness of Pa'ran, to Ka'desh; and brought back word unto them, and unto all the congregation, and showed them
27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with ⁸ milk and honey; ⁹ and this is the fruit of it.	27 the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.
28 Nevertheless ¹⁰ the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw ¹¹ the children of A'nak there.	28 Howbeit the people that dwell in the land are strong, and the cities are fenced, and very great: and moreover we saw the chil-
29 ¹² The Am'a-lek-ites dwell in the land of the south: and the Hit'tites, and the Jeb'u-sites, and the Am'o-rites, dwell in the mountains: and the Ca'naan-ites dwell by the sea, and by the coast of Jor'dan.	29 dren of A'nak there. Am'a-lek dwelleth in the land of the South: and the Hit'tite, and the Jeb'u-site, and the Am'o-rite, dwell in the mountains: and the Ca'naan-ite dwelleth by the sea, and along by the side
30 And ¹³ Ca'leb stilled the people before	30 of Jor'dan. And Ca'leb stilled the people

⁶ Ver. 3.—⁷ Chap. 20. 1, 16; 32. 8; 33. 26; Deut. 1. 19; Josh. 14. 6.—⁸ Exod. 3. 8; 33. 3.—⁹ Deut. 1. 25.—¹⁰ Deut. 1. 28; 9. 1, 2.—¹¹ Ver. 33.—¹² Exod. 17. 8; chap. 14. 43; Judg. 6. 3; 1 Sam. 14. 48; 15. 3, etc.—¹³ See chap. 14. 6, 24; Josh. 14. 7.

III. RETURNING. Verses 26-33.

26. The wilderness of Paran—The great central tract in the Sinaitic peninsula, in which the Israelites spent most of the forty years of the wandering. **To Kadesh**—Where the Israelites then were encamped, on the border of Palestine. For its identification see page 227. **Unto all the congregation**—Their report was publicly rendered. **Showed them the fruit**—Which was in itself a good report of the land.

27. It floweth with milk and honey—A proverbial expression for great fertility. Such a land Palestine was once, as compared with most of the countries around it, and such it would be again under wise government and with good cultivation.

28. Nevertheless—The spies are compelled to indorse the glowing description of Exod. 3. 8, but try to neutralize it by exaggerating the prowess of the inhabitants. "Lions in the way" has always been the cry of those who are too indolent to seek noble ideals.—*Moulton*. **Walled**—"Fenced." This fortification seems to have been carried out since the patriarchal age, possibly because of Egyptian inroads. To a people like the Israelites the difficulties in capturing a walled city seemed insuperable, for they possessed no battering rams and were not skilled in the science of war. **Very great**—"The eye sees what it brings with it. These men really went to look for dangers, and of course they found them."

29. Amalekites—"Amalek." Comp. Gen. 14. 7. These fierce fighters were the constant foes of Israel. See Exod. 17. 8; Num. 14. 45; Judg. 3. 13; 6. 3; 1 Sam. 15; comp. 2 Sam. 1. 8; and the resurrection of the ancient feud in Haman the "Agagite" (Esther 3. 1).—*Moulton*. No name could be mentioned more hated or dreaded. **The Hittites**—"Hittite." A branch of this race established an exceedingly powerful empire to the north of Syria, lasting from the sixteenth to the eighth century B. C. Until recently the Hittites were known to the world only in the Bible record; but orientalists have now discovered that they were in their day one of the "world powers"—the dreaded antagonists of Egypt and the lords of the East. **Jebusites**—A small but vigorous tribe located at what was afterward Jerusalem, who held their independence until the days of David. Even then the chief Araunah retained his domain. **Amorites**—Highlanders. **Canaanites**—Lowlanders. These are local, not tribal, names.

30. Caleb stilled the people—From the allusions to Caleb it is thought that he was a foreigner who had attached himself to the Israelites, one of the earliest of Gentiles among

Authorized Version.

Mo'ses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 ¹⁴ But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they ¹⁵ brought up an evil report of the land which they had searched unto the children of Is'ra-el, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and ¹⁶ all the people that we saw in it *are* ¹⁷ men of a great stature.

33 And there we saw the giants, ¹⁸ the sons of A'nak, *which come of the giants*: and we were in our own sight ¹⁹ as grasshoppers, and so we were ²⁰ in their sight.

Revised Version.

before Mo'ses, and said, Let us go up at once, and possess it; for we are well able

31 to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger

32 than we. And they brought up an evil report of the land which they had spied out unto the children of Is'ra-el, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in

33 it are men of great stature. And there we saw the ³ Ne'phi-lim, the sons of A'nak, which come of the Ne'phi-lim: and we were in our own sight as grasshoppers, and so we were in their sight.

¹⁴ Chap. 32. 9; Deut. 1. 28; Josh. 14. 8. — ¹⁵ Chap. 14. 36, 37. — ¹⁶ Amos 2. 9. — ¹⁷ Heb. *men of stature*. — ¹⁸ Deut. 1. 28; 2. 10; 9. 2. — ¹⁹ Isa. 40. 22. — ²⁰ 1 Sam. 17. 42.

* Or, *giants*.

God's people. By encouraging words he quieted the demonstrative discontent which threatened soon to develop into open rebellion. **Let us go up**—Caleb had his reward forty years after in a possession in the land (Josh. 14). Caleb was wise to counsel going up to the assault at once, for there is no better cure for fear than action. Old soldiers say that the trying time is when waiting to begin the battle. Hesitation weakens resolution. When we are sure that anything is God's will the sooner we are at work doing it the better for ourselves and for the vigor of our efforts.—*Steele*. **For we are well able**—The ground of Caleb's confidence is stated in Num. 14. 8, 9. This report is a marvel of condensation, terseness, and vigor—just what we should expect from a speaker who is permitted to utter but one sentence amid the uproar of a mob.—*Steele*. The mention of Caleb does not exclude Joshua; the account in the next chapter expressly names him. Moses himself remonstrated with the people in singularly striking words (Deut. 1. 29).

31. Their previous report had only hinted their meaning; they have been watching its effects, and now see it is safe to speak out. Too cowardly to fight, they had been too cowardly to own it freely.—*Moulton*.

32, 33. **An evil report**—Evil because they drew the dangers in strong color, and failed to recognize God's help for his people. **Eateth up the inhabitants**—Some think that this refers to a fact which seems to be hinted at elsewhere in Scripture—that a plague was destroying the native tribes. **Great stature**—That this was the prevailing type in Palestine rests on no evidence but that of the pusillanimous spies. **In our own sight**—Self-depreciation is not always a virtue. Here it is nothing but exaggerated unbelief.

HINTS TO THE TEACHER.

The Israelites found terrible giants in their way when they came in sight of Canaan. In the presence of these giants they forgot all the riches of Canaan and all the promises of God. **Some of these Giants are Still Living** to terrify God's people.

I. **There was Giant Indecision**. They came to Kadesh, the place from which they could look on the land of promise, and then suddenly became uncertain what to do next. In sight of Canaan, yet hesitating to enter Canaan! Giant Indecision has kept many disciples since that day out of their inheritance. Some one asked Alexander how he conquered the world. He answered, "By not delaying!"

II. **There was Giant Ignorance**. They waited on the border until they could know more of Canaan, and they learned some things, but not all. They did not know that the land was divided among hostile clans, that they were discouraged, that they were decimated by pestilence,

that they were in dread of the Israelites. If they had known how easily Canaan could be conquered they might have been saved from forty years of delay. Half our troubles arise from our lack of knowledge.

III. There was Giant Fear-of-Man. They were terribly afraid of the Canaanites, and hence were unfit to cope with them. Their wandering in the wilderness for forty years was necessary, to let the cowards die and a generation of heroes grow up and be drilled for conquest. General Grant tells in his *Memoirs* how fearful he felt when he first led an army against the enemy. But when he reached the expected battlefield he found that the dreaded enemy had retreated. He learned what he never afterward forgot, that the enemy feared him even more than he feared the enemy! Let us get above the man-fearing spirit. Let us not fear the world's opinions, nor adopt its standards, nor choose its aims, but stand boldly on the Lord's side.

IV. There was Giant Difficulty. How clearly the Israelites saw all the obstacles in their path! They knew the names of the opposing nations, where they lived, how high were their walls, and how tall were their warriors. Giant Difficulty is still in the way of God's people. He shows us all the hindrances to revival at home, and all the discouragements to mission work abroad. If we take counsel with him we will never get the world converted.

V. There was Giant Unbelief. This was the worst enemy of all. The Israelites "could not enter because of unbelief" (Heb. 3. 19). They saw the difficulties, but they did not see their mighty helper, the Lord Jehovah. They who have faith in God will find the mountains move from their path.—*J. L. H.*



LESSON VI.—AUGUST 11.

THE BRAZEN SERPENT.—NUM. 21. 4-9.

GOLDEN TEXT.—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.—John 3. 14.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1452.

PLACES.—The wilderness south of Palestine; afterward the mountainous region east of the Gulf of Akabah. The pilgrim host had to go on through the "way of the Red Sea," and were discouraged "because of the way." Fiery serpents punish the people. The desert near Ezion-geber (the giant's backbone) is intensely hot, bare of vegetation, desolate, rough, and visited by terrible sand storms—preeminently "that great and terrible wilderness" of which Moses afterward reminded the people. Travelers say snakes are common. Bedawin say the same. "Some are marked with fiery spots and spiral lines," evidently belonging to the most poisonous species. The brazen serpent is called *saraph*, "fiery," so we may infer that the expression describes rather the appearance of these "fire snakes" than the effect of their bite.—*Harper.*

CHRIST AND THE BRAZEN SERPENT.—1. As the brazen serpent, itself harmless, was in the form of the harm, so Christ, himself sinless, "became sin" for us. 2. As the brazen serpent was the divinely instituted plan of safety, so Christ came to save by God's appointment. 3. As the brazen serpent was brought when there was no human remedy, so

Christ came when there was none to save. 4. As the brazen serpent seemed an arbitrary and useless means of healing, so the plan of salvation by the cross of Christ seems "foolishness" to many. 5. As the cure of the brazen serpent was simple and easy, so is salvation by Christ: "Look and live." 6. As the brazen serpent required repentance, acknowledgment of helplessness, and faith, so does Christ require all these. 7. As each sufferer must look personally for himself to the brazen serpent, so must each for himself look to Christ.—*J. L. H.*

CHRIST WAS LIFTED UP.—Three times he used this expression concerning his own death (John 3. 14; 8. 28; 12. 32). In a mysterious manner, which we cannot fathom, he was "made sin" (2 Cor. 5. 21), "made a curse" (Gal. 3. 13), for us. He became first the object of priests and scribes' hatred and envy, and then, through their arts, of the rage and cruelty of the multitude. Whoever has seen Doré's celebrated picture of "Christ Leaving the Pretorium" must have been struck by the vivid representation of this cruel and un pitying rage, every face in the surging crowd, except those of a few women, expressing a different degree of hatred and scorn. And when at length "lifted up" upon the shameless cross, his foes taunted and jeered at him as one who was conquered: "Himself he cannot save." Yet in that "lifting up" was his victory. In being accounted "sin for us" he broke the power of sin. In suffering death he destroyed him that had the power of death (Heb. 2. 14). By virtue of his cross he has won a "name that is above every name" (Phil. 2. 9). "Christ crucified" is the power of God (1 Cor. 1. 23, 24). As the "Lamb slain" he is exalted at the right hand of God (Rev. 5. 6) and exalted "to give repentance and remission of sins" (Acts 5. 31). He alone is the life, the health, the hope of every sinner. Being lifted up he draws all men unto him.

LESSON HYMN.—

In the cross of Christ I glory, Towering o'er the wrecks of time;
All the light of sacred story Gathers round its head sublime.
When the woes of life o'ertake me, Hopes deceive, and fears annoy,
Never shall the cross forsake me; Lo! it glows with peace and joy.
Bane and blessing, pain and pleasure, By the cross are sanctified;
Peace is there, that knows no measure, Joys that through all time abide.

—*Sir John Bowring.*

SPECIAL DOCTRINAL SUGGESTION.—Salvation through faith.

HOME READINGS.—*Monday* (August 5), The Brazen Serpent, Num. 21. 4-9. *Tuesday*, Returning to God, Hosea 14. *Wednesday*, The serpent destroyed, 2 Kings 18. 1-7. *Thursday*, Look, and be saved, Isa. 45. 20-25. *Friday*, "Behold the Lamb of God," John 1. 29-36. *Saturday*, Christ's drawing power, John 12. 23-33. *Sunday*, The Son of man lifted up, John 8. 5-15.

A CONNECTING LINK.—After the matter at Meribah Moses sought a peaceable passage through Edom, by which he might have saved nearly one hundred and fifty or two hundred miles of travel. The king of Edom refused (Num. 20. 14-21). There was nothing for Israel but to turn their backs on the Promised Land and proceed along the "Arabah" toward Ezion-geber. The hot season came on; Aaron died; the new route proved to be desolate, stony, and swept by sand storms; besides it pointed in the wrong direction. Israel's faith died out.

SUGGESTED OUTLINES.—One of the following "outlines" may be preferred to that adopted in our notes: I. A SIN-STRICKEN PEOPLE. 1. Sorrowing, ver. 4; 2. Sinning, ver. 5; 3. Suffering, ver. 6; 4. Supplicating, ver. 7; 5. Saved, vers. 8, 9. II. LOOK AND LIVE. 1. Looking away from God, ver. 4; 2. Loathing the way of God, ver. 5; 3. Losing the help of God, ver. 6; 4. Looking with longing toward God, ver. 7; 5. Looking with faith to God's way of salvation, vers. 8, 9.



BRAZEN SERPENT.

Authorized Version.

4 And ¹they journeyed from mount Hor by the way of the Red Sea, to ²compass the land of E'dom: and the soul of the people was much ³discouraged because of the way.

5 And the people ³spake against God, and against Mo'ses, ⁴Wherefore have ye brought us up out of E'gypt to die in the wilderness? for *there is* no bread, neither *is there any water*; and ⁵our soul loatheth this light bread.

6 And ⁶the Lord sent ⁷fiery serpents among the people, and they bit the people; and much people of Is'ra-el died.

Revised Version.

4 And they journeyed from mount Hor by the way to the Red Sea, to compass the land of E'dom: and the soul of the people ¹was much discouraged ²because of the way. And the people spake against God, and against Mo'ses, Wherefore have ye brought us up out of E'gypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this ⁶light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Is'ra-el died.

¹ Chap. 20, 22; 23, 41.—² Judg. 11, 18.—³ Or, *grieved*. Heb. *shortened*. Exod. 6, 9.—⁴ Psalm 78, 19.—⁵ Exod. 16, 3; 17, 3.—⁶ Chap. 11, 6.—⁷ 1 Cor. 10, 9.—⁸ Deut. 8, 15.

¹ Or, *was impatient*, Heb. *was shortened*.—² Or, *in*.—³ Or, *vile*.

I. UNBELIEF. Verses 4-6.



TOMB OF AARON.

and tedious march over an exceedingly rough country and away from Canaan, when they had seemed to be just upon its borders; and the race was characteristically weak of will. **The way**—It was, 1) a long way; 2) a roundabout way; 3) a hot and weary way; 4) but it was God's way, and they should have been satisfied. He that would reach the promised land may expect many discouragements.

5. Spake against God—By whose command the journey had been undertaken. False and feverish words; "serpents' poison under their tongues." **Egypt**—They were now forty years out of Egypt, and yet they taunt Moses and murmur against God with that old complaint and question. **The wilderness . . . no bread**—Their disappointment was the greater because Canaan, with its fields and fountains, had been just before them, and now they seemed to be marching away from it into another desert. **This light bread**—"This mean, contemptible bread" is the meaning. Yet on this same despised manna they had fed and grown strong and journeyed for forty years. It was "angels' food." Poor, sensual, sinful Israelites! Are we better than they? Alas, how like them we are! We speak against God whenever we complain of the lot which God apportioned to us.

6. The Lord sent—The same Lord who crushed the pride of the Spanish Armada by winds and the ambition of Napoleon by Russian snows. **Fiery serpents**—Arabia is full of serpents. The word "fiery" may refer either to the bright red spots or stripes of the serpents themselves (for just such are still numerous in this section), or to the inflammatory effect of their bite. "While we are at war with God," says the wise *Bishop Hall*, "we can have no peace with his creatures." **Died**—Death was a much greater evil than thirst and "light bread." God was now taking the only means to show them what grace and providence they were overlooking. Satan, who brought discontent into Eden and stung our race with sin, is

Authorized Version.

7 ⁸ Therefore the people came to Mo'ses, and said, We have sinned, for ⁹ we have spoken against the LORD, and against thee; ¹⁰ pray unto the LORD, that he take away the serpents from us. And Mo'ses prayed for the people.

8 And the LORD said unto Mo'ses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And ¹¹ Mo'ses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Revised Version.

7 And the people came to Mo'ses, and said, We have sinned, because we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Mo'ses prayed for the

8 people. And the LORD said unto Mo'ses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. And Mo'ses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent

of brass, he lived.

⁸ Psalm 78. 34. — ⁹ Ver. 5. — ¹⁰ Exod. 8. 8, 28; 1 Sam. 12. 19; 1 Kings 13. 6; Acts 8. 24. — ¹¹ 2 Kings 18. 4; John 3. 14, 15.

that "old serpent" (Rev. 12. 9; 2 Cor. 11. 3), subtle (Gen. 3. 1), poisonous (Psalm 58. 4). The unholy passions of the sinner are fiery, poisonous serpents.

II. FAITH. Verses 7-9.

7. **We have sinned**—God sometimes lets our sins loose upon us to reveal the desperation of our condition. This heartfelt confession was the first sign of wholesome recovery, not merely from the serpents' bite, but from a traitorous and rebellious condition of heart.

8. **Make thee a fiery serpent**—That is, a metal image of the poisonous serpent. **Set it upon a pole**—Probably in the center of the camp, in front of the tabernacle, where all could see it. **Looketh upon it, shall live**—The act of looking would be an acknowledgment of their



THE PEAK FORMALLY IDENTIFIED WITH MOUNT HOR.

sin, a confession of helplessness, and of faith in the means of healing appointed by God. God's plan of salvation thus revealed to Moses is his plan in all ages. It is a *wise* plan, even though worldlings may not at first see its wisdom. It is a *successful* plan, for whosoever looked lived. It is an *evangelical* plan, recognized by Jesus in John 3. 14, 15.

9. **A serpent of brass**—Probably this should read *copper*, or perhaps *bronze*. **When he beheld . . . he lived**—Thus the sufferer from the serpent's bite had something to do. He must not only believe, but show his faith by the look which was followed by life. This serpent of metal was kept by the Israelites, and afterward became an object of idolatry. King Hezekiah, B. C. 725, with a zeal for purity of worship, destroyed it as an idol, all the more dangerous from its ancient and sacred associations. Imagine the scene described in the lesson. Suppose you had been there, and that you were appointed to urge people who were suffering and dying to look to the brazen serpent. If they had excused themselves in the following ways, what

answer would you have given? "I am too severely bitten to be cured." "I can see no power in a serpent of brass." "I can see no connection between a look and a cure." "I am too old to be cured." "I am too young to be cured."

A GROUP OF ILLUSTRATIONS.

Illustration 166. In the temple of Athena, at Athens, a serpent was kept in a cage and called "the Guardian Spirit of the Temple." Among the emblematic paintings in Egypt is found "a standard having a crowned asp on the top. This was the Serpent of Goodness (Knop,) and was distinguished from the Serpent of Evil."—*Sharpe*. In Egypt "it was worshiped as the symbol of life and health." Esculapios, god of Epidauros, assumed the form of a serpent when he appeared at Rome during a pestilence. Hence Hygeia, the goddess of health, bears in her hand a serpent. The Phœnicians adored the serpent as a beneficent genius. The Chinese consider it as a symbol of superior wisdom and power, and ascribe to the "kings of heaven" bodies of serpents.

Illustration 167. A man at Malabar started to walk on spiked sandals four hundred and eighty miles, to obtain peace. One day he halted under a shady tree and heard a missionary preach from the words, "The blood of Jesus Christ, his Son, cleanseth us from all sin." He heard with excited interest, and finally threw off his sandals, crying aloud, "That is what I want." Christ being "lifted up," drew this man, as all men, to him.

Illustration 168. I thank God for that word "whosoever." If God had said there was mercy for Richard Baxter, I am so vile a sinner I would have thought he meant some other Richard Baxter; but when he says, "whosoever," I know that includes me, the worst of all Richard Baxters.—*Baxter*. Spiritual healing is given to all who will accept it, just as physical healing was given to all who looked with faith at the brazen serpent.

Illustration 169. A lady in Glasgow once asked Mr. Moody whether that word he was always using—"Take"—was in the Bible, or was it merely one he had got into the habit of using. He just turned to Rev. 22. 17, remarking, "God says plainly, 'Let him take;' and who can stop us if God says 'Take?'"

Illustration 170. After the Chicago fire a great many things were sent thither from all parts of the world. The boxes they came in were labeled, "For the people who were burned out," and all a man had to do was to prove that he had been burned out, and he got a share. So all that you have to do is to prove that you are poor, miserable sinners, and there is help for you.—*Moody*.

Illustration 171. The pilot of a United States revenue cutter was asked if he knew all the rocks along the coast where he sailed. He replied: "No; it is only necessary to know where there are no rocks." Whatever the difficulties, he that looks aright to Jesus is safe.

Illustration 172. A clergyman visiting the great pyramid in Egypt, in 1880, ascended the great gallery. The descent was along a narrow and slippery shelf, the only light being a bit of candle held by an Arab guide. As they came to a sharp corner where the path beyond was lower, narrower, more slippery, and over a deep chasm, the candle went out. The guide directed the minister to get on his shoulders that he might be carried thus over the chasm. The minister said, "Let me rest one hand on you and the other on the rock." "No; you must rest *both* on me," was the answer. "I will try *myself*, and you shall help me." "No; you lean all weight on Arab," he continued. "But wait till I ascertain what you are standing on." "No; you are quite safe resting on Arab." Seeing there was no alternative, he yielded and was carried safely over. Implicit trust in God is never a risk.—*Bowen*.

Illustration 173. History tells us of Darius condemning to the cross three thousand captives; of Alexander punishing Tyre by crucifying two thousand prisoners, till the crosses stood thicker on her bloody shores than the masts in her crowded harbor; of the massacre in Jerusalem under Titus, until wood was wanting for the crosses, and crosses for the bodies. Yet had Babylon's, Tyre's, Jerusalem's—all these crosses—been raised to save you, and on each of these crosses a dying angel hung, here is greater love: Christ died for us.—*Guthrie*.

Illustration 174. The best way of coming to Jesus is just as we are and now. A friend of mine told me of a Scotch lassie who came to the inquiry room; the minister said kindly, "Young woman, go home and read the fifty-third chapter of Isaiah." And the Scotch girl threw up her hands and said: "I cannot read, I cannot pray; Jesus, *take me as I am*." Immediately she felt the assurance of her acceptance.—*Moody*.

Illustration 175. The passenger on the railroad car may have many kinds of tickets, but cannot ride without the possession of the *right* ticket. The sick man may take a hundred medicines, but cannot be cured unless he takes the *right* one. So the glance at the brazen serpent only could save. So Christ is our only salvation.

Illustration 176. Christ should be the teacher's central theme. "If I be lifted up I will draw all men unto me." A Spanish artist was employed to depict the "Last Supper." He sought to throw the sublimity of art into the countenance of his Master; but he put in the foreground some chased

cups of exquisite workmanship, and when his friends viewed the picture on the easel every one said, "What beautiful cups!" "Ah," said he, "I have made a mistake; these cups *divert the eyes of the spectator from the Master*, on whom I wished to fix entire attention." And he took his brush and rubbed them from the canvas.

Illustration 177. "It snowed so much," said Mr. Spurgeon, the great preacher, when telling how he was converted, "I could not go to the place I determined. I went to a Methodist chapel in an obscure street. During the sermon the preacher, a thin-looking layman, fixed his eyes on me and said: 'Young man, you are in trouble; you will never get out of it until you obey this message.' Then raising his hands he shouted as only a Methodist could, '*Look! Look! It's only a look!*' I did look, and in that instant lost my crushing load."

Illustration 178. We were examining Guido's "*Aurora*," and sat behind the row of artists busily copying the famous painting. We noticed how they differed from each other, as well as from the immortal fresco, and called the attention of our guide to the fact that each of the painters had a different color for the horses, and that no two copies were at all alike. With an expressive gesture, he replied, "*Don't look at them! Look at the original!*"—*T. N. Y.*

Illustration 179. *St. Augustine* being asked, "What is the first thing in religion?" replied "Humility." "And what the second?" "Humility." "And what the third?" "Humility: he who has other graces without it is like one who carries a box of precious powder without a cover on a windy day."

HINTS TO THE TEACHER.

The Old Testament is full of Christ. From its every page runs a path to Calvary. History, prophecy, psalm, sacrifice, service—every fact points to the world's Redeemer. Of this lesson the Saviour himself gives the exposition in the **GOLDEN TEXT**.

I. This was a needed way of salvation. There were agony, suffering, death in the camp, all the result of sin. Some way of healing was needed; or the people must perish. So is it in the world ever. Sin is everywhere, death claims all men, and some way of salvation is needed.

II. It was a divine way. Man did not originate it; man never would have originated such a plan. God instituted it, and God alone. Salvation through faith in Christ is God's method; let us accept it unquestioningly.

III. It was the only way. When the flood raged over the earth there was but *one* place of safety, in the ark. When the plague swept through Egypt there was but *one* way of life, in the sprinkling of the blood on the door. God has provided a way of salvation, but only one; and every sinner must be saved in God's way or not at all (Acts 4. 12.)

IV. It was a personal way. It was not sufficient for the serpent to be uplifted, each man must look at it *for himself*. The rich man could not send his servant to look in his stead; parents could not save their children; Moses could not represent the whole people. Each bitten sufferer must look if he would live. Men are not saved by wholesale, through rites and ceremonies. They are saved as individuals, each man believing on Christ for his own salvation.

V. It was a simple way. No long, cumbersome services; no tedious treatment; no heavy price. It was just "Look and live." And so it is now. One does not need to understand the philosophy of the atonement in order to accept Christ, any more than he needs to understand electricity in order to ride in an electric car.

VI. It was a sufficient way. Whoever looked lived. That was all, and that was enough. God's plan of salvation is wide enough to embrace all the world, and complete enough to bring us up from the depth of sin to the height of holiness.—*J. L. H.*



THE SITE OF KADESH-BARNEA.

THE SITE OF KADESH-BARNEA.

[A CONNECTING LINK.]

One of the most vexed, and at the same time most important, questions in biblical geography is the site of Kadesh-Barnea. It is at once the key to the thirty-eight years' wandering of Israel, a chief and determining point in the southern boundary of Canaan, and a starting-mete for sundry division lines in Joshua's "doomsday-book of the Holy Land." To settle this site is to make clear and consistent the geography of Exodus; to fix with some approach to accuracy the burial place of Aaron, with the sites of Arad and Hormah; to lay down on the map with precision the list of stations given in the Book of Numbers; to add an important clew to Joshua's list of towns; to add perspicuity to the descriptions in the Pentateuch; and to light up many allusions in the poetical books. The loss of the site of Kadesh has troubled all the commentators, from *Eusebius* and *Jerome* to the present day. Of late it has been the fashion to follow *Robinson's* identification as laid down in his "Biblical Researches," and that in the face of strong inherent difficulties and the contrary opinion of such masters as *Ritter* and *Tuch*. But the *Rev. J. Rowlands*, of Queen's College, Cambridge, in 1842 discovered a fountain called 'Ain Qadis—the very same name, letter for letter, in Arabic and Hebrew, with the scriptural fountain of Kadesh—the "holy fountain," as the name means, which gushed forth when Moses smote the rock. The situation and the marked character of the fountain both corresponded to all the scriptural indications. In 1881 the *Rev. Dr. H. Clay Trumbull*, by the exercise of much wary effort, attended with no small personal risk, succeeded in revisiting the spot and confirming *Rowlands's* description. His visit and observations brush away a vast deal of conjecture, theory, conclusions, and mistakes. The way from Kala'at Nakhl to Hebron passes a number of wadies whose streams, when present, flow finally into the Mediterranean through El-Arish. One of the tributaries of this system of wadies is Wady Qadis, which leads up to 'Ain Qadis. How *Mr. Trumbull* reached it can best be told in his own words:

"Turning eastward from Wady Jerur, at about latitude $30^{\circ} 28' E.$, I went on for three hours to Jebel-el-Hawwâdeh, over which I passed into Wady Qadis. Following up this wady, in a direction a little north of east for three hours more, I came to the place so glowingly described by *Mr. Rowlands*, and found it all that he had pictured. It was an oasis unapproached by any I had seen in the desert since leaving Feirân, and not surpassed, within its limits, by that. It was carpeted with grass and flowers. Fig trees laden with fruit were against its limestone hillsides. Shrubs in richness and variety abounded. Standing out from the mountain range at the northward of the beautiful oasis-amphitheater was the 'large single mass or small hill of solid rock' which *Rowlands* looked at as the cliff (sela) smitten by Moses to cause it to 'give forth its water' when its flowing had ceased. From beneath this cliff came the abundant stream. A well, walled up with time-worn limestone block, was the first receptacle of the water. Not far from this was a second well similarly walled, supplied from the same source. Around both these wells were ancient watering troughs of limestone. Several pools, not walled up, were also supplied from the stream. On from the line of these pools a gurgling stream flowed musically for several hundred yards, and then lost itself in the verdure-covered desert. The water was clear and sweet and abundant. Two of the pools were ample for bathing. Before the cliff, and around its neighboring wells, camel and goat dung was trodden down as if by the accumulations of centuries, showing that the place was much frequented for watering purposes."

It may be stated that the reason why travelers have failed to find the spot is partly because the tribe which possesses the fountain is on unfriendly terms with those tribes who bring travelers up from Sinai, and partly because its possessors hold the fountain as sacred, and use every means to conceal its existence from outsiders. No other spot has claims which at all compare with this.—*Isaac H. Hall*.

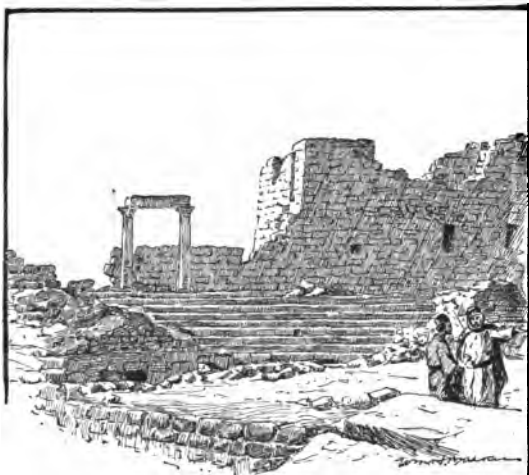
LESSON VII.—AUGUST 18.

THE NEW HOME IN CANAAN.—DEUT. 6. 3-15.

GOLDEN TEXT.—Thou shalt bless the Lord thy God for the good land which he hath given thee.—Deut. 8. 10.

BACKGROUND OF THE LESSON.

THE TONE OF MOSES.—A wonderful change has taken place in the tone of Moses. We can tell by his very voice that he is much older than when we first knew him, and much tenderer. When we first heard his voice we noted how singularly wanting it was in mellow-ness, sympathy, kindliness, such as sore and wounded hearts may recognize and bless. Throughout the Book of Exodus the tone of Moses was high, penetrating, and commanding. Then a change took place in the manner of the man; he was not less in stature, not less keen



RUINS OF BOZRAH.

of vision; yet somehow he was quieter, perhaps more indulgent, certainly mellow. In Deuteronomy all these qualities of the voice, being also qualities of spirit, culminate; Moses exhorts, entreats, wrestles with men, that they may be wise and good; there is nothing wanting that is suggestive of ripeness of experience, of depth and genuineness of sympathy. He becomes shepherd again, only now men and women and children, more wayward than any beasts of the field, constitute his multitudinous and most trying flock. Read Deuteronomy immediately after Exodus, and mark the growth of the man: how his voice is softened, though the fire of his eye is not dimmed;

how his tears are multiplied; how intense is his pastoral solicitude for the salvation of Israel. The sixth chapter of Deuteronomy is full of exhortation and expostulation.—*Joseph Parker.*

LESSON HYMN.—

O guard our shores from every foe; With peace our borders bless,
Our cities with prosperity, Our fields with plenteousness,
Unite us in the sacred love Of knowledge, truth, and thee;
And let our hills and valleys shout The songs of liberty.
Lord of the nations, thus to thee Our country we commend;
Be thou her refuge and her trust, Her everlasting friend.—*Wreford.*

SPECIAL DOCTRINAL SUGGESTION.—The unity of the Godhead.

HOME READINGS.—*Monday* (August 12), The new home in Canaan, Deut. 6. 3-15. *Tuesday*, "For our good," Deut. 6. 16-25. *Wednesday*, Remembering the way, Deut. 8. 1-10. *Thursday*, Beware of forgetfulness, Deut. 8. 11-20. *Friday*, The good resolve, Josh. 24. 13-25. *Saturday*, Blessings in the new home, Psalm 107. 31-43. *Sunday*, The new heaven and earth, Rev. 21. 1-7.

Authorized Version.

3 Hear therefore, O Is'ra-el, and observe to do it; that it may be well with thee, and that ye may increase mightily, ¹as the LORD God of thy fathers hath promised thee, in ²the land that floweth with milk and honey.

4 ³Hear, O Is'ra-el: The LORD our God is one LORD:

Revised Version.

3 Hear therefore, O Is'ra-el, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

4 Hear, O Is'ra-el: ¹the LORD our God is

¹ Gen. 15, 8; ² Exod. 3. 8.—³ Isa. 42. 8; Mark 12. 32; John 17. 3; 1 Cor. 8. 4, 6.

¹ Or, the LORD our God, the LORD is one. Or, the LORD is our God, the LORD is one. Or, the LORD is our God, the LORD alone.

I. LOVING THE LORD. Verses 3-5.

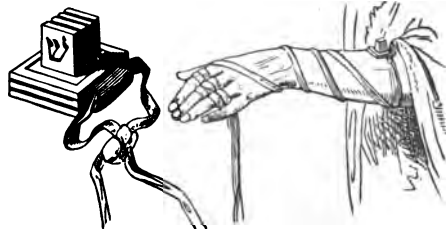


MAN WITH PHYLACTERY.

3. Hear... and observe... that it may be well with thee—This is not bribery. Moses is not pointing out the reason for being good, but is rather indicating a consequence. Whoever observes the commandments of God shall enter into largeness of blessing, immeasurable depth of holy contentment, and every land shall be a land flowing with milk and honey. The man is more than the land.—*Sidney Lanier*. No man can do right in order that it may be well with him, but no man can do right without its being consequentially well with every outgoing of his life.—*Parker*. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." As the Lord God of thy fathers, etc.—A better translation is, "For Jehovah, God of thy fathers, promised thee a land flowing with milk and honey." Milk and honey were emblems of fruitfulness and sweetness

(Song of Solomon 4. 11), proverbially descriptive of Canaan, as rich in pasturage for flocks, and abounding in flowers whence the bees could extract honey. Compare Exod. 3. 8-17.—*W. L. Alexander*.

4. The Lord our God is one Lord—Among the heathen there were many Baals and many Jupiters, and it was believed that the Deity might be divided and communicated to many. But the God of Israel, Jehovah, is one, indivisible, incommunicable, absolute, infinite. He alone is to be worshiped; on him all depend; to his command all must yield obedience. Compare Zech. 14. 9. With the words of this verse the Jews began their daily liturgy, morning and evening. The sentence expresses the essence of their religious belief, and so familiar is it to their thought and speech that it is said they were often, during the persecution in Spain, betrayed to their enemies by the involuntary utterance of it.—*W. L. Alexander*. It is difficult to express in English the exact force of the Hebrew, "Jehovah, our God, is one Jehovah." There is said to have been in many antique lands an esoteric monotheism—a belief in one God, sacredly cherished by the very teachers who taught the common people to worship many gods. The unity of the Godhead was regarded as too sacred and profound a truth to be understood in general. But Moses emphatically declares this truth to men and women to whom it was unwelcome, for they were all deliciously tempted by the impure rites of polytheism.—*R. R. D.*



A PHYLACTERY, AND STRAPS.

Authorized Version.

5 And ⁴thou shalt love the LORD thy God ⁵with all thine heart, and with all thy soul, and with all thy might.

6 And ⁶these words, which I command thee this day, shall be in thine heart:

Revised Version.

5 one LORD: and thou shalt love the LORD thy God with all thine heart, and with all

6 thy soul, and with all thy might. And these words, which I command thee this

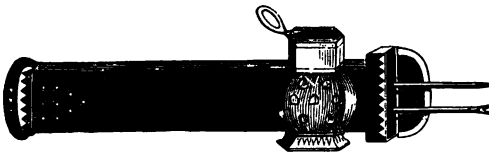
⁴ Chap. 10. 12; Matt. 22. 37; Mark 12. 30; Luke 10. 27.—
⁵ Kings 23. 25.—⁶ Chap. 11. 18; 32. 46; Psalm 37. 31; 40. 8;
119. 11, 98; Prov. 3. 3; Isa. 51. 7.

5. Thou shalt love the Lord thy God—This comprehensive requirement God calls the first and great commandment. And by its side he places the requirement to love our neighbors as ourselves (Lev. 19. 18). On these two hang all the law and the prophets. Compare Matt. 22. 37-40; Mark 12. 29-31; Luke 10. 27. The whole significance of the Scriptures as a rule of life is embodied in these requirements.—*Lindsay*. Without love God himself becomes but a distant and infinite idol. Love does not reason; love speaks its own language, finds its own prayers, creates its own songs, and sets them to its own music. Children can love where they cannot understand. Love passes straight through the zone of reason and ascends to the heaven where it was created in the heart of God.—*Parker*. The last letter of the first word of this verse and the last letter of the last word are in Hebrew larger than the ordinary size, and as these two letters form the Hebrew word for "witness," the Jews say that they are thus written that every one may know when he professes the unity of God that his heart ought to be intent and devoid of every other thought, for GOD IS WITNESS.—*Michaelis*. The heart is the inner nature of the man, including his intellectual, emotional, and conative faculties; the soul is the personality, the entire self-consciousness, the might is the sum of the energies bodily and mental. The whole man, body, soul, and spirit, is to be yielded to God in holy and devout affection. Compare Matt. 22. 37; Mark 12. 33; Luke 10. 27; Rom. 12. 1.—*W. L. Alexander*.



ROLL OF THE LAW.

II. TEACHING HIS WORD. Verses 6-9.



AN ANCIENT INKHORN.

6. These words . . . shall be in thine heart—The heart has a memory of its own. We begin with words, with things, with pictures, with substances and commandments, visible and utterable; and from all these we grow away, not by separation, but by fulfillment. Intellectual

memory is hardly called into operation in religious communion. It is the heart that hears every knock on the door. "As a man thinketh in his heart, so is he."—*Parker*.

Illustration 180. It is related in one of the sacred books of the Hindoos that a devotee had served a certain goddess with so much zeal and perseverance that she offered to give him whatever he might ask. "I will give thee," she said, "houses and lands and wealth beyond price." "Alas!" replied the man, "I have no need of such. I already possess fine estates, noble mansions, an abundance of silver and gold, and all the good things of this life. But I am a miser. I cannot enjoy the blessings I possess; I die of famine in the lap of plenty, and I knew nothing of the pleasures that are common to generous minds who can render assistance to their fellow-creatures. Give me, then, O power divine! if thou wouldst render thy lowliest creature happy, give me a new heart." The goddess looked at him in amazement and said, "Thou hast required a thing too difficult," and she disappeared.

Authorized Version.

7 And ¹thou shalt ^ateach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 ⁸ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Revised Version.

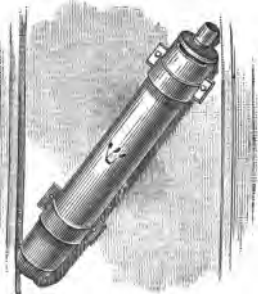
7 day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes.

^a Chap. 4. 9; 11. 19; Psalm 78. 4-6; Eph. 6. 4.—^a 11eb. *whet, or sharpen.*—⁸ Exod. 13. 9, 16; chap. 11. 18; Prov. 3. 3; 6. 21; 7. 3.

7. Thou shalt teach them diligently unto thy children—Literally, Thou shalt sharpen them to thy children; send them into them like a needle. Of little use would the law have been, of no service would the Gospel have been, if both law and Gospel had not been sedulously taught to the children. It is not an accidental coincidence that the modern outburst of evangelical purity and force and the origin of Sunday schools date from the same period.

—*R. R. D.* Shalt talk of them—Not lecture upon them, nor deliver superb orations; simply talk. The words of God are not to be taught merely; they are to be talked, to become part of our life, to mingle with our breath. Religion is not to be introduced on state occasions only, not upon the Sabbath day exclusively. It is to elevate the speech of man, to give grace and dignity to all business transactions, to bring the human heart into perfect, easy guidance with the Spirit of God.—*Parker.*

When Jesus was on earth he lived like other men, and filled full every department of life. He taught, and talked, and sat, and walked, lay down and rose up; and every tiny incident of his life became of eternal significance because it was interwoven, say saturated rather, with the words and the Spirit of God. What a story the Capernaum Jews could give of his *teaching*! What a memory the Samaritan woman has of his *talking*! How Nicodemus's heart, even in the eternal world, must thrill as he remembers how he and Jesus *sat* together! What recollections Zaccheus has even to-day of that *walk* near Jericho when the Saviour spied the little man in the tree! How full of meaning was his *reclining* when the sinful woman anointed his feet! All our destiny turned as on a pivot on that moment when in Gethsemane he said to Peter and John, "*Arise*; let us go."—*R. R. D.*



A MEZUZH. (SEE NEXT PAGE.)

Illustration 181. "Teach them diligently unto thy children." *Charles Carleton Coffin*, in his account of "Abraham Lincoln's Early Years," thus describes the death of Lincoln's mother: "With his hand clasped in hers he hears her parting words, 'I am going away from you, Abraham, and shall not return. I know that you will be a good boy, that you will be kind to Sarah and to your father. I want you to live as I have taught you, and to love your heavenly Father.' The voice is faint and feeble, but he will ever hear the words. Years will go by, but they will ever remain in memory. In the full vigor of manhood, as he recalls them, he will not think it unmanly to say, with tearful eyes and choking voice, 'All that I am or hope to be I owe to my mother.'"

8, 9. Thou shalt bind them for a sign upon thine hand, and . . . between thine eyes—There shall be no secret religiousness, no stealthy piety, no profound consecration that hides itself. If the word is in the heart it must also be written on the hand; if the word is part of the speech, which only a few can hear, it must be as frontlets before the eyes that observers may note, "This man publicly acknowledges God."—*Parker.* The **hand** is the instrument of acting, the **eyes** are the organs of direction, the head is the chamber of thought and purpose, and the commandments of the Lord are to govern all these organs and faculties.—*W. L. Alexander.* The Jews applied this injunction literally. The so-called phylacteries—in Hebrew, *tephillin*—are leather boxes with four compartments, in which are put four portions of the law

Authorized Version.

9 * And thou shalt write them upon the posts of thy house, and on thy gates.

Revised Version.

9 And thou shalt write them upon the doorposts of thy house, and upon thy gates.

* Chap. 11. 20; Isa. 57. 8.

written on parchment. The passage is Exod. 13. 9. On this box is the letter *shin*, written in the usual form, for the right-hand side of the wearer, and the same letter with four strokes for the left-hand side. There was another box with only one compartment, but with the same passages, for the arm of the worshiper. The phylacteries were bound to the forehead and arm by long leather straps. The straps around the head were to be tied in the shape of *daleth*. The straps on the arm must go around it seven times, and three times around the middle finger, with enough over to form the letter *yodh*. Thus, by the *shin* on the leather box, the *daleth* on the forehead, and the *yodh* on the hand, would be formed the word *Shaddai*—THE ALMIGHTY.

—*Lindsay*. Thou shalt write them upon the posts of thy house—Throughout the ancient East it was the custom for men to carry moral and religious sentences about with them and to



PAPYRUS.

inscribe them on their dwellings. The Moslems keep the usage still on gates and fountains and bridges, and even in Germany and England old houses may still be seen with religious inscriptions over their doors. Too often these sacred inscriptions have come to be regarded as amulets and charms. The Jewish phylacteries were strips of parchment on which certain passages of Scripture (Exod. 13. 2-10, 11-17; Deut. 6. 4-10, 13-22) were written, and these inclosed in a box were bound on the forehead and left wrist, and worn at prayers by the worshipers. The *mezuzah* was the slip of parchment on which were written certain passages of Scripture (Deut. 6. 4-9; 11. 13-21), and which, inclosed in a reed or cylinder of tin or lead, was fixed on the right-hand doorpost of every room in the house. The word *Shaddai* (Almighty) was written on the outside of the parchment, and a section cut out of the tube, so that this word could be clearly seen. All who entered the door were thus to be reminded that the eyes of the Almighty were upon them. The Talmudists say that "whoever has the

phylacteries bound to his head and arm, and the fringes thrown over his garments, and the *mezuzah* fixed on his doorpost, is safe from sin, for these are excellent memorials, and the angels secure him from sin, as it is written, 'The angel of the Lord encampeth round about them that fear him, and delivereth them' " (Psalm 34. 7).—*Barclay*. Moses's religion is absolutely inclusive. There is no spot left on which the devil may play his pranks. The heart all Bible, the speech all savor, the hand all consecration, the eye set in one direction, the posts of the house and the very gates bearing inscriptions of heaven—this was the religious idea and the religious program of Moses.—*Parker*. It is probable that Moses used the phraseology in verse 7 merely in a figurative way, to signify assiduous, earnest, and frequent instruction; and perhaps he meant the metaphorical language in verses 8 and 9 to be taken in the same sense also. But as the Israelites interpreted it literally many writers suppose that a reference was made to a superstitious custom borrowed from the Egyptians, who wore jewels and ornamental trinkets on the forehead and arm, inscribed with certain words and sentences, as amulets to protect them from danger. Moses probably intended to supersede these by substituting sentences of the law.—*J., F., B.*

Illustration 182. In one of his sermons at Doncaster John Wesley told of a Catholic lady who, having lost her crucifix, which had been suspended from her person as an object of adoration, exclaimed, "I have lost my cross: I have nothing now to trust to but my Christ."

Illustration 183. In the great temple of agriculture near Peking is this inscription: "We praise the God who taught men to sow and who gives them the harvest."

Authorized Version.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to A'bra-ham, to I'saac, and to Ja'cob, to give thee great and goodly cities,¹⁰ which thou buildedst not,

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not;¹¹ when thou shalt have eaten and be full;

12 Then beware lest thou forget the LORD, which brought thee forth out of the land of E'gypt, from the house of ⁶ bondage.

13 Thou shalt ¹² fear the LORD thy God, and serve him, and ¹³ shalt swear by his name.

Revised Version.

10 And it shall be, when the LORD thy God shall bring thee into the land which he swore unto thy fathers, to A'bra-ham, to I'saac, and to Ja'cob, to give thee; great and goodly cities, which thou buildedst not,

11 and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and

12 thou shalt eat and be full; then beware lest thou forget the LORD, which brought thee forth out of the land of E'gypt, out of the house of bondage. Thou shalt fear the

13 LORD thy God; and him shalt thou serve,

¹⁰ Josh. 24. 13; Psalm 105. 44.—¹¹ Chap. 8, 10, etc.—⁶ Heb. bondmen, or, servants.—¹² Chap. 10. 12, 10; 12. 4; Matt. 4. 10; Luke 4. 8.—¹³ Psalm 65. 11; Isa. 45. 23; 65. 16; Jer. 4. 2; 5. 7; 12. 16.

III. REMEMBERING HIS MERCIES. Verses 10-15.

10, 11, 12. **Great and goodly cities, which thou buildedst not, etc.**—This and the next verse form a picture of all advancing civilization. We are born into a world that is already furnished with factory, library, and church. The great roadmakers are dead. The civilization we are so proud of is largely the civilization of our grandfathers. Every time a poor man complains of his poverty he is really acknowledging his resources; for the poorest man in our country is the inheritor of priceless wealth. If what our ancestors secured for us by hard battle and toil were taken away from the world to-morrow we would be turned into poverty-stricken savages. All except frontiersmen live in cities they builded not or rejoice in farms they planted not, and the very means by which the frontiersmen turn the wilderness into a smiling garden in a decade is as really inherited as is the oldest birthright in Europe. **Beware**—This exhortation should come to every one of us. We are equally in the position which Moses described as awaiting the Israelites on their entrance into Canaan, and to us comes this injunction, "then beware."—*R. R. D.* Prosperity has its trials. "How hardly shall they that have riches enter into the kingdom of God!" The impoverishment and punishment of the flesh may be religiously helpful. There are anxieties, pains, and difficulties connected with wealth as well as with poverty. Ever let men hear this word of caution—"beware." When the harvest is the best ever grown in our fields—"then beware." When the physician is unknown at our doors—"then beware." When house is added to house and land to land—"then beware." Many men have been ruined through prosperity.—*Parker.*

13, 14, 15. The fear of the Lord, that reverent awe which is akin to love, is the beginning of wisdom and the foundation of piety. Where it is in the heart it will lead to serving the Lord in holy obedience. They in whom it dwells, swearing by his name, will recognize his presence and omniscience, and not dare to asseverate anything but what they know to be true. They will not give to other gods the homage due only to Jehovah. Without this divine religious principle there would be no sincere worship, no true reverence, no real obedience rendered unto God. But where this dwells in the heart it will influence the whole life so that the commandments of God shall be diligently kept, and that which is good and right in his sight shall be done.—*W. L. Alexander.* In the fear of Jehovah all true obedience is rooted. This is the first and most intimate fact in the relation of Israel and Jehovah. This fear of God leads man first of all to renounce his whole will and submit to the will of God. The negative form of the Ten Commandments is an illustration of this. But he who in heart keeps God's command will soon find his will in harmony with the divine will; and this is love, which is the proper condition of obedience, as the Ten Commandments also indicate.—*Baumgarten.* **Swear by his name**—Not servile fear,

Authorised Version.	Revised Version.
<p>14 Ye shall not ¹⁴go after other gods, ¹⁵of the gods of the people which are round about you;</p> <p>15 For ¹⁶the LORD thy God is a jealous God among you; ¹⁷lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.</p>	<p>14 and shalt swear by his name. Ye shall not go after other gods, of the gods of the ¹⁵peoples which are round about you; for the LORD thy God in the midst of thee is a jealous God; lest the anger of the LORD thy God be kindled against thee, and he destroy thee from off the face of the earth.</p>
<p>¹⁴ Chap. 8. 19; 11. 28; Jer. 25. 6. — ¹⁵ Chap. 13. 7. — ¹⁶ Exod. 20. 5; chap. 4. 24. — ¹⁷ Chap. 7. 4; 11. 17.</p>	

but reverential awe, is enjoined. This was the essential basis of Hebrew worship. The oath in the name of Jehovah was equivalent to a solemn acknowledgment of belief in him. This command is not to be considered inconsistent with what the Saviour enjoins in Matt. 5. 34.—*Lindsay.*

A GROUP OF ILLUSTRATIONS.

Illustration 184. "I am in the habit," writes a sea captain, "of reading the Scriptures to all the sailors who will hear. I have suffered much lately at sea, having been dismantled, and had all my boats washed away, a little to the westward of Cape Clear. I then had an opportunity of seeing who was trustworthy, and I found the most unprincipled men the most useless and the greatest cowards in this awful gale, and the 'Bible men' altogether the reverse, most useful and courageous."

Illustration 185. A correspondent of the New York *Evangelist* says: "Last year, coming from Pittsburg east in a sleeping-car, my apartment was next to that occupied by a gentleman, his wife, and their little daughter, perhaps four years old. The lady was excessively timid—morbidly apprehensive. The Horseshoe Curve seemed to be her special terror, and my sleep, and I presume that of others, was disturbed by her talking to her husband of the peril. The engineer might be asleep, or the switch-tender might be asleep, and then the train would certainly be plunged down the abyss. But it was worth while to be awake, when I heard the sweet rebuke, not intended, but real, of the little one: 'Mamma, God takes care of us, and does God sleep?' This reads like a 'pious story,' but it actually occurred. Had the Israelites really felt what they professed to believe—had they leaned with confidence on the arm of Jehovah—they would have been saved forty years' weary and perilous travel in the wilderness."

Illustration 186. Be sure your sin will find you out. Though penalties are long delayed, wrongdoing is certain to meet with its appropriate punishment. When the whirlwind sweeps through the forest at its first breath the giant tree falls crashing to the ground. But it was twenty years preparing for this fall. Twenty years before it received a gash. Twenty years before water settled at some crotch and sent decay to the heart of the tree. The work of death progressed till it stood all rottenness and fell in the first gale.—*Beecher.*

Illustration 187. The Bank of France has an invisible "studio" in a gallery behind the cashiers, so that at a signal from one of them any suspected customer can instantly have his picture taken without his own knowledge. So sins are registered, whether the sinner is conscious or not.

Illustration 188. No human force is so potent as the word of the Lord. Most men, says *Thomas Starr King*, would rather have a leaf of the New Testament flit gently down upon their heads than to be struck by a great stone; but there is a way in which such a spiritual truth as that of John 3. 16 may strike a nation and revolutionize it. Neither statutes, nor armies, nor dungeons can withstand the gentle dominance of the King of righteousness.

Illustration 189. Congressman Milner, returning to his home, heard his little daughter reading, "Thou shalt love the Lord with all thy heart." It was an arrow to his soul. Though forty years old he left politics, entered the ministry, and for thirty years was the influential rector of St. George's Church, New York city.

Illustration 190. Luther was one day catechising some country people in a village in Saxony, when one repeated, "I believe in God, the Father Almighty." Luther asked the meaning of "almighty." "I do not know," said the other. "Nor do I," replied Luther, "nor do all the learned men in the world. However, you may safely believe God is your Father, and that he is able and willing to save and protect you and your neighbors. Almighty God is the loving Father of all mankind."

Illustration 191. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over if we have courage to steer and strength to pull.

Illustration 192. Christian, in the "Pilgrim's Progress," turns into a shady bower on the moun-

tain side. He unfolds the roll which Evangelist gave him to guide him on his journey, but soon falls asleep. Too many of his namesakes have been as careless. Negligence on the pupil's part will spoil the most profitable sermon.

Illustration 193. God's *word of promise* is as certain as is his word of prophecy. The bare rocks on which Tyre once stood, the mounds of brick and dust which mark the site of Nineveh, the captivity of Israel, the restoration of Judah, the details of Christ's life, the destruction of Jerusalem, the wide dominion of Rome, the anarchy that followed the empire's downfall, the spread of Christianity, and a hundred other illustrations of the close fulfillment of God's prophecies, will come to every teacher's mind. Give instances of answers to prayer from your family history or your own experience. So, also, *the Gospel message* shall prosper. If it seem to fail, here and there, it is because of our defective vision. "My word SHALL NOT fail."

Illustration 194. A woman who thought there was no promise in the Bible for her one day got a letter, which she found, on opening, was not for her, but for another of the same name. So she concluded, "If I should find some promise in the Bible directed to *me* how should I know that it meant *me* and not some other woman?" She then included herself among the whosoever to whom the Gospel is freely preached.—*Moody*.

Illustration 195. In the early history of the Burmese mission a young Burman of superior rank became a convert. His sister, a maid of honor to the queen, was distressed at the change, and procured his appointment as governor of a distant province, that he might be separated from the missionary. In the new post some Karens were brought before him accused of worshipping a strange god. "What god?" he asked. "They call him the Eternal God," was the reply. They were fellow-believers, and he had been providentially sent there to defend them.

HINTS TO THE TEACHER.

Throughout all the world, in every land, lives one strange nation, the Jews. Without a government or a country, they have retained their individuality through centuries. What has kept this people alive while Assyria, Greece, Rome, have passed away? The secret of their existence is told in this lesson. They have maintained their religion, and with it their life. The religious bond, not that of interest, or of race, or of conquest, is the enduring bond among men.

I. God in the Mind. Ver. 4. This people alone among the nations possessed a clear conception of God as one, as a spirit, and as the universal ruler of men. The statement contained in this verse is repeated in the Hebrew tongue in every service of every Jewish synagogue in the world, as the great confession of the Israelite faith. The people that maintain a knowledge of God will become like God.

II. God in the Heart. Ver. 5. As the object of love and devotion, Jesus Christ made this sentence his first and greatest commandment. He who loves God will worship, honor, and obey God. We can have an intellectual knowledge of God without love to him, but we cannot love God without obeying him. When the heart is given, all is given.

III. God on the Lips. Vers. 6-9. They were not only to know God, but to proclaim him as the one and the only God, to teach him to their children, to talk of his law, to confess themselves as his people. That truth which we are teaching to others we are learning for ourselves. In what ways may we fulfill the command in these verses?

IV. God in the Memory. Vers. 10-12. When a man is successful he is apt to glorify himself as the architect of his fortunes, and to say in his thought, "Is not this great Babylon, which I have builded?" Many rich men tell of their former poverty, not in humility, but in pride at their own achievements. The Israelite was called upon to remember God as the Giver of his success.

V. God in the Life. Vers. 13-15. Every man must have his master, for there is no possibility of living without some commanding authority. "Serve God" is the injunction of Holy Writ. In such service is found perfect freedom and also perfect peace.—*J. L. H.*

LESSON VIII.—AUGUST 25.

CROSSING THE JORDAN.—JOSH. 3. 5-17.

GOLDEN TEXT.—When thou passest through the waters, I will be with thee.—
Isa. 43. 2.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1451, in the early part of April.

THE RIVER JORDAN.—When the Israelites crossed the Jordan it was in flood; it was barley harvest. Our rivers get smaller in the hot weather, but the Jordan, rising at Banias, its springs fed by the melting snow on Mount Hermon, increases in volume as the hot weather approaches. Its name Jordan ("Descender") truly indicates its torrent character. A most winding stream, full of rapids and cascades, it hurries on its turbid course to its grave in the sea. Not navigable by boats, no city of importance on its banks, it fertilizes those banks, but flows through a desert. It has *three* banks: one, the bed of the stream when it is low; then comes an extent of soft banks of sloping sedimentary deposit; above the edge of this second "bank" the third, a dense thicket of jungle, tree, bush, and rush, the haunt of wild boars, wolves, and other animals, the home of waterfowl. Frequently in harvest time all its three banks are submerged. Not like the Nile in its flow, which fertilizes the land, the Jordan merely hurries on, so rapidly that its fall is sixty feet to the mile; difficult to approach in many places, impossible in others, because of the jungle and banks. It yet has many fords; in some places there are cliffs, old deposits of marl, which crumble and fall into the river in time of flood. It was, therefore, at flood-time (April) that Joshua led the Israelites through the river. "What wilt thou do," says the prophet Jeremiah, "in the swelling of Jordan?" And it is recorded (1 Chron. 12. 8-15) as an act of heroism on the part of certain Gadites, who "separated themselves unto David into the hold to the wilderness," that they went over Jordan when it had overflowed all its banks. During the last three days since the return of the spies the river had risen to its full height, and what the Israelites had now before them was a raging, roaring flood, which threatened to sweep away whatever came within its reach, and which would have been formidable to the boldest swimmer.—*Harper*.

THE CITY ADAM.—The water stood still near "the city of Adam, that is beside Zaretan." The Revised Version translates this passage thus: "The waters which came down from above stood and rose up in one heap, a *great way off* at Adam, the city that is beside Zaretan." The meaning of "Adam" is "Red-earth." Near Beisan is an unusually large mound called Tell es Sarem. A good deal of clay is found here, and a mile to the south is a stream, the Arabic of which means "Red-earth." "It has been suggested that the waters of the Jordan were suddenly dammed up by a landslip or similar convulsion. The appearance of the banks, and the curious bends of the river near this place, would seem to support the idea." There is another mound call "Tell Damieh," near which is a huge mound, composed of pottery and loose stones. It is clear, from the Bible statement, that the waters were arrested a long way off, above Jericho. The river opposite Jericho being dry, there was ample space for the host to cross and to camp on the level plain, for Jericho must have stood at the foot of the Judæan mountains, barring the road to the interior.—*Harper*.

THE CAMP AT GILGAL.—The host camp at Gilgal ("circle"), taking its name from the twelve great stones which had been taken out of Jordan. The name "Gilgal" has been recovered by *Major Conder*. The Arabs consider the place sacred, and bury their dead near a large tamarisk tree which grows there. There are about a dozen small mounds, seemingly artificial. Are these traces of the Israelite camp? One of the mounds goes by the name of Tell Jiljulieh. For a permanent camp there must have been water near. *Major Conder* found

that a stream ran right through these tells, or mounds. The tree spoken of is said by the Arabs to mark the site of the "City of Brass." Many traditions exist—one that a great leader rode around the city, and then the walls fell. This site would be about two miles from Gilgal. Great mounds exist at Jericho. They have been examined by *Sir C. Warren*, but only courses of sunburnt brick were found, with fragments of pottery. Sunburnt brick was the usual material for building in the Jordan valley. The ruined city would therefore naturally become those "shapeless heaps" which all travelers notice on this Jordan plain, close to the hills. Several great events mark the camp at Gilgal. There the Israelites were circumcised—a rite which had been in disuse all through the forty years' wandering. The fall of manna now ceased, the passover was eaten, and Joshua had had a renewed promise that the Lord God was with him.

THE HITTITES.—Of all the nations mentioned in the tenth verse which should be driven out from before the Israelites the Hittites were by far the most important. The main body of the race dwelt north of Palestine; their great center was Kadesh on the Orontes. At least it was so when *Rameses II.*, the oppressor of the Israelites, waged war with them. The army he encountered had two thousand five hundred chariots. Their city was walled and defended by the river and moats. In the pictures on the walls of *Abusimbal* the people have long pigtailed like Chinese. They have high caps on their heads. Their faces resemble Armenians. Their names appear to be Semitic. Their gods were *Baal*, *Ashtoreth*, and *Set*. Their solid sovereignty was broken by the Egyptians, and in the days of Joshua their part of Palestine was ruled over by many kings and petty kinglets, sheiks of tribes. Every new point of view of the exodus gives us larger ideas of God's providence. The tyrannous force of the very man whose cruelty to the Israelites led soon after his death to their flight, was the means of breaking the power of the mighty empire which, if it had existed when they reached Canaan, would have made it impossible for them to possess the land. The ruins of Kadesh have been discovered by *Major Conder*.

THE LESSON OF THIS MIRACLE.—This miracle is the greatest and the most abundantly attested of all those designed to show the chosen people that "they gat not the land in possession by their own sword, neither did their own arm save them." It is not impossible that the agency of earthquakes was employed, such disturbances being very frequent in the Jordan valley. The miracle would then consist in the exact timing of this temporary upheaval so as to coincide with the Israelites' passage. Miracles of "coincidence" are an especially instructive class, illustrating vividly the providential interpositions which have not ceased in this "non-miraculous" age. We must not lay any stress on *Bunyan's* beautiful allegorizing of this event. Jordan was not the end but the beginning of the wars of Israel, and even at the close of his life "Joshua had not given them rest."—*Moulton*.

SPECIAL DOCTRINAL SUGGESTION.—God's presence with his people.

LESSON HYMN.—

Fear not, I am with thee, O be not dismayed, For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand, Upheld by my gracious, omnipotent hand.
When through the deep waters I call thee to go, The rivers of sorrow shall not overflow;
For I will be with thee thy trials to bless, And sanctify to thee thy deepest distress.—*George Keth*.

HOME READINGS.—*Monday* (August 19), Crossing the Jordan, Josh. 3. 5-17. *Tuesday*, Command and promise, Josh. 1. 1-9. *Wednesday*, Stones of remembrance, Josh. 4. 1-11. *Thursday*, Obligations of God's goodness, Josh. 4. 14-24. *Friday*, Caution against pride, Deut. 9. 1-6. *Saturday*, Telling of God's mercy, Psalm 78. 1-8. *Sunday*, God our preserver, Isa. 43. 1-7.

GOOD BOOKS TO REFER TO.—*Stanley*, "Jewish Church" (i, Lecture x); *Edersheim*, "Israel in Canaan" (chap. vi); *Milman*, "History of the Jews" (i, Book v); *Ewald*, "History of Israel" (ii, p. 244); *Geikie*, "Hours with the Bible" (ii, p. 390); *Smith*, "Old Testament History" (p. 250); *Thornley Smith*, "Joshua and his Times" (chap. iv).

Authorized Version.

5 And Josh'u-a said unto the people, Sanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And Josh'u-a spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Josh'u-a, This day will I begin to magnify thee in the sight

Revised Version.

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1 Num. 4. 15.—2 Chap. 4. 14; 1 Chron. 29. 25; 2 Chron. 1. 1.

I. THE PREPARATION. Verses 5, 6.



MOUNTAINS NORTHEAST OF DEAD SEA.

5. Joshua said . . . Sanctify yourselves—Rather “had said,” for as he speaks of “to-morrow” the address must have been made previous to the day of crossing, and the sanctification was in all probability the same in kind as Moses had commanded before the giving of the law, consisting of an

outward cleansing (Exod. 19. 10-15) preparatory to that serious and devout state of mind with which so great a manifestation should be witnessed.—*J., F., B.* Ceremonial sanctification is a type of that purity of soul which alone can understand God's working.—*Moulton.* **To-morrow**—This would be the tenth of Nisan, four days before the feast of passover. **The Lord will do wonders**—All God's wonders are intended to teach wonderful truths. There is no miracle that is not a “sign.” And to read God's signs requires a simple and pure heart.

6. **Joshua spake unto the priests**—Joshua was now recognized as the successor of Moses and the absolute ruler of the Israelites. This order to the priests involved an important change in the established order of march. The official servants of God were to precede all the civil magnates. **The ark of the covenant**—A chest made of wood and covered with plates of gold, about forty-five inches long by twenty-seven deep and wide. It contained two tables of the law, and was the symbol of God's presence. It was kept covered while on the march, and could be carried by none but priests. **Before the people**—To the front of the people. So God's ministers should always lead the way in God's work. Between the ark and the people was an open space of one thousand yards, so that all might clearly see the miracle about to be wrought by its presence.

II. THE PROMISE. Verses 7-13.

7. **This day will I begin**—God had honored Joshua before (Exod. 24. 13; Deut. 31. 7), but not by working a miracle under his instrumentality. This was to be the first of many divine interpositions in his behalf; and it was intended to prove unmistakably that, like Moses,

Authorized Version.

of all Is'ra-el, that they may know that, ³ as I was with Mo'ses, so I will be with thee.

8 And thou shalt command ⁴ the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jor'dan, ⁵ ye shall stand still in Jor'dan.

9 And Josh'u-a said unto the children of Is'ra-el, Come hither, and hear the words of the LORD your God.

10 And Josh'u-a said, Hereby ye shall know that ⁶ the living God *is* among you, and *that* he will without fail ⁷ drive out from before you the Ca'naan-ites, and the Hi'tites, and the Hi'vites, and the Per'iz-zites, and the Gir'gashites, and the Am'o-rites, and the Jeb'u-sites.

Revised Version.

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³ Chap. 1. 5.—⁴ Ver. 8.—⁵ Ver. 17.—⁶ Deut. 5. 26; 1 Sam. 17. 26; 2 Kings 19. 4; Hosea 1. 10; Matt. 16. 16; 1 Thess. 1. 9.—⁷ Exod. 23. 2; Leut. 7. 1; Psalm 44. 2.

his mission and authority were from God. **In the sight of all Israel**—This is the sign attesting the promise of Josh. 1. 6. The passing of Jordan confirmed faith in Joshua's mission, as that of the Red Sea did for Moses (Exod. 14. 21).—*Moulton*. A threefold purpose was served by this miracle: 1. To authenticate Joshua as God's messenger. 2. To assure the people, by an unmistakable sign, that "the living God" was among them as their guide and defense. 3. To impress upon the Canaanites the conviction that the Israelites were God's chosen instruments of judgment upon them.—*J. C. W. Coxe*.

8. Stand still in Jordan—They were to stand with their feet in the stream until the waters retired, then to advance to the middle of the channel and wait until the people had passed over. The ark which they bore was to accomplish what had been done by the rod of Moses.

9. Joshua said unto the children of Israel—He probably spoke to the people through their elders. It seems that the Israelites had no intimation how they were to cross the river till shortly before the event. The premonitory address of Joshua, taken in connection with the miraculous result exactly as he had described it, would tend to increase and confirm their faith in the God of their fathers.—*J., F., B.*

"GOD MOVES IN A MYSTERIOUS WAY HIS WONDERS TO PERFORM;" but he will surely give success if we exactly obey his commands.

10. Living God—Compare Deut. 5. 29, and the tremendous significance of Heb. 10. 31. No blind, dead "laws of nature," but a living Person, an all-wise, almighty God, smites the sinner and blesses the faithful, "and with him we have to do." There is a contrast to the dead gods of the nations who were to be expelled.—*Moulton*. **He will...drive out**—God drove them out; not Israel, except as God's instrument. And they were rightly driven out; their abounding wickedness made them deserve the destruction which came upon them; and God is the owner of this earth. Joshua mentions by name the nations to be driven out of the land. **Canaanites**, "lowlanders," probably a descriptive term rather than a tribal name. **Hittites**, that great nation of whom we have spoken in the BACKGROUND to this lesson. **Hivites**, a peaceful people who lived in the hill country north of Jerusalem; the word is said to mean "midlander" or "villager;" they were the only tribe which made a treaty with the Israelites (Josh. 9). **Perizzites**, rustics living in villages in the center of Palestine. Nothing is known of the **Girgashites** or the **Amorites** (a name meaning "mountaineers" or "hillmen"), only that these latter were on both sides of the Jordan, taking their name from the hill country they inhabited. The last named are the **Jebusites**, inhabitants of Jerusalem and the surrounding hills. These nations, though vanquished, were never extirpated, and troubled Israel until the times of David. Some think that they constitute the body of the common people of Palestine at the present time.

Authorized Version.

11 Behold, the ark of the covenant of ⁹ the Lord of all the earth passeth over before you into Jor'dan.

12 Now therefore ⁹ take you twelve men out of the tribes of Is'ra-el, out of every tribe a man.

13 And it shall come to pass, ¹⁰ as soon as the soles of the feet of the priests that bear the ark of the Lord, ¹¹ the Lord of all the earth, shall rest in the waters of Jor'dan, *that* the waters of Jor'dan shall be cut off *from* the waters that come down from above; and they ¹² shall stand upon a heap.

14 And it came to pass, when the people removed from their tents, to pass over Jor'dan, and the priests bearing the ¹³ ark of the covenant before the people;

15 And as they that bare the ark were come unto Jor'dan, and ¹⁴ the feet of the priests that bare the ark were dipped in the brim of the water, (for ¹⁵ Jor'dan overfloweth all his banks ¹⁶ all the time of harvest,)

Revised Version.

11 Am'o-rite, and the Jeb'u-site. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jor'dan.

12 Now therefore take you twelve men out of the tribes of Is'ra-el, for every tribe a man.

13 And it shall come to pass, when the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jor'dan, that the waters of Jor'dan shall be cut off, even the waters that come down from above;

14 and they shall stand in one heap. And it came to pass, when the people removed from their tents, to pass over Jor'dan, the priests that bare the ark of the covenant

15 being before the people; and when they that bare the ark were come unto Jor'dan, and the feet of the priests that bare the ark were dipped in the brink of the water, (for Jor'dan overfloweth all its banks all

⁹ Ver. 18; Micah 4. 13; Zech. 4. 14; 6. 5.—⁹ Chap. 4. 2.—
¹⁰ Ver. 15, 16.—¹¹ Ver. 11.—¹² Psalm 78. 13; 114. 3.—¹³ Acts
7. 45.—¹⁴ Ver. 12.—¹⁵ 1 Chron. 12. 15; Jer. 12. 5; 49. 19.—
¹⁶ Chap. 4. 15; 5. 10, 12.

11. **The Lord of all the earth**—This was the truth that distinguished Israel from the rest of the world. Every other nation held that its gods were local or national; Israel alone regarded Jehovah as the only God, the God of the whole earth.

12. **Take you twelve men**—The men were chosen before the crossing, to build the memorial of the crossing, as related in the next chapter. **Out of every tribe a man**—So that all the tribe would feel a common interest in the event and its memories. Compare Josh. 4. 2. The command is issued by anticipation. Over-ingenious type-hunters—who have even allegorized "Adam" in verse 16—find here a foreshadowing of the apostles. The number twelve, suggested in both cases by the tribes, was a fit one for indicating a complete and varied witness to the truth; but to go further is mere fancifulness.—*Moulton*.

13. **It shall come to pass**—The promise of this verse is fulfilled in verse 16. **The waters of Jordan shall be cut off**—The miracle at the Red Sea was in removing the waters from the path, which ran like an isthmus between water on either side. This miracle in Jordan was in damming up the waters from above, so that the stream flowed away and left a dry bed. **From the waters**—The word "from" is not in the original, and the sentence should read, "even the waters that come down from above." **They shall stand upon a heap**—"They shall stand in one heap," as if an invisible dam were thrown across the river. The bed seems to have been temporarily upheaved eighteen miles up the river, at Adam, and beneath this dam the water then flowed away to the Dead Sea, leaving the whole course dry. See Psalm 114. 3.—*Moulton*.

III. THE PROCESSION. Verses 14-17.

14. **Removed from their tents**—Literally, "pulled up their tent-pegs," for removing the camp. **To pass over Jordan**—The order of the procession was: 1. The ark and priests. 2. The armed soldiers of the two and a half tribes eastward (Josh. 4. 12). 3. The people arranged by tribes.

15. **Overfloweth**—The usual river bed at Jericho is only thirty yards wide, but it passes through a channel a mile across and two hundred feet deep, thickly grown with jungle and haunted by wild beasts. The melting of Hermon's snows makes the river flood this channel in

Authorized Version.

16 That the waters which came down from above stood and rose up upon a heap very far from the city Ad'am, that is beside ¹⁷Zar'e-tan; and those that came down ¹⁸toward the sea of the plain, *even* ¹⁹the salt sea, failed, and were cut off: and the people passed over right against Jer'i-cho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jor'dan, ²⁰and all the Is'ra-el-ites passed over on dry ground, until all the people were passed clean over Jor'dan.

Revised Version.

16 the time of harvest,) that the waters which came down from above stood, and rose up in one heap, a great way ¹off, at Ad'am, the city that is beside Zar'e-than: and those that went down toward the sea of the ²Ar'a-bah, even the Salt Sea, were wholly cut off: and the people passed over ¹⁷right against Jer'i-cho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground, in the midst of Jor'dan, and all Is'ra-el passed over on dry ground, until all the nation were passed clean over Jor'dan.

¹⁷ 1 Kings 4. 12; 7. 46.—¹⁸ Deut. 3. 17.—¹⁹ Gen. 14. 3; Num. 34. 3.—²⁰ See Exod. 14. 29.

¹ Another reading is, *off from*.—² See Deut. 1. 1.

April, when the barley harvest is gathered in the hot Jordan valley. The season of the year may have been chosen: 1. To make the miracle more impressive. 2. Because at that time the enemies would not deem it necessary to guard the fords. 3. Because Israel would thus enter the land when food was abundant, at the barley harvest.

16. **Very far from the city Adam**—Revised Version, "A great way off, at Adam." Adam is not otherwise known, and was apparently of little importance. The valley was very narrow, and would be capable of holding the great heap of waters without flooding the country. The Jordan (see BACKGROUND) gets its name from its extraordinarily swift current; only one river in the world has a greater fall. The waters thus cut off would thus flow away very rapidly.—*Moulton*. **Zaretan**—Compare 1 Kings 7. 46; 2 Chron. 4. 17. The name of a district as well as of the chief town. **Those that came down . . . failed**—With the stoppage of the water above the channel would soon be left bare. **Sea of the plain**—The Dead Sea, forty-six miles long, and thirteen hundred feet below the level of the Mediterranean. See Deut. 1. 1, Revised Version, margin. Besides these names "the East Sea" occurs in the later prophets. "Dead Sea" is an exaggeration not found in Scripture. The intense saltiness of the water kills fish, but vegetation is luxuriant in some parts. The lake lies in a long cleft, one thousand three hundred feet below sea level, and the heat evaporates all the fresh water flowing in, while constant salt streams run from a hill on the south.—*Moulton*. **Against Jericho**—Opposite to Jericho, at that time an important city in Palestine, and the first to be captured by the Israelites.

17. **Priests . . . stood firm**—They stood in the dry bed of the river until all the host had passed by. **On dry ground**—Drained of its waters. **Clean over**—Entirely over. The wide extent of the bed left dry would enable the people to go over very quickly.—*Moulton*.

A GROUP OF ILLUSTRATIONS.

Illustration 196.—God's hydraulics are never faulty. In the west of England several years ago there was considerable discussion about "dockizing" the river Avon, that is, so throwing a dam across the mouth that all the river up to Bristol would be converted into one huge dock. And in the discussion the strength of such a dam, its leakage, the right place for it, how to provide for the outlet of all water above a certain level, were canvassed by all. Here we have the "dockizing" for a day or two of the river Jordan, a very much larger river than the Avon, one whose very name suggests the swiftness of its current. And the dam that effects this great collection of the waters is "the ark of God," set down in the midst of the Jordan bed, with the priests grouped on either side. How would the philosophers of that day criticise that dam and express with assumed anxiety their fears that the law of gravitation and the law that governs the flow of liquids would prove too much for the legs of the priests, and even for the weight of the tables of stone! But whatever fear might be entertained by the people, and whatever misgivings by the priests, there was a power which operated from that ark which dammed the river as no engineer could have done it. So that instead of struggling with the water, of multitudes carried down the stream, of hairbreadth escapes, of multitudes left behind, all got safely across.—*Glover*.

Illustration 197.—We must all go by a way "which we have not passed before." The Jordan of

death may "overflow its banks" when our departing spirits reach its brink, but we need fear no evil if God be with us. The waters will be cloven, and we shall pass safely through as on dry land.

Illustration 198. Let us follow where God leads. When King Robert Bruce died he gave orders that his heart should be carried into Palestine. It was borne in a silver case as far as Spain by the Earl Douglas, where the Scottish pilgrims were surrounded by Moorish foes. Douglas threw the casket into the ranks of the enemy and cried, "Heart of Bruce, Douglas will follow thee to the end!" Then rushing upon the enemies he fought his way through to where the casket lay and fell upon it. Let us follow not our dead leader, but a living one.

Illustration 199. There is only one date in history transcending this in importance—the date when across a vaster Jordan, the dividing line between heaven and earth, God came in the person of a little babe to make a conquest of a world of promise. The year of the founding of Rome, the flight of Mohammed, the invasion of the Saxons, the irruption of the Gauls into Italy, the Norman Conquest, the War of Independence in America, the French Revolution—what date can compare with this crossing of the Jordan by a people only a generation free from slavery, ignorant of their own destiny, crossing with the hope of finding an earthly home, but with no dream of the world-wide usefulness which would crown their history? The beginning of the history of Canaan! Invasions do not generally contribute much to the well-being of mankind, and frequently are as evanescent in their results as they are disastrous in their immediate miseries. Successive invasions of the great monarchies of Persia and Babylon have left little but a lesson on the vanity of human glory. Successive invasions of India have left their traces chiefly in those caste distinctions, each step of which tells of a class lorded over by a class above it on the strength of a conquest completely made and long enforced. But the invasion of Canaan hallowed a land, gave God an earthly throne, started what was, with all its faults, a model commonwealth, and gave a home to a people which, with all its backslidings, was still "a kingdom of priests" to mankind.—*Glover.*

Illustration 200. Up to the morning when the van of the Israelitish host stepped on the western shore of the Jordan there is hardly any imaginable outcome of the Exodus that was not possible. They might have continued to wander in the wilderness and taken place in history as another nomadic tribe; they might have turned to the far East and made fresh commotion in the Euphrates valley; they might even have returned to slavery in Egypt. But their crossing of the Jordan was a decisive step; from that moment they must either conquer the land or be slaughtered. A fine illustration of this is Cæsar's crossing the Rubicon, from which there was no retreat; and the burning of his ships by Cortez on the shore of Mexico, so that his soldiers must either conquer or die.

Illustration 201. Where is thy casket of God's promises? Bring it out. Open the jar of jewels. Pour out the golden ingots stamped with the image and superscription of heaven's King. Count over the diamonds that flash in thy hand like stars. Compute the worth of that single jewel, "Ask and ye shall receive;" or that other ruby, "All things shall work together for good to them that love God." Bring forth that royal kohlinoor, "He that believeth shall be saved." Then remember who it is that gave them and to what an unworthy sinner, and tell me if they are not "exceeding great and precious." When Cæsar once gave a man a great reward he exclaimed, "This is too great a gift for me to receive." "But," said Cæsar, "it is not too great a gift for me to give." So the smallest promise in thy casket is too much for thee to deserve, yet the most magnificent promise is not too great for the King of kings to bestow. God scorns to act meanly or stingily by his children; and how must he scorn us often when we put him off with such contemptible stinginess of deed or donations!—*Spurgeon.*

HINTS TO THE TEACHER.

What God was then even such he is now to his people. Therefore let us notice **The Traits of Israel's God**, as shown in this lesson.

I. A living God. The gods of the surrounding nations were wood and stone. See description of them in Psalm 115, 4-8. They possessed neither power nor life. But the God of Israel was a living reality; his existence was attested by his acts. And such is our God now; the living God is among us (verse 10).

II. A holy God. Vers. 5, 6. God expects his people to be like himself. If they are called upon to sanctify themselves it is because their God is holy. See 1 Peter 1. 15, 16. Only a holy people can have a holy God.

III. A present God. Vers. 7, 8. The ark of the covenant, borne upon the shoulders of the priests, was the visible token of God's presence in the camp. In such an age such a manifestation was needed. Have we no God among us now that the ark is no longer carried before the Church? Read in answer 2 Cor. 6. 16.

IV. A leading God. Ver. 11. He led them where he would have them follow, even into the waters of Jordan. They could not fear to go where God went before them. We may not now see the ark of God, but we can see the effects of his presence in the providential openings of his work; for example, the first missionaries to the Sandwich Islands found that just before their arrival the natives had already burned their idols and were ready to receive the Gospel.

V. A conquering God. Vers. 9, 10. He gave victory to his people then, and he gives it now. The triumphs over the Canaanites were won with the sword and covered the earth with the slain. But now God's victories bring life to the dead, and their tears are of joy. Israel slew its enemies; Christ's soldiers win them to their Master.

VI. A mighty God. Vers. 11-17. In that day he clove the waters and led his people across dry shod. Now he works more wonderful miracles in transforming sinners into saints, in taking away iniquities, in removing mountains of opposition from the path of his cause.—*J. L. H.*



LESSON IX.—SEPTEMBER 1.

THE FALL OF JERICO.—JOSH. 6. 8-20.

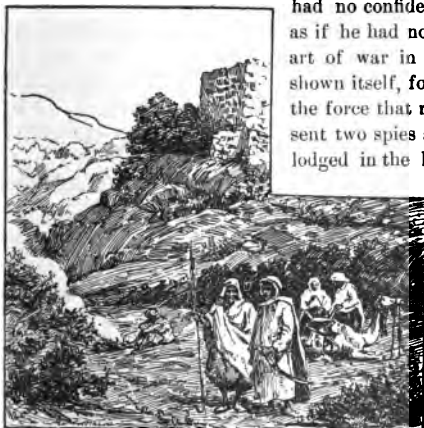
GOLDEN TEXT.—By faith the walls of Jericho fell down, after they were compassed about seven days.—Heb. 11. 30.

BACKGROUND OF THE LESSON.

TIME.—April, B. C. 1451.

PLACES.—Gilgal, Jericho.

JOSHUA'S PRECAUTION.—Joshua was the great chief. He trusted in the Lord as if he had no confidence in himself, but he was as wary and strong as if he had no God to trust in. He had probably learned the art of war in Egypt. In some way his military skill had shown itself, for in the desert he had been the chosen leader of the force that resisted the attack of the Amalekites. He now sent two spies across the Jordan. They went to Jericho and lodged in the house of "Rahab the harlot," which was built on the city wall. It was probably a light structure built up against it. They were tracked by the soldiers of the king of Jericho, but this woman was faithful to her visitors, and hid them under stalks of flax which were spread out on the roof. Flax and barley are ripe at the same time in the Jordan valley. By Rahab's connivance the spies escape to the mountains behind Jericho, barren mountains full of natural caves. There they hide three days; then the fords are no longer watched, and the men regain their camp. Jericho was on the highway from Egypt to Babylonia, and doubtless the whole story of the exodus was familiar to its citizens. The Scripture narrative gives no support to the



RUINS WHERE JERICO ONCE STOOD.

suggestion that Rahab kept an inn. She was very likely a tradeswoman. She had flax, and probably wove and sold linen; probably dealt in dyes, too, for the scarlet line was what came readily to her grasp when she let the spies down. She lived as an independent householder, which in oriental life would indicate, what is expressly stated, that she was a woman of loose morals; but we must remember that harlotry was not considered a sin by the heathen. Salmon, who was very likely one of the spies, and if so owed his life to her, afterward married her, and she became the ancestress in direct line of Jesus. Heathen as she was, and sinner as we would call her, she had grasped the truth that Jehovah was God of the universe.

THE SPIRITUAL MEANING OF JERICO.—I. Adopting Solomon's comparison that better is "he that ruleth his spirit than he that taketh a city" (Prov. 16. 32), we may regard Jericho as representing one or other of the faculties of our nature. Suppose the case of

a youth who has decided for Christ and earnestly desires to yield himself to his Saviour: 1. His *judgment* is warped. He has been accustomed to approve or condemn according to earthly maxims; he desires henceforth to be just according to God's standards; but this is not easy, because the judgment is a strong fortress—a Jericho—which he has yet to capture. 2. His *imagination* is a constant snare to him, and he must take that citadel too, "casting down imaginations, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10. 5). 3. His *affections* are "set on things on the earth, not on things above" (see Col. 3. 2), and they have to be taken possession of—yea, to be "crucified." See Gal. 5. 24. 4. His *will*. Can there be anything more impregnable? Yet he must learn to say, "Not my will, but thine be done." Each of these—and the list might be easily enlarged—is a Jericho, a city such as the spies saw (Num. 13. 28), "walled and very great." II. Or, Jericho may stand for a besetting sin which has to be overcome: vanity, selfishness, idleness, irritability, sensuality, frivolity, covetousness, discontent, over-anxiety about earthly things. Any of these the teacher may well take and show its impregnability, illustrating this from real life, and appealing to the experience of his scholars respecting the exceeding difficulty of subduing it.

THE SPIRITUAL MEANING OF JERICO'S FALL.—The teacher will picture as vividly as he can the march around Jericho day after day. Could there be a more unlikely way of capturing a city? The people of Jericho had been terribly afraid of Israel; see what Rahab had told the spies (Josh. 2. 9-11), "Your terror is fallen upon us," "Our hearts did melt," etc. But this fear must have given way to mockery and contempt



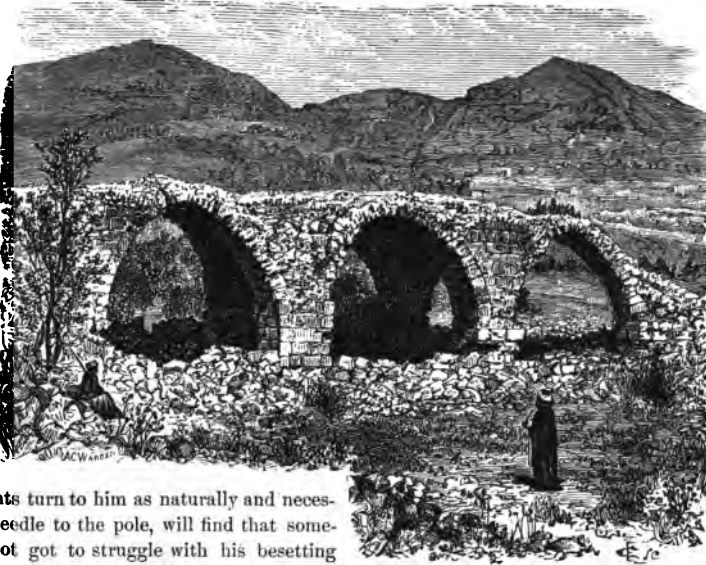
A HOUSE UPON THE TOWN WALL.

when they saw the strange, silent procession going round and round, and especially at the seven rounds on the seventh day! And no doubt the Israelites also felt that they must look uncommonly foolish. Why did God direct such a proceeding? Doubtless to impress on them more and more the height and strength of the walls, and their own utter inability to scale or make a breach in them, and to lead them to look up to Him only to do everything for them. And they did come to look only to him and to believe in his power and his promise; for we are expressly told in the

GOLDEN TEXT that "*By faith* the walls of Jericho fell down." So in the spiritual warfare: we must learn our own nothingness, and so be led to trust in God only. "When I am weak," says

St. Paul—that is, when I feel most absolutely helpless—"then am I strong." Why? Because then there is no mixture in my faith. "Hangs my helpless soul on thee." He whose eye is fixed always on Christ, who thinks of him so much

that his thoughts turn to him as naturally and necessarily as the needle to the pole, will find that somehow he has not got to struggle with his besetting sin; somehow it ceases to trouble him; the walls have fallen down flat without his touching them. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10. 4). Only remember, if his eyes stray away from Christ those very walls have a strange power to stand up again. But if he keeps on "looking unto Jesus" Psalm 84. 7 will be true of him: "They go from strength to strength, every one of them in Zion appeareth before God."



SITE OF JERICHO.

SPECIAL DOCTRINAL SUGGESTION.—The victory of faith.

BIBLICAL ILLUSTRATIONS.—1. The power of God, Psalm 115. 3; Jer. 32. 17; Matt. 19. 26; Rev. 19. 6. 2. The power of Christ, Matt. 28. 18; John 10. 18; 1 Cor. 1. 24; Col. 2. 10; Rev. 1. 8. 3. The power of the word, Psalm 19. 7; John 17. 17; Jer. 23. 29; Heb. 4. 12; 1 John 2. 14. 4. Power promised, Eph. 3. 20, 21; Matt. 21. 22; Luke 21. 15; John 8. 32; Isa. 40. 31. 5. Power sought, 1 Thess. 5. 23; Acts 1. 8, 14; Acts 2. 1-4; 2 Cor. 12. 7-10. 6. Power received, Phil. 4. 13; Rom. 8. 32; 2 Tim. 1. 7. 7. Power and prayer, Psalm 61. 1-3; 86. 16; Luke 22. 32; 1 Chron. 16. 11.

LESSON HYMN.—

Soldiers of Christ, lay hold On faith's victorious shield;
Armed with that adamant and gold, Be sure to win the field:
If faith surround your heart, Satan shall be subdued;
Repelled his every fiery dart, And quenched with Jesus' blood.
Jesus hath died for you! What can his love withstand?
Believe, hold fast your shield, and who shall pluck you from his hand?
Believe that Jesus reigns; All power to him is given:
Believe, till freed from sin's remains; Believe yourselves to heaven.—Charles Wesley.

HOME READINGS.—*Monday* (August 26), The fall of Jericho, Josh. 6. 1-11. *Tuesday*, The fall of Jericho, Josh. 6. 12-20. *Wednesday*, Judgment on Jericho, Josh. 6. 21-27. *Thursday*, Joshua encouraged, Josh. 5. 10-15. *Friday*, Judgment on sinful nations, Deut. 7. 1-6. *Saturday*, The battle is the Lord's, 2 Chron. 20. 14-25. *Sunday*, Power of living faith, Heb. 11. 24-31.

Authorized Version.

8 And it came to pass, when Josh'u-a had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, ¹ and the rearward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Josh'u-a had commanded the people, saying, Ye shall not shout, nor ² make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

Revised Version.

8 And it was so, that when Josh'u-a had spoken unto the people, the seven priests bearing the seven trumpets of rams' horns before the LORD passed on, and blew with the trumpets: and the ark of the covenant of

9 the LORD followed them. And the armed men went before the priests that blew the trumpets, and the rearward went after the ark, *the priests* blowing with the trumpets as they went. And Josh'u-a commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

¹ Num. 10. 25. — ² Heb. gathering host. — ³ Heb. make your voice to be heard.

I. THE CONQUERING HOST. Verses 8-15.

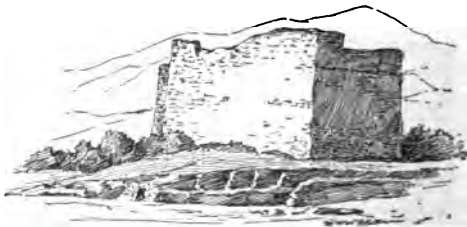


TRUMPET OF RAM'S HORN.

8. **It came to pass**—Here begins the fulfillment of many prophecies and plans already recorded. **Spoken unto the people**—See verses 2-7 of this chapter. **Seven priests**—The number seven was sacred. Every little part of the elaborate program now about to begin was profoundly symbolical, to serve as an object lesson to those who witnessed it, and as a storehouse of truth and simile for the generations to come. **Before the Lord**—That is, before the ark, which represented God's presence. The ark was called "the ark of the covenant" because it contained the tables on which the covenant was inscribed.

9. **The rearward came after the ark**—Better, "went after it," as a guard. The same phraseology occurs in Isa. 52. 12, "The LORD will go before you, and the God of Israel will be your rearward." That portion of the army which, moving behind the main body, gathered up the stragglers, saw that neither cattle nor baggage were missing, and protected and covered the rear of the host from the assault of enemies.—*Bush*. It was merely a detachment, not a substantial portion of the host, and was told off, perhaps from the tribe of Dan (compare Num. 10. 25), to close the procession and guard the ark from behind. Thus the order would be (1) the warriors, (2) the seven priests blowing the cornets, (3) the ark, (4) the rear guard.—*Espin*. We are not to imagine every Israelite—young and old, male and female—as marching around the city; only the "army." Doubtless these directions seemed sufficiently absurd to the veteran warriors who obeyed them; but "theirs not to reason why;" they trusted God.—*Scott*.

10. **Ye shall not shout**—The procession was made in deep and solemn silence. No mound was raised, no sword drawn, no engine planted, no pioneers undermining. Here were armed men, but no stroke given; they must walk, not fight. Doubtless the people of Jericho made themselves merry with the spectacle.—*J., F., B.* But the silence of the procession must have been rare discipline in trust and patience.—*R. R. D.* Moreover, the very silence of the army marching in stillness around the city would either lull the inhabitants into a feeling of security, or else fill their minds with fearful forebodings of approaching doom.—*Steele*. **Until the day I bid you**—Notice the complete subordination, order, and discipline of the Israelites under Joshua. They had



ANOTHER GLIMPSE OF JERICO'S RUINS.

Authorized Version.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 And Josh'u-a rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

Revised Version.

11 So he caused the ark of the LORD to compass the city, going about it once: and they came into the camp, and lodged in the camp.

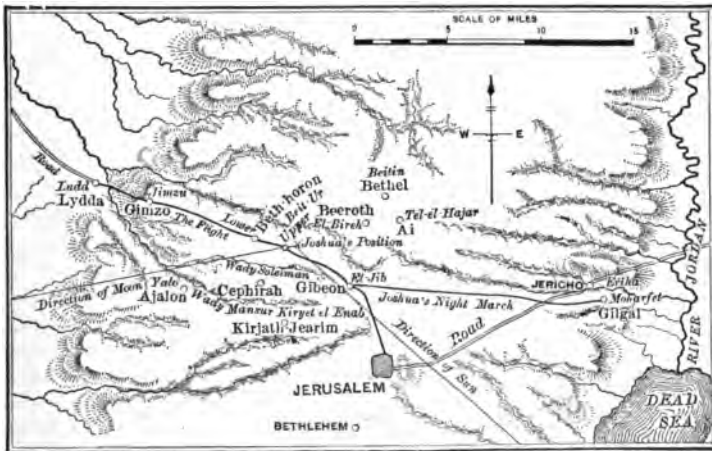
12 And Josh'u-a rose early in the morning, and the priests took up the ark of the LORD.

13 And the seven priests bearing the seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; and the rearward came after the ark of the LORD, the priests blowing with the trumpets as they went.

2 Deut. 31. 25.

profited by their training in the wilderness, and were in advance of the surrounding nations in the art of war.—*R. R. D.*

11. **So the ark of the Lord compassed the city**—The procession undoubtedly moved at a sufficient distance to be out of the reach of the enemy's arrows and out of the hearing of their scoffs. When they had stood six days on their walls and seen nothing but men a-walking, "What," said they, "could the Israelites find no place fit for a 'constitutional' but around our walls? Have they not walked enough in the last forty years without stretching their limbs around this circular fortress? You are good footmen," said they, "but let us try the strength of your arms. Do you suppose our city can be won by looking at it? Come a little nearer, and we will shoot you with arrows." So wicked men often think God in jest when he is preparing for



their judgment.—*Henry.* **Came into the camp**—On the evening of the first day and the six succeeding days they returned to their encampment at Gilgal to spend the night.—*Maclear.*

12. **Joshua rose early**—The energy and promptness of Joshua are noticeable everywhere, and formed an important factor in his success. He is a type of the energy and mind of the Spirit in one who enjoys communion with the Lord and is certain of success; in this assurance of faith he acts without hesitation.—*Darby.*

13. **Rams' horns**—By the foolishness of preaching, fitly compared to the sounding of these rams' horns, the devil's kingdom is thrown down, and the weapons of our warfare, though they are not carnal nor seem to a carnal eye likely to bring anything to pass, yet they are "mighty through God to the pulling down of strongholds" (2 Cor. 10. 4, 5).—*Henry.*

Authorized Version.

14 And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Josh'u-a said unto the people, ³Shout; for the LORD hath given you the city.

Revised Version.

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16 seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Josh'u-a said unto the people, Shout; for the LORD hath given you

³ Jer. 7. 20, 22; 2 Chron. 13. 15; 90. 22, 23.

14. Six days—One circuit for each day of the six. Israel had yet to learn patience also in their work of faith, for they had to march seven days around Jericho, and upon the seventh day seven times. If they had not persistently marched the wall of Jericho would not have fallen down. And there is a sevenfold, a perfect trial of faith for the soldier of Christ in his path of obedience. And the Lord frequently passes his people through the discipline of expectation, as he did Israel, that he may bring out the qualities of the soldier in them.

15. On the seventh day—This was a Sabbath, according to the Jewish tradition. The week's delay afforded time for the news of this extraordinary proceeding to spread through all the country round, and the result was no doubt watched for with intense solicitude by the princes of Canaan, and it must have made a deep impression when it actually occurred.—*Kitto*. **They rose early**—As they had seven times as much marching to do they rose with the dawn and began their work, which must have been nearly continuous from daybreak to sunset. If we suppose that Jericho had a compass of an hour's journey, then a formal procession like this, which moved slowly, would require at least an hour and a half to accomplish it. This would give for the seven circuits ten and a half hours. But to this we must add the absolutely necessary rests of at least a quarter of an hour each; and if we assume one after the first, second, and third circuits, and so on to the end, the six will amount to an hour and a half. This added to the ten and a half makes twelve hours. The fall of the wall, accordingly, must have taken place near the evening. The Sabbath would then be over, and the work of destruction might legally begin.—*Bush*.

II. THE DOOMED CITY. Verses 16-20.



A RUIN NEAR JERICO.

16. The fact that the Hebrew host made the circuit of the city seven times on the seventh day proves that the town could not have been very large. It proves, also, that the whole host could not, as some have fancied, have been engaged in this operation.—*Kitto*. **Shout**—Up to this moment the soldiers may not have known what part they were to perform. But they obeyed their commander as they had obeyed him before. The terrible war-shout that followed was the signal for the miraculous earthquake which shattered the walls.

The attack was then to be made, not in ordered battalions, but straight from the position in which each warrior stood when the wall fell. So ended this "foolishness of God which was wiser

Authorized Version.

17 And the city shall be *accursed*, *even it*, and all that *are* therein, to the LORD: only Ra'hah the harlot shall live, she and all that

Revised Version.

17 the city. And the city shall be ¹devoted, even it and all that is therein, to the LORD: only Ra'hah the harlot shall live, she and

^c Or, *devoted*, Lev. 27. 28; Micah 4. 13.

¹ See Lev. 27. 28; Deut. 20. 17.

than men." The blast of triumph (compare Rev. 11. 15) unloosed the pent-up energies of Israel in a shout such as the world has never heard. The people did not know what would result. It had been enough for them to obey; the rest was God's.—*Moulton*. Given you the city—The walls fell, save at one spot where a scarlet cord floated in the wind, showing the home of the woman who had protected the spies; and Jericho was *destroyed*; not pillaged or conquered, but absolutely *annihilated*, as an offering by fire. Its site was afterward occupied (Judg. 3. 18), and five centuries later its walls were rebuilt (1 Kings 16. 34). It became the home of the prophet Elisha, and a town with the same name and in the same neighborhood, but not on exactly the same site, was visited by Christ in the gospel period.

17. The English word *accursed* may produce an erroneous notion. "Devoted" or "consecrated" is better. Jericho was the first city that was taken by Israel in Canaan. The possession of Canaan was God's free gift. The sovereignty of God giving the land of Canaan to the Israelites was to be acknowledged by them. This acknowledgment was to be made by a solemn dedication of the precious things of Jericho as first fruits of the Lord (ver. 19; compare Num. 31. 54). As *Josephus* rightly says (*Ant.*, v, 1, 5), "Joshua commanded the Israelites to reserve the silver and gold of Jericho, the first city taken by them, as the first fruits of their successes to God."—*Wordsworth*. Every living thing was put to death (Rahab and her household excepted) as a sacrifice to God, and the indestructible goods were (ver. 19) brought into the treasury of the sanctuary. Accordingly, the sin of Achan was nothing short of sacrilege. Only the household of *Rahab* were excepted from the curse, and the two spies were sent to bring her and her kindred safe out beyond the camp. Then the men and women, old and young, and the oxen, sheep, and asses were put to the edge of the sword; the city was burned with fire and its buildings razed to the ground; the silver and gold and vessels of brass and iron were placed in the sacred treasury, and Joshua imprecated a solemn curse on the man who should rebuild Jericho. The curse was literally fulfilled in the fate of Hiel the Bethelite, who rebuilt Jericho in the reign of Ahab (about B. C. 925); his firstborn son, Abiram, died as he was laying the foundation, and his youngest son, Segub, while he was setting up the gates.—*Wm. Smith*. Consider this rescue of Rahab, in reference (1) to her person, description of her character according to Josh. 2; Heb. 11. 31; James 2. 25; (2) to the conscientiousness of Joshua, who would have the word which had been given kept; (3) to the future of the kingdom of God. Rahab, the heathen woman, is received into Israel, that through Israel the heathen also might be saved.—*Lange*. The Israelites' sword, in its bloodiest executions, wrought a work of mercy for all the countries of the earth to the very end of the world. They seem of very small importance to us now, those perpetual contests with the Canaanites and the Midianites and the Ammonites and the Philistines with which the Books of Joshua and Judges and Samuel are almost filled. We may half wonder that God should have interposed in such quarrels, or have changed the course of nature in order to give one of these nations of Palestine the victory over another. But in these contests on the fate of one of these nations of Palestine the happiness of the human race depended. The Israelites fought, not for themselves only, but for us. It might follow that they should thus be accounted the enemies of all mankind; it might be that they were tempted by their very distinctness to despise other nations. Still they did God's work; still they preserved unhurt the seed of eternal life, and were the ministers of blessing to all other nations, even though they themselves failed to enjoy it.—*T. Arnold*. The Canaanites were incorrigible idolaters, addicted to the most horrible vices, and the righteous judgment of God might sweep them away by the sword, as well as by famine or pestilence.

Authorized Version.
are with her in the house, because ^ashe hid the messengers that we sent.

18 And ye ^bin any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Is'ra-el a curse, ^cand trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are ^dconsecrated unto the LORD: they shall come into treasury of the LORD.

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that ^ethe wall fell down ^fflat, so that the people went up into the city, every man straight before him, and they took the city.

Revised Version.
all that are with her in the house, because

18 she hid the messengers that we sent. And ye, in any wise keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so should ye make the camp of Is'ra-el ^gaccursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy unto the LORD: they shall come into the treasury of the LORD. So the people shouted, and the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down ^hflat, so that the people went up into the city, every man straight before him, and they took the city.

^a Chap. 2. 4.—^b Deut. 7. 26; 12. 17; chap. 7. 1, 11, 12.—^c Chap. 7. 26; 1 Kings 18. 17; Josh. 1. 12.—^d Heb. holiness.
—^e Ver. 8; Heb. 11. 30.—^f Heb. under it.

^g Heb. devoted.—^h Heb. in its place.

There was mercy mingled with judgment in employing the sword as the instrument of punishing the guilty Canaanites; for while it was directed against one place time was afforded others to repent.—*J., P., B.* Concerning the destruction of the Canaanites remember three things: (1) their fate was merited by exceptional wickedness, and the infection could only thus be purged away; (2) as death does not end all things there was a chance of salvation for repenting individuals, and as to the rest, "shall not the Judge of all the earth do right?" (3) in so early a stage of the world's education war had not the brutalizing effect it has in a developed modern civilization, and we know the Israelites were *not* brutalized by becoming the instruments of what they were constantly reminded was a divine judgment, not a national quarrel.—*Moulton*.

18. Keep yourselves—God may use these things by consecrating them to himself, if he will. But if man, if the Christian, meddle with them, the Lord must judge him. Cities walled up to heaven—the greatest obstacles—are as nothing; but holiness, complete separation from the world because power is of God, that is the condition of strength.—*Darby*.

20. The wall fell down flat—The closed and barred Jericho an image (1) of a closed heart; (2) of a closed house; (3) of a closed congregation. As the Lord gave Jericho into the hand of Joshua, so he still always gives every closed heart, and every closed house, and every closed congregation (or even city) into the hands of his servants.—*Lange*. *Mrs. Sanford*, in the *New York Observer*, suggests that the fall of Jericho is no absurd story, or undignified foolery, not even a miracle in the popular sense of that word, but a simple scientific fact. God knew the keynote of that wall; the keynote was struck, and the wall fell. She quotes a number of scientific illustrations from *Professor Lovering*, of Harvard University, which, though not proving her theory, are still full of interest and suggestion: "All structures, large or small, simple or complex, have a definite rate of vibration depending on their material, size, and shape, as fixed as the fundamental note of a musical chord;" and he proves it by illustrations, some of which are: "When the bridge at Colebrooke Dale, the first iron bridge in the world, was building a fiddler came along and said he could fiddle it down. The workmen laughed him to scorn, and told him to fiddle away to his heart's content. He played till he struck the keynote of the bridge, and it swayed so violently that the astonished workmen commanded him to stop. At one time much annoyance was experienced in one of the mills in Lowell. Some days the building was so shaken that a pail of water would be nearly emptied, while on other days all was quiet. Experiment proved that it was only when the machinery was running at a certain rate that the building was disturbed. The simple remedy was in running it either slower or

faster, so as to put it 'out of time' with the building. We have here the reason of the rule observed by marching armies when they cross a bridge, namely, stop the music, break step, and open column, lest the measured cadence of a mass of men should urge the bridge to vibrate beyond its sphere of cohesion. Neglect of this has led to fearful accidents; the Broughton bridge, near Manchester, gave way beneath the measured tread of only sixty men. A terrible disaster befell a battalion of French infantry while crossing the suspension bridge at Algiers in Africa. Repeated orders were given the troops to break into sections, but in the hurry of the moment and in the rain they disregarded the order, and the bridge, which was but twelve years old, and had been repaired the year before at a cost of seven thousand dollars, fell. *Tyndall* tells us that the Swiss muleteers tie up the bells of the mules lest the tinkling bring an avalanche down. The breaking of a drinking-glass by the human voice is a well-attested fact, and *Chladni* mentions an innkeeper who frequently repeated the experiment for the entertainment of his guests. A nightingale is said to kill by the power of his notes. If we enter the domain of music there is no end of these illustrations." But, interesting as this is, it is fanciful, if not fantastic. No matter how the walls fell, they fell by miraculous power. Primitive Christianity saw the citadel of paganism fall before it. All-powerful Rome fell prostrate when the gospel trumpet sent forth its sonorous voice into the midst of a downtrodden and decaying world. Thus, also, in a later time did the fortress of Roman superstition crumble into ruin before Luther's hymn, which embodies the whole spirit of the Reformation.—*Pressensé*.

HINTS TO THE TEACHER.

We write in large letters the word **FAITH**, for that is the central thought in this story of Jericho's fall.

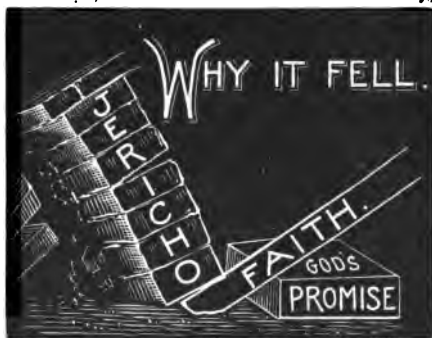
I. We see a tested faith. The faith of the Israelites was tested by the frowning walls and closed gates of the city confronting their way. It was too strong to be quickly taken, too large to be left as a menace in their rear. They could not afford to delay for a long siege, giving time for the Canaanites to combine against them. How many Jerichos have God's people met since! How often has faith been tried by some frowning providence!

II. We see a trusting faith. Strange commands—rams' horns, marching, shouting! Yet the leader trusted in the promise, and the people trusted in their leader. So Gideon trusted with his three hundred; so David trusted under the mulberry trees; so Paul trusted in the storm. So let us trust God's unbroken promise.

III. We see a working faith. Faith does not mean idleness. We are to work while we trust. The host had its part to do in marching around the wall, in obedience to God's command. When in Mohammed's camp one said, "I will leave my camel loose and trust in God," Mohammed said, "Friend, tie thy camel and trust in God."

IV. We see a persevering faith. Once they marched around the walls, which frowned defiance; again, and still they stood firm. Seven days, and seven circuits on the last day, until the host stood tired at sunset, and Jericho still seemed impregnable. Here was persevering faith, such as Abraham showed in his prayer and Jacob in his wrestling. Seven years Judson labored in Burmah before he baptized his first convert. Eleven years the missionaries waited in China for the first native Christian.

V. We see, at last, a victorious faith. The shout arose not *after* the victory, but *before* it. And after the shout of faith the walls fell down. Faith is sure of its reward if it does not falter.—*J. L. H.*



LESSON X.—SEPTEMBER 8.

CALEB'S REWARD.—JOSH. 14. 5-14.

GOLDEN TEXT.—He wholly followed the Lord God of Israel.—Josh. 14. 14.

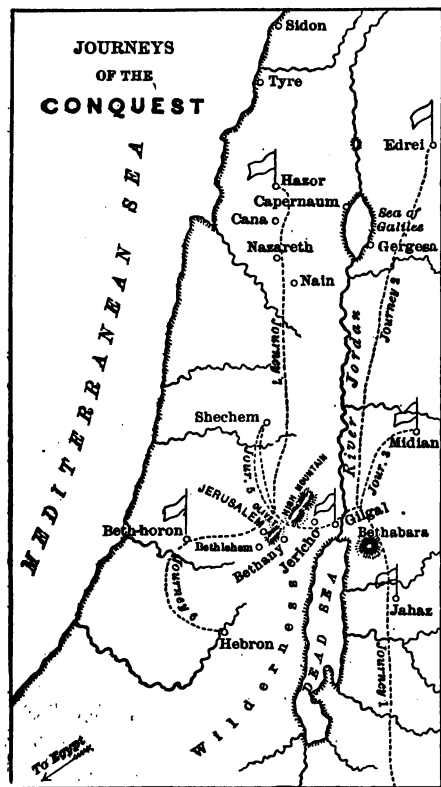
BACKGROUND OF THE LESSON.

TIME.—B. C. 1445 or B. C. 1444. About seven years after the crossing of the Jordan.

PLACES.—1. **Gilgal**. Not the Gilgal by Jordan, but the one among the mountains, now probably *Jiljileh*, fifteen miles north of Jerusalem, seven north and west of Ai, and fourteen south of Gerizim, commanding a magnificent and extended prospect; possibly the headquarters of the Ark till removed to Shiloh. 2. **Hebron**. One of the oldest cities of the world; it has seven thousand inhabitants now. Under its mosque is the cave of Machpelah, where Abraham, Isaac, and Jacob are buried. Consult Gen. 23. 2, 19; Judg. 1. 10. Its present name is *El Khalil* (The Friend). It is quaintly antique and oriental, and stands in the midst of the beautiful and fertile plain of Mamre.

CALEB THE SON OF JEPHUNNEH.—

Caleb's history gains especial interest when we remember that this honored Israelite was a foreigner by birth. The genealogy in 1 Chron. 2 is not very clear, but the title Kenezite here and in Num. 32. 12, supported by the peculiar phraseology of Josh. 15. 13, seems to indicate that he came of the Edomite tribe mentioned in Gen. 36. 15, 42. Originally one of the "mixed multitude" that came out of Egypt with Israel (Exod. 12. 38), he had so distinguished himself by his whole-hearted devotion to Jehovah that the tribe of Judah—whom the cases of Rahab and Ruth seem to mark as conspicuously free from mere race prejudice—had adopted him as a "prince." Israel's exclusiveness was entirely religious, and even



now a place was reserved for Abraham's spiritual children. Caleb's name is perhaps an additional evidence of his foreign origin. It means "Dog," and is regarded by great authorities as a relic of totism (compare "Hiawatha," 14), which may well have prevailed in the wild tribe from which he sprang. *Dillman* thinks, with hardly sufficient reason, that the whole clan of Kenez was adopted by Judah.—*Moulton*.

CONNECTING LINKS.—The defeat of Ai; the stoning of Achan; the capture and destruction of Ai; public blessings and curses at Ebal and Gerizim; the trick of the Gibeonites; the battle of Beth-horon; the conquest of the south; the conquest of the north; the division of the land.

LESSON HYMN.—

Stand up, stand up for Jesus, Ye soldiers of the cross :
 Lift high his royal banner, It must not suffer loss :
 From victory unto victory His army shall he lead,
 'Till every foe is vanquished And Christ is Lord indeed.
 Stand up, stand up for Jesus, The strife will not be long ;
 This day the noise of battle, The next the victor's song :
 To him that overcometh, A crown of life shall be ;
 He with the King of glory Shall reign eternally.—*Duffield.*

WHAT THIS LESSON TEACHES.—The words of Prov. 16. 31, "The hoary head is a crown of glory, if it be found in the way of righteousness," will always meet with ready assent among children. Put before a boy a picture of an old man, full of grace and wisdom, "ready to depart and be with Christ," and he will appreciate it unreservedly. There are few young folk who are ever touched by the claims of religion at all who do not sometimes imagine that this picture represents what *they* will be in their old age. They wish to enjoy life for the present, and have their fill of its pleasures; but they have no idea of dying without first repenting, and (of course) there is plenty of time for that. They would not, indeed, *say* anything so foolish; they scarcely realize that they even think it; but it is the unconscious governing sentiment nevertheless. Now in this narrative we see a *godly old man's reward*. It is a touching picture. There are but two old men in the whole Hebrew nation; not one who was of age when they left Egypt except these two. They are the leaders, Joshua and Caleb; and here we see the one giving to the other the very city which forty-five years ago they two had reconnoitered with the other ten spies, when they two alone believed in the power of God to give it to Israel. And many a Sunday school scholar who gets interested in the picture will have a momentary impulse in his heart that will make him say within himself, "I, too, will be a Caleb. In my old age what a happy Christian I will be!" But when did Caleb *begin* to serve God? We are not told exactly, but we know that forty-five years before this, when he was yet a young man in oriental estimation, he was not afraid to stand all but alone amid faithless companions and an enraged crowd ready to stone him. And what we must make this lesson say to our scholars is, Caleb's reward was not for a godly old age, but for a godly long life, or, rather, for a godly life as long as it pleased God to continue it; for, however short it might be, the question was, did he employ the time he had in God's service? Even if we admit that our last days should be particularly devoted to him, when are our last days? Perhaps *now*! It may be that the boy of ten or twelve may be old in relation to the allotted space of his earthly life: that is, he may have lived through four fifths or five sixths of it; his "eleventh hour" may be now passing. Looking at Caleb's history in another light, we may say that the length of his life, his reward in the gift to him of Hebron, and his good name which has been handed down from generation to generation, were all the result of *one day's faithfulness*. Had he joined the faithless spies—nay, had he held his peace and said nothing—he would have died in the wilderness, have never possessed a foot of Canaan, have been as little to us as Shammua, or Igal, or Palti, his comrades in the searching of the land. (See Num. 13.) In like manner, when a sudden temptation comes upon us—say to fall in with other men's deprecatory remarks on the prospects of a religious life (and this is a common temptation, in various forms, to piously disposed boys and girls)—then let us reflect: This may be the turning point of my destiny: on my words and acts now may depend the entire course of my future life, yes, and my place in eternity.—*Stock*. Make Caleb's claim of Hebron a type of our title to the heavenly city.

SPECIAL DOCTRINAL SUGGESTION.—God's fulfillment of promise.

HOME READINGS.—*Monday* (September 2), Caleb's reward, Josh. 14. 5-14. *Tuesday*, The promise, Deut. 1. 22-36. *Wednesday*, Whole-hearted trust, Prov. 3. 1-10. *Thursday*, Trust mastering fear, Psalm 112. *Friday*, Trusting in the Lord, Psalm 37. 1-11. *Saturday*, Reward of the upright, Psalm 37. 27-40. *Sunday*, Reward of following fully, Mark 10. 23-31.

Authorized Version.

5 ¹ As the LORD commanded Mo'ses, so the children of Is'ra-el did, and they divided the land.

6 Then the children of Ju'dah came unto Josh'u-a in Gil'gal: and Ca'leb the son of Je-phun'neh the ² Ken'e-zite said unto him, Thou knowest ³ the thing that the LORD said unto Mo'ses the man of God concerning me and thee ⁴ in Ka'desh-bar'ne-a.

7 Forty years old *was* I when Mo'ses the servant of the LORD ⁵ sent me from Ka'desh-bar'ne-a to esp'y out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless ⁶ my brethren that went up

Revised Version.

5 As the LORD commanded Mo'ses, so the children of Is'ra-el did, and they divided the land.

6 Then the children of Ju'dah drew nigh unto Josh'u-a in Gil'gal: and Ca'leb the son of Je-phun'neh the Ken'iz-zite said unto him, Thou knowest the thing that the LORD spake unto Mo'ses the man of God concerning me and concerning thee in Ka'desh-bar'ne-a.

7 Forty years old *was* I when Mo'ses the servant of the LORD sent me from Ka'desh-bar'ne-a to spy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that

¹ Num. 35. 9; chap. 21. 2.—² Num. 32. 19; chap. 15. 17.—
³ Num. 14. 34, 30; Deut. 1. 36, 38.—⁴ Num. 13. 26.—⁵ Num. 13. 6; 14. 6.—⁶ Num. 13. 31, 32; Deut. 1. 38.

I. THE LORD'S FOLLOWER. Verses 5-8.

5. **As the Lord commanded Moses**—While Moses was living, and before the land was conquered, full directions had been given for the division of the territory. **They divided the land**—The division was made by lot, under the special direction of God through the high priest. The lot had reference to location, and not to boundaries, which were afterward arranged with great definiteness by Joshua and the "princes," or heads of the tribes.

6. **Then**—This was six or seven years after the crossing of the Jordan, when the conquest had been well completed. **The children of Judah**—The heads of the tribe, who accompanied Caleb to endorse his request. 1. As an official appointee to divide the land he did not wish to hold private conference with Joshua for his own welfare. 2. As he was probably of Edomitish origin and not an original Israelite, he wanted the people's recognition. They all honored Caleb, and therefore seconded his proper request. **In Gilgal**—See note on PLACES in BACKGROUND. **The Kenezite**—Compare Josh. 15. 17. Othniel seems to have been Caleb's younger half-brother, or perhaps his nephew. For his history see also Judg. 1; 3. 7-11. **Said**—"Spake." Num. 15. 24, 30; Deut. 1. 36, 38. Note that while this verse mentions both Caleb and Joshua the rest of the passage speaks of Caleb alone; but there is no necessary inconsistency. It is thoroughly characteristic of Joshua to let Caleb be the mouthpiece of his own determined remonstrance, no less determined than that of Joshua himself. **Thou knowest**—Two old men with a pleasant memory of a mission forty-five years before, a memory that had grown sweeter with every passing year. True service and a true spirit remain in the soul a perpetual delight. Happy old man who can look back on such a past as Caleb's! **In Kadesh-barnea**—This refers to the first visit of the Israelites to this place, which was on the southern border of the land of Canaan.

7. **Forty years old**—Caleb was about thirty-eight at the Exodus, forty at the sending of the spies, seventy-eight at the entrance into Canaan, and at this time eighty-five. **To esp'y out the land**—The twelve spies, the student will remember, were sent to see what was the nature of the land and who were its inhabitants. **Word again as it was in mine heart**—His report was not influenced by fear of his fellow-spies, nor of popular opinion. He consulted truth and duty, not interest. He saw in the land what was in his heart to see, for his was the heart of a conqueror, while theirs were the hearts of cravens; and as his heart, so was his message. *We see with our hearts.*

8. **My brethren that went up with me**—The other spies; Joshua, to whom he was speaking, being the only one excepted. **Made the heart of the people melt**—By their report of the dangers and difficulties in the way from the strength of the inhabitants in the land, they utterly discouraged the Israelites, and put back the conquest for a generation. **But I wholly**

Authorized Version.

with me made the heart of the people melt: but I wholly ⁷ followed the LORD my God.

9 And Mo'ses sware on that day, saying, ⁸ Surely the land ⁹ whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, ¹⁰ as he said, these forty and five years, even since the LORD spake this word unto Mo'ses, while *the children of Is'-ra-el* ¹¹ wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 ¹¹ As yet I *am* as strong this day as I *was* in the day that Mo'ses sent me: as my strength

Revised Version.

went up with me made the heart of the people melt: but I wholly followed the

9 LORD my God. And Mo'ses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children forever, because thou hast wholly followed the LORD

10 my God. And now, behold, the LORD hath kept me alive, as he spake, these forty and five years, from the time that the LORD spake this word unto Mo'ses, while Is'-ra-el walked in the wilderness: and now, lo, I am this day fourscore and

11 five years old. As yet I am as strong this day as I was in the day that Mo'ses sent

⁷ Num. 14. 24; Deut. 1. 36.—⁸ Num. 14. 23, 24; Deut. 1. 36; chap. 1. 8.—⁹ See Num. 13. 22.—¹⁰ Num. 14. 30.—¹¹ Heb. walked.—¹² See Deut. 34. 7.

followed the Lord—He had chosen his side, and he was pronounced upon it, regardless of other men, their opinions and their threats. Comp. Num. 14. 24; 32. 12; Deut. 1. 36. It is not pride, but gratitude, that leads Caleb thus to repeat the commendation of Jehovah. The Hebrew is, "I fulfilled after the Lord;" "a metaphor taken from a ship under sail carried strongly with the wind, as if it feared neither rocks nor sand." Entire devotion destroys fear and gives patience and industry; it keeps a man young and strong; it gives force and value to God's promises; it does not seek release from struggle and toil. Caleb asked for Hebron because it was a hard place, with "cities great and fenced," and he believed that, under God, he could "drive the enemy out." Entire devotion gives faith for the future. Verse 12.

II. THE LORD'S REWARD. Verses 9-14.

9. And Moses sware on that day—The promise is given in Num. 14. 24 and Deut. 1. 36. It was God's promise, but made through Moses. Its utterance showed Moses's faith, and its acceptance Caleb's faith, for at that time the Israelites possessed not an inch in the land. To "swear," in the right sense, is solemnly to make God the witness of an assertion, and here Moses was directly repeating the words of Jehovah. **The land whereon thy feet have trodden**—See here how literally and closely Caleb appropriated the promise of God. A less definite faith would have taken the promise generally; but Caleb saw in it a pledge that that very Hebron, dreaded by the spies, should yet be his own (Num. 13. 22, 23). **Thine inheritance, and thy children's forever**—We find a descendant of Caleb, though an unworthy one, in that region nearly four hundred years afterward, in the time of David (1 Sam. 25. 3). **Because thou**—Caleb's descendants received the benefit of his fidelity and his faith. So now the religion of parents brings blessing of health, long life, good associations, and good character upon their children.

10. The Lord hath kept me alive—He does not talk of the strength of his constitution, but gives the glory to God. **Forty and five years**—Caleb helped the rest of the nation to win their inheritance before he claimed his own. Thirty-eight years had been spent in the wanderings, and it was now seven years after the crossing of Jordan. The masculine faith of the aged hero sees in everything, not his own merit, but the fulfillment of Jehovah's promise. **Wandered in the wilderness**—How his faith had strengthened his heart in the long journey around the land of Edom and Moab; how it had nerved his arm during the war of conquest! **Fourscore and five years old**—Caleb and Joshua were the two oldest men among the Israelites, and twenty years older than any other, for all that were over twenty at Kadesh-barnea had died in the wilderness.

11. I am as strong this day—Here is another reward which God often gives to his faith—

Authorized Version.

was then, even so is my strength now, for war, both ¹² to go out, and to come in.

12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how ¹³ the An'a-kim were there, and that the cities were great and fenced: ¹⁴ if so be the Lord will be with me, then ¹⁵ I shall be able to drive them out, as the Lord said.

13 And Josh'u-a ¹⁶ blessed him, ¹⁷ and gave unto Ca'leb the son of Je-phun'neh He'bron for an inheritance.

14 ¹⁸ He'bron therefore became the inheritance of Ca'leb the son of Je-phun'neh the Ken'e-zite unto this day, because that he ¹⁹ wholly followed the Lord God of Is'ra-el.

Revised Version.

me: as my strength was then, even so is my strength now, for war, and to go out

12 and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the An'a-kim were there, and cities great and fenced: it may be that the Lord will be with me, and I shall drive them out, as the Lord spake. And Josh'u-a blessed him; and he gave He'bron unto Ca'leb the son of Je-phun'neh for an inheritance. Therefore He'bron became the inheritance of Ca'leb the son of Je-phun'neh the Ken'iz-zite, unto this day; because that he wholly followed the Lord, the God of Is'ra-el.

¹² Deut. 31. 2.—¹³ Num. 13. 28, 33.—¹⁴ Psalm 18. 32, 34; 60. 12; Rom. 8. 31.—¹⁵ Chap. 15. 14; Judg. 1. 30.—¹⁶ Chap. 22. 6.—¹⁷ Chap. 10. 37; 15. 18; Judg. 1. 20; see chap. 21. 11, 12; 1 Chron. 8. 55, 56.—¹⁸ Chap. 21. 12.—¹⁹ Vers. 8, 9.

ful servants, strength even to old age. Not all Christians live to be old, and not all aged disciples are strong and hearty; but comparing good men with bad, temperate men with drunkards, honest men with thieves, it is found that one course of life preserves strength and vitality, while the other wastes it. **For war**—He was as able to plan out a campaign and to fight it out as young men. **To go out, and to come in**—To attend to all the duties of life. **Go out**—Compare Deut. 31. 2; Num. 27. 17; also Psalm 121. 8, etc. Sweet is it to come to a period that fills the mind with the expectation of long-promised blessings, when just about to receive what the Lord, many years since, has spoken of concerning his people—to realize in old age what has been their hope in youth, their support and solace in the pilgrimage of a lengthened life.—*Kittó*.

12. **Give me this mountain**—Not any one peak or hill, but the mountainous region in which Hebron is situated, the highest in all southern Palestine, being six hundred feet above the level of Jerusalem. This choice gives us the key to Caleb's character. With the whole land before him he chose that which was the hardest of all to win. He sought not ease, but service, and would rather work than rest. So is it with noble souls. His was the choice of Moses in Egypt, and again at the bush; the choice of Elisha, of Paul, and of the apostles. It was the choice of Luther and of Wesley, of missionaries and of frontier preachers—witness a Franklin, a Kane, and a De Long in the north; a Livingstone and a Stanley in Africa; a Bruce and a Garibaldi among patriots. **Thou heardest in that day**—From the white lips of the terror-smitten spies. Perhaps the spies separated into parties, so that Joshua went north toward Ephraim's territory, Caleb south into Judah's, or their knowledge of the dreaded Anakim was due only to report. *Dillman's* change of punctuation is thus not needed. The document incorporated in Josh. 11 (vers. 21-23) states that Joshua had already driven out the Anakim. But no inconsistency is proved, for they would certainly try to reoccupy their country when the Israelites were fighting in the north. **The Anakim**—The giants; one of the earliest races on the soil of Palestine. They were merged among the Canaanites and Amorites who came after them, and after the conquest they retired to the seacoast plain, where families of their descendants continued to exist among the Philistines, until the times of David, when they were extirpated. See Gen. 14. 5; Deut. 2. 20-23; 2 Sam. 21. 15-22. **If so be**—"It may be." Note his humility; he will not assume that God will grant him such a privilege. He had maintained that the Anakim could be conquered, and God, as ever, rewarded faith by giving the opportunity to use it.

13, 14. **Blessed**—Wished him Godspeed. **Because that he wholly followed**—His decision for God, and fidelity to God, gave him his reward. God never leaves his servants to work without wages.

HINTS TO THE TEACHER.

Again we take **FAITH** as our central thought, for of this grace Caleb was a conspicuous example.

I. Faith's insight. Vers. 5-7. Faith is that power by which the spiritual man beholds spiritual realities. What a man sees shows what a man is. Ten of the spies saw insurmountable walls, giant-like enemies, an unconquerable land. Caleb and Joshua saw a promised land and a glorious inheritance.

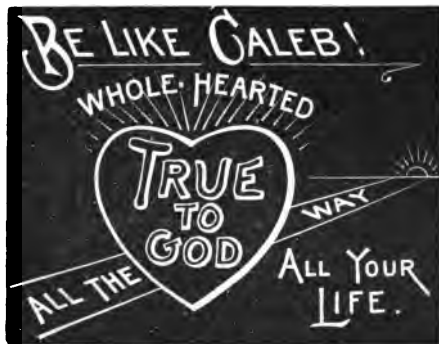
II. Faith's fidelity. Ver. 8. The man who sees God trusts God and is loyal to God. There was something essentially noble in Caleb's fidelity. With Joshua he stood for God against the other ten spies, and against the mighty current of popular opinion. It is easy to be in the right with a majority; Caleb stood for the right almost alone.

III. Faith's patience. Vers. 9-11. Forty years rolled away between the promise to Caleb and its fulfillment, and during most of the time the realization seemed only further and further away. Israel was wandering away from Canaan, oftener than journeying toward it. Caleb saw his generation dying around him and himself getting older. A less steadfast faith than his would have lost its grip on the promise. But Caleb waited patiently, sure that God's word would stand.

IV. Faith's choice. Ver. 12. Caleb was an old man when at last the promise, for which he had waited long, was fulfilled. Old men generally desire ease, but this old man said, "Yonder is the mountain which they said was impregnable, with its heaven-high walls and its giant warriors. Give me this mountain, and let me take it!" True faith seeks work, and not enjoyment. That is the spirit that makes Careys and Judsons and Butlers and Thoburns.

V. Faith's courage. Vers. 12, 13. There is something splendid in the picture of the old soldier of fourscore leading his little army against the frowning walls of Hebron. He was bold because of his faith in the Lord. That sentence, "If so be, the Lord will be with me," is the secret of his courage. Who cannot be brave if he sees omnipotence on his side?

VI. Faith's reward. Vers. 14, 15. The old hero sat down at last in peace within the walls that he had won. He inherited the promise and enjoyed its fulfillment. Rest is never so sweet as when it has been won by effort.—*J. L. H.*



LESSON XI.—SEPTEMBER 15.

THE CITIES OF REFUGE.—JOSH. 20. 1-9.

GOLDEN TEXT.—Who have fled for refuge to lay hold on the hope set before us.

—Heb. 6. 18.

BACKGROUND OF THE LESSON.

TIME.—**B. C. 1444**, at the close of the conquest.

PLACE.—The Israelites were now at **Shiloh**, the place of the tabernacle.

BLOOD REVENGE.—Bear in mind that the system of "blood revenge," below described, was not established in connection with the refuge cities, but was an institution greatly abused and calculated to do immense harm; and that the Mosaic or divine provision, about which we

study to-day, was of beneficent design, seeking to modify and wisely utilize a long-established custom, which in its origin and design was partly good, partly evil. Blood revenge was regarded as a duty which devolved upon the nearest relative of a murdered person to slay the murderer. It prevailed among all Asiatic nations. Among the Arabs it formed the subject of the most beautiful and elevated poetry. Mohammed modified the custom by allowing the acceptance of a ransom in money for the forfeited life of the murderer. The Greeks and Romans possessed "cities of refuge." In Europe the custom of blood revenge is still prevalent in Corsica and Sardinia, where, however, it is more the consequence of a vindictive character than of an established law or custom. Within a generation it was calculated that about four hundred persons yearly lose their lives in Sardinia by this atrocious habit. The appointment of "refuge cities" among the Jews prevented the murder of accidental homicides, and gave every man an opportunity to defend himself before a court; while, by requiring a virtual confinement in the refuge city, it inflicted a measure of punishment upon the man who had unwittingly slain his fellow, thus placing a high value upon human life. The willful murderer was never protected by the refuge city after his guilt was established.

CHRIST OUR REFUGE.—The cities of refuge call our attention to Christ, who is our refuge (Heb. 6. 18). **ANALOGY:** 1. Established to promote the ends both of justice and mercy. 2. Divinely appointed. 3. Sacred. The word rendered in ver. 7 "appointed" really means "consecrated." 4. Safety only while remaining in the refuge. The manslayer venturing outside the gate forfeited his life. 5. The refuge for all (ver. 9). The "stranger," as well as the "children of Israel;" Jew and Gentile. 6. Ample. Large enough and provisions enough. 7. Easily accessible. The refuge cities were in sight—on hills; broad roads thither; so arranged on both sides of the Jordan as to be easily reached; signs placed up at the cross-roads pointing out the way; the word REFUGE in bold letters. 8. In the refuge city the man was with priests and Levites, under instruction and enjoying their fellowship. **CONTRAST.** The refuge city for the guiltless only; our Christ welcomes all (Matt. 11. 28; John 6. 37).

ADDITIONAL LESSONS.—1. Value of life in God's sight. 2. The motive determines the quality of the deed. 3. Be cautious and deliberate in punishing offenders. 4. A sweet appeal for the trustful soul (Psalm 142. 1-5). 5. Hear the voice of welcome from our Refuge City (Rev. 22. 17). 6. Learn by the Jewish refugee how to fly for life to Jesus.

SPECIAL DOCTRINAL SUGGESTION.—The mercy of God.

PARALLEL PASSAGES.—It is important to read these carefully; they describe the design of the Refuge Cities: Exod. 21. 12-14; Deut. 4. 41-43; 19. 1-13; Num. 35. 6, 9-34.

BIBLICAL ILLUSTRATIONS.—1. Refuge Needed, Psalm 142. 4; Isa. 10. 3; Matt. 3. 7; Luke 13. 3; 2 Cor. 5. 10. 2. Refuge Promised, Psalm 9. 9; Prov. 14. 26; Isa. 4. 6; 32. 2. 3. Refuge Provided, Deut. 33. 27; Psalm 46. 1; 91. 2; Isa. 25. 4; Matt. 11. 28. 4. Refuge Accessible, Isa. 35. 8; 62. 10; John 14. 6; 10. 9; Heb. 6. 18. 5. Refuge Ample, John 3. 16; Matt. 23. 37; Isa. 55. 1; Rev. 22. 17. 6. Refuge Perfect, Deut. 32. 4; Heb. 7. 19; Acts 13. 39; Gal. 3. 13. 7. Refuge Eternal, John 5. 24; 10. 28; Heb. 5. 9; 7. 25.

LESSON HYMN.—

Jesus, Lover of my soul, Let me to thy bosom fly,
While the nearer waters roll, While the tempest still is high!
Hide me, O, my Saviour, hide, Till the storm of life is past;
Safe into the haven guide, O receive my soul at last!
Other refuge have I none; Hangs my helpless soul on thee:
Leave, O leave me not alone, Still support and comfort me:
All my trust on thee is stayed, All my help from thee I bring;
Cover my defenseless head With the shadow of thy wing.—Charles Wesley.

HOME READINGS.—*Monday* (September 9), The cities of refuge, Josh. 20. *Tuesday*, Purpose explained, Deut. 19. 1-13. *Wednesday*, The law of refuge, Num. 35. 9-15. *Thursday*, God our refuge, Psalm 91. *Friday*, A safe refuge, 2 Sam. 22. 1-20. *Saturday*, True rest, Matt. 11. 25-30. *Sunday*, Sure and steadfast, Heb. 6. 13-20.

Authorized Version.

1 The LORD also spake unto Josh'u-a, saying,

2 Speak to the children of Is'ra-el, saying, ¹ Appoint out for you cities of refuge, whereof I spake unto you by the hand of Mo'ses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of ² the gate

¹ Exod. 21. 13; Num. 35, 6, 11, 14; Deut. 19. 2, 9.—² Ruth 4. 1, 2.

Revised Version.

1 And the LORD spake unto Josh'u-a, say-

2 ing, Speak to the children of Is'ra-el, saying, Assign you the cities of refuge, whereof I spake unto you by the hand of Mo'ses:

3 that the manslayer that killeth any person ¹ unwittingly *and* unawares may flee thither: and they shall be unto you for a

4 refuge from the avenger of blood. And he shall flee unto one of those cities, and

¹ Or, *through error*.

I. THE AVENGER OF BLOOD. Verses 1-6.



SHILOH.

1. **The Lord also spake**—At the close of the war of conquest, when the land was ready to be possessed.

2. **Speak to the children of Israel**—Through their representatives, the elders. **Appoint out**—The Israelites were to make the selection of cities on the west of Jordan; those on the east had been appointed during the lifetime of Moses. **Cities of refuge**—Literally, *cities of reception*. Their purpose is explained in the next verse. **Spake unto you by the hand of Moses**—*By the instrumentality of Moses*; the hand being the organ for executing most purposes. The command is given in various places, in Exodus, Numbers, and Deuteronomy, and the reference to it here shows the truthfulness and genuineness of those books, here cited as well known.

3. **That the slayer**—The ancient custom of blood revenge (see BACKGROUND) made no distinction between accidental killing and

willful murder, so that the institution of the cities of refuge was a great alleviation of a custom too deeply fixed to be entirely removed. **Killeth any person unawares**—Without intention, by accident. The city of refuge was not to screen criminals from justice, and thereby breed crime, but to save the innocent from wrong and to check sudden passion. Hence the guilty person might be taken out of the city, or even from the altar itself, and handed over to the avenger for execution. The similar places called "asylums" by the Greeks gave shelter to *all* criminals, and hence became nests of abomination, like Ephesus in Asia Minor; similar, also, were the precincts of certain cathedrals in the Middle Ages. The abominations of the London slums are traceable to the "right of asylum," the inviolable security of criminals who reached the purlieus of Westminster Abbey before capture. **The avenger of blood**—The nearest relative of the slain person, who considered it a sacred duty to slay the manslayer, and was looked upon as the officer of the law. So the violated law of God is an avenging fury, pursuing every sinner who fails to find the only true refuge.

4. **He that doth flee**—In later Jewish times the law was made more explicit, requiring a road of definite width, and free from obstructions, to be built to the city of refuge, and signboards inscribed "Refuge" to be placed at its intersection with other roads. **Stand at . . . the**

Authorized Version.

of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 ²And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, ⁴until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 And they ^aappointed ⁵Ke'desh in Gal'ilee in mount Naph'ta-li, and ⁶She'chem in mount E'phra-im, and ⁷Kir'jath-ar'ba which is He'bron in ⁸the mountain of Ju'dah.

Revised Version.

shall stand at the entering of the gate of the city, and declare his cause in the ears of the elders of that city; and they shall ²take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver up the manslayer into his hand; because he smote his neighbor unawares, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgment, until the death of the high priest that shall be in those days: then shall the manslayer return, and come unto his own city, and unto his own house, ⁷unto the city from whence he fled. And they ³set apart Ke'desh in ⁴Gal'i-lee in the hill country of Naph'ta-li, and She'chem in the hill country of E'phra-im, and Kir'jath-ar'ba (the same is He'bron) in the

^a Num. 35. 12. — ⁴ Num. 25. 12, 25. — ⁵ Heb. sanctified. — ⁶ Chap. 21. 32; 1 Chron. 6. 76. — ⁷ Chap. 21. 21; 2 Chron. 10. 1. — ⁸ Chap. 14. 15; 21. 11, 13. — ⁹ Luke 1. 39.

² Heb. gather. — ³ Heb. sanctified. — ⁴ Heb. Galil.

gate—The gate of the city, being a shaded place arched over by the wall, is often the place of business and for the meeting of courts in the East. Here the slayer was to stand for a preliminary hearing of his case before he could enter the city. **Elders**—The heads of the family lines, corresponding to chiefs of clans in Scotland, from earliest times a ruling body among the Israelites. **They shall take him**—Provided, of course, that he could make his innocence appear plain. The Hebrews' refuge was for the innocent only; but what would be the fate of the world if God had not provided a refuge for the guilty?

5. If the avenger . . . pursue—It was almost certain that the avenger would pursue the unfortunate manslayer, for such was the custom. **They shall not deliver**—The slayer, if found guilty, was surrendered, not directly to the avenger, but to the elders of the village where the murder had taken place, and by them to the avenger; so that every precaution was taken to insure justice to both parties.

6. He shall dwell in that city—He was allowed to go one thousand cubits outside the wall, but if he ventured beyond that limit he could be slain by the avenger. **Until he stand before the congregation**—That is, for a further trial on appeal of the case, if it were necessary. The congregation was possibly the general assemblage of the elders who represented all Israel; at all events the final court, jury, or committee before which the slayer is to be tried. **Until the death of the high priest**—This was a provision to alleviate the hardship of the innocent slayer's life; perhaps also a prefigurement of Christ, our High Priest, who by his death sets men free from the penalty of their sins.

II. THE PLACE OF SAFETY. Verses 7-9.

7. Kedesh—A city in the north of Palestine, now called *Kades*, north of Lake Merom. The name means "Holy." **In Galilee**—This word, meaning "Ring," was then applied to a small circle of villages among the mountains of Naphtali, but in after ages it became the name of the northern province. **Shechem**—"Shoulder," the ancient city, now called *Nablus*, situated in the center of Palestine, between Mounts Ebal and Gerizim. **Mount Ephraim** was the designation of the hill country in the central section, largely occupied by the tribe of Ephraim. **Kir-jath-arba**—The ancient name, from the ancestor of its early inhabitants. **Hebron**—One of the most ancient cities in the world, the burial place of the patriarchs, situated west of the Dead Sea.

Authorized Version.

8 And on the other side Jor'dan by Jer'cho eastward, they assigned ⁹ Be'zer in the wilderness upon the plain out of the tribe of Reu'ben, and ¹⁰ Ra'moth in Gil'e-ad out of the tribe of Gad, and ¹¹ Go'lan in Ba'shan out of the tribe of Ma-nas'seh.

9 ¹² These were the cities appointed for all the children of Is'ra-el, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, ¹³ until he stood before the congregation.

Revised Version.

8 hill country of Ju'dah. And beyond the Jor'dan at Jer'i-cho eastward, they assigned Be'zer in the wilderness in the ⁵ plain out of the tribe of Reu'ben, and Ra'moth in Gil'e-ad out of the tribe of Gad, and Go'lan in Ba'shan out of the ⁹ tribe of Ma-nas'seh. These were the appointed cities for all the children of Is'ra-el, and for the stranger that sojourneth among them, that whosoever killeth *any* person ⁶ unwittingly might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

⁸ Deut. 4 43; Chap. 21. 36; 1 Chron. 6. 78. —¹⁰ Chap. 21. 38; 1 Kings 22. 3. —¹¹ Chap. 21. 27. —¹² Num. 35. 15. —¹³ Ver. 6.

⁵ Or, table land. —⁶ Or, through error.

8. On the other side—East of the Jordan. **Bezer**—A town about twelve miles northeast of Heshbon. **Ramoth in Gilead**—An important place, often the scene of battle in Israel's after-history. Here King Ahab was slain, and his son was wounded. It is now known as *Es-Salo*. **Golan**—A city not certainly located, but northeast of the Sea of Galilee. **Bashan** was the name given to the region east of the Sea of Galilee.

9. **These were the cities**—It is to be noticed that these cities were all on mountains, or near them, and in prominent positions, and were so located as to be accessible from all parts of the land. **The stranger**—The foreigner sojourning in the land was to enjoy the same privileges as the Israelites; in this respect a great advance upon ancient customs, which treated all foreigners as enemies. The principal idea throughout this lesson is that of *Refuge*. From weakness, weariness, wrong, disease, death, we need a refuge. God is our Refuge.

PRACTICAL TEACHINGS.

It is important, in teaching this subject, to make quite clear *why* the cities of refuge were appointed, and *to whom* they gave shelter. 1. It is not easy for children living in a civilized and Christian land to take in the idea of an "avenger of blood." The sacredness of human life, which is the basis of the custom, they will readily understand; it will suffice to remind them that murder is regarded by our laws as the greatest of crimes, and that even if a man causes the death of another by unintentional negligence or carelessness he is liable to severe punishment. But it will need some care to explain that where there is no settled government laws may not exist, and if they exist can rarely be enforced; and that hence in very early times the custom sprang up of the "next of kin" being himself expected to avenge his kinsman's death, even where it was caused by mere accident, as in the cases supposed in Deut. 19. 6. The Mosaic law did not institute this custom; it found it universally in vogue, and its object was to alleviate its hardship. As in the cases of slavery, divorce, etc., God "for the hardness of men's hearts [Matt. 19. 8] suffered" a general practice which no law could put down, but softened its application by the institution of the cities of refuge. 2. It should be made quite clear that the cities of refuge gave no shelter to murderers, and were therefore free from the abuses of the "sanctuaries" of mediæval times. When the slayer arrived he was tried by the elders of the city, and it was only when he had proved that the death he had caused was "unawares and unwittingly" that he was allowed to take refuge there. It is the more necessary to explain this because when we come to the typical analogies of the institution we find this limitation applies in some cases but not in all.

The cities of refuge are a familiar type of Christ as a refuge for the sinner from the just judgment of God's holy law. We all alike resemble, not so much the unwitting homicide, as the willful murderer; and yet the gate is open for all. Notice four features of the sinner's refuge:

1. There is no other. The Israelite fleeing from the avenger of blood might reach some other city, but there was no safety there. And there is "none other name... whereby we must be saved." 2. It is accessible to all. The cities of refuge were located at different spots, so that no place might be very far from one of them. And of Jesus we may truly say, "Thou art near, O Lord!" 3. We must not leave it. The manslayer straying from the city of refuge ran the risk of being slain. See John 15. 1-8, on "abiding in Christ." 4. Within the safety is perfect. We can sing "Safe in the arms of Jesus," who says, "They shall never perish, neither shall any pluck them out of my hand."—*Stock*.

HINTS TO THE TEACHER.

Here we notice a strong and clear **Foreshadowing of New Testament Truth in Old Testament history.**

I. The city of refuge as a picture of Christ. 1. *It was an appointed refuge.* It was divinely chosen, and appointed even before it was needed. While Israel was still in the wilderness the cities were marked out. So is Christ "the Lamb slain from the foundation of the world." 2. *It was a refuge for the needy.* Here the type falls far below the reality. The ancient refuge was only for the innocent manslayer; our refuge embraces and protects the guilty man who seeks it. 3. *It was a secure refuge.* As long as the refugee stayed within the walls he was free from danger. He who has fled to Christ is safe; the law has no power to harm him. 4. *It was a lasting refuge.* Ver. 6. As long as the man was in danger the city protected him. Its power lasted as long as the need. Our High Priest never dies; so our refuge is eternal. 5. *It was a prominent refuge.* All the cities of refuge were on mountains or close beside them, so that they could be seen from afar and give encouragement to those who needed them. Christ lifted up draws all men. 6. *It was an accessible refuge.* The cities were so situated that no person in the land would be more than a day's journey from some one of them. The Talmud said that the roads were to be kept in order leading to them, and that at intervals were guide-boards inscribed, "Refuge." How near Christ is to every needy soul! 7. *It was the universal refuge.* Ver. 9. It was for the stranger as well as for the Israelite; a hint for the coming salvation for Gentiles as well as for Jews.

II. **The requirements of the refuge.** 1. We must *recognize and realize our danger.* This is the conviction of sin. A sinner needs just enough of this to make him flee to Christ. 2. We must *act promptly.* There is no warrant for delaying our salvation. Our lesson does not point to a "future probation." 3. We must *act in the right way.* A man must flee to the city of refuge chosen by God, and not to some other city that suited his own taste better. 4. We must *enter* the refuge as well as seek it. Men were saved only when *in* the city. We must find Christ as well as go toward him. 5. We must *remain* in the refuge. Our only safety is in the High Priest's intercession, and we must not venture beyond its range.—*J. L. H.*

LESSON XII.—SEPTEMBER 22.

JOSHUA RENEWING THE COVENANT.—JOSH. 24. 14-25.

GOLDEN TEXT.—The Lord our God will we serve, and his voice will we obey.—
Josh. 24. 24.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1426.

PLACE.—Shechem, between Mount Ebal and Mount Gerizim.

JOSHUA'S FAREWELL DISCOURSES have the same purpose and scope as those of Moses, reproduced in the Book of Deuteronomy. Ominous traces of idolatry have already appeared (ver. 23), and the aged hero, foreseeing the evil effects of rest and ease, will reiterate his solemn warning before he dies. The Septuagint gives Shiloh as the scene, but the superi-

ority of our text is obvious. The tabernacle itself had less significance for such an occasion than the sight of the blessings and curses of the law inscribed on Gerizim and Ebal. The resolution of the people was perfectly sincere, but their unthinking self-confidence reminds us painfully of the apostle's protestations when a greater Joshua warned him of his impending fall. Such impulsive vows clearly did not satisfy the noble old leader's prophetic insight. Only a faith which looked beyond the troubled times that were coming could cheer his last days. He retired to his inheritance (Josh. 19. 50), which, with characteristic humility, he had not claimed till the very end of the allotment, and there he soon died, one hundred and ten years old. No single successor was appointed, and the people seem to have been ruled by the high priest and the elders of the tribes.—*Moulton.*

SUGGESTED OUTLINES.—Instead of the outlines used in our Notes and Question Books one of the following may be used: I. HOW TO LIVE.—1. The Two Lives; 2. The True Life. II. DECISION OF CHARACTER.—1. A Conclusion Reached, ver. 14; 2. A Choice Demanded, ver. 15; 3. A Choice Made, vers. 16-18. III. AN EFFECTIVE SERMON.—1. A Frequent Exhortation, vers. 14, 15; 2. A Faithful Example, ver. 15; 3. A Frank Expression, vers. 16-18. IV. THE SERVICE OF GOD.—1. The Service; 2. The Quality of Service; 3. The Reasons for Service; 4. The Example of Service; 5. The Avowal of Service; 6. The Reasonableness of the Service.

BIBLICAL ILLUSTRATIONS.—1. The Fear of the Lord, Job 28. 28; Prov. 1. 7; 14. 27; Acts 9. 31; Psalm 119. 9. 2. Serving the Lord, Exod. 7. 16; 1 Chron. 29. 9; Dan. 3. 17; Matt. 6. 24; Heb. 9. 14. 3. Decision for the Lord, Josh. 24. 14, 15; Exod. 32. 26; Ruth 1. 16; Psalm 17. 3; John 6. 68. 4. Gratitude to the Lord, Psalm 105. 1; 18. 49; Col. 3. 15; Eph. 5. 20; 2 Cor. 9. 15. 5. Victory through the Lord, 1 Sam. 17. 47; Exod. 15. 1, 2; 1 Cor. 15. 57. 6. Joy in the Lord, Psalm 5. 11; 21. 6; Isa. 35. 10; Rom. 15. 13; Gal. 5. 22. 7. Forever with the Lord, John 14. 1-3; 1 Thess. 4. 17; 1 John 3. 2; Rev. 7. 15; Psalm 73. 26.

SOME PRACTICAL LESSONS.—1. The nature, spirit, and practical results of true religion are taught here in *the words of Joshua*. 2. The nature, spirit, and practical results of true religion are illustrated here in *the character of Joshua*. 3. The necessity of *some* religion. Man must have a God. It is not a question of religion or no-religion. It was then and is now a question between a true and a false religion. 4. The *reasonableness* of the religion of the Bible, which sets forth the character and claims of the ONE TRUE GOD. 5. The *impossibility of compromising* between the gods of this world and the Lord God of heaven and earth. Our lusts, ambitions, etc., **MUST BE PUT AWAY**. 6. Decision for God is *necessary* to a Christian character. The *will* is an important element in the religion of a man. 7. Decision for God *easy* to an *old* man like Joshua, whose whole life has been a sacrifice to God. 8. Decision should be made by each individual *without reference to other people*. Joshua decided for himself before asking Israel what they would do. 9. Decision for God should embrace *all who are under our influence and control*, so far as we can decide for them or lead them to decide for themselves. 10. The double power of *inherited tendencies* ("your fathers worshiped") and *present temptations*. What a warfare!

SPECIAL DOCTRINAL SUGGESTION.—The holiness of God.

LESSON HYMN.—

Be it my only wisdom here, To serve the Lord with filial fear,
With loving gratitude: Superior sense may I display,
By shunning every evil way, And walking in the good.
O may I still from sin depart; A wise and understanding heart,
Jesus, to me be given: And let me through thy Spirit know
To glorify my God below, And find my way to heaven.—*Charles Wesley.*

HOME READINGS.—*Monday* (September 16), Joshua Renewing the Covenant, Josh. 24. 14-25. *Tuesday*, The stone of witness, Josh. 24. 26-31. *Wednesday*, Occasion of the covenant, Josh. 24. 1-13. *Thursday*, Joshua's exhortation, Josh. 23. 1-10. *Friday*, Warning against disobedience, Josh. 23. 11-16. *Saturday*, Persuasion to faithfulness, 1 Sam. 12. 20-25. *Sunday*, The better covenant, Heb. 8. 7-13.

Authorized Version.

14 ¹ Now therefore fear the LORD, and serve him in ² sincerity and in truth; and ³ put away the gods which your fathers served on the other side of the flood, and ⁴ in E'gypt; and serve ye the LORD.

Revised Version.

14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served beyond the River, and in E'gypt; and

¹ Deut. 10. 12; 1 Sam. 12. 24.—² Gen. 17. 1; 30. 5; Deut. 18. 13; Psalm 119. 1; 2 Cor. 1. 12; Eph. 6. 24.—³ Vers. 2, 23; Lev. 17. 7; Ezek. 20. 18.—⁴ Ezek. 20. 7, 8; 23. 3.

I. THE APPEAL. Verses 14, 15.

14. Wherever in the Scriptures the word "Therefore" occurs the student should carefully inquire "Wherefore?" Joshua has been enumerating the grounds for Israel's gratitude to God; now he says, **Therefore**, in view of all God's dealings with you, (1) **fear the Lord**—love, revere, and stand in holy awe of him. And **serve**—let the seeds of holy fear bring forth the fruits of holy service. **In sincerity**—with no admixture of wrong or hypocrisy; **and in truth**—knowing and pondering and living up to his will. These are the interior and personal elements. 2. Then **renounce**—**put away**—all false gods. Idolatry still lurked among the Israelites; cen-



SHECHEM.

tures before this Jacob's favorite wife had carried away the "household gods of her father Laban," which had been brought from **the other side of the flood** (that is, the Euphrates River), and most of the intervening generations had grown from babyhood to manhood in **Egypt**, where heathenish practices were peculiarly corrupt. In harmony with this command is the first stage of Christian experience, the putting away of sin: "The expulsive power of a new affection." 3. Then **serve ye the Lord**—Obeying his commands, (a) ceremonial; (b) intellectual; (c) spiritual; (d) patriotic. Teacher, emphasize the fact that "the LORD" stands for the proper name Jehovah. Joshua does not urge his people merely to fear and serve God; the vile

Authorized Version.

15 And if it seem evil unto you to serve the LORD,⁵ choose you this day whom ye will serve; whether⁶ the gods which your fathers served that *were* on the other side of the flood, or⁷ the gods of the Am'o-rites, in whose land ye dwell:⁸ but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God,⁹ *he it is* that brought us up and our fathers out of the land of E'gypt, from the house of bondage, and

Revised Version.

15 serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Am'-o-rites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD,

17 to serve other gods; for the LORD our God, he it is that brought us and our fathers up out of the land of E'gypt, from the house of

⁵ See Ruth 1. 15; 1 Kings 18. 21; Ezek. 20. 39; John 6. 67. —
⁶ Ver. 14. —⁷ Exod. 23. 24, 25; 34. 15; Deut. 13. 7; 29. 18;
Judg. 6. 10. —⁸ Gen. 18. 19. —⁹ Exod. 19. 4; Deut. 32. 11, 12;
Isa. 46. 4; 63. 7, 14; Amos 2. 9, 10.

Canaanites claimed that they did that, polluted as their ritual was. The pure personality of Jehovah became the moral mainstay of the Hebrews through centuries. So we need to become acquainted with God's attributes; to worship a person, our Father. Reverent deism is not enough.

15. If it seem evil—"Undesirable." God demands no service that is not reasonable; he accepts none that is not voluntary. **Choose you this day whom ye will serve**—Decision of character, which was one of the chief elements of Joshua's success as a military commander, manifests itself as forcibly in his heart's worship as on the field of battle. Such men as he have no use for "double-minded men, unstable in all their ways." If conscience and reason and true interest do not combine to commend the worship of Jehovah, then by all means choose some other god; only **choose**, and choose **this day**, and whomsoever you choose **serve** him. Doubtless in many Israelite homes were even then hidden images of the ancestral **gods which their fathers served**; and the **gods of the Amorites** were everywhere about them, still worshiped with foul rites in towns which had escaped conquest, and even in those cities which the Israelites had taken for their own, lustful Astarte and murderous Moloch looked down in carven stone from the street corners. The temptation was great, and the hereditary taint increased its power. The phrase **in whose land ye dwell** conveys^a a hint that if the gods of the Amorites could not save the Amorites they were pretty poor saviours for Israelites to trust in. **As for me and my house**—Joshua's words weighed much, for he had spent scores of years on the line of his present resolve; and like every good father of a family he held himself responsible for his family. **We will serve the Lord**—There are people nowadays—mature as well as youthful—who will not readily see any extraordinary moral heroism in this resolve; not as much, perhaps, as in that of a similar determination made by any youth subjected to the temptations of a modern city. It is well to remember that the features of ancient idolatry which are loathsome to us were attractive to the ancients, just as many sins are attractive at first to the youth whose conscience teaches him to shun them.

II. THE PROMISE. Verses 16-21.

16. The people—Assembled with their elders. **Answered and said**—The popular voice is often as weak in its will as it is strong in its demonstration. **God forbid**—A prayer, an invocation, or an expression of surprise that they should even be suspected of forsaking the Lord. Young converts in times of general religious interest make loud promises. **Forsake the Lord**—They recognize their obligation to serve him.

17, 18. The Lord our God—Remember constantly that "the LORD" is a proper name. **He it is**—Notice the five things they recall by which they feel bound to serve Jehovah: 1. He *liberated* them; 2. He *led* them out of Egypt; 3. He *performed great miracles* in their behalf; 4. He *preserved* them in the hostile wilderness; 5. He *drove out* their enemies

Authorized Version.

which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Am'o-rites which dwelt in the land: *therefore* ¹⁰ will we also serve the LORD; for he *is* our God.

19 And Josh'u-a said unto the people, ¹¹ Ye cannot serve the LORD: for he *is* a ¹² holy God; he *is* ¹³ a jealous God; ¹⁴ he will not forgive your transgressions nor your sins.

20 ¹⁵ If ye forsake the LORD, and serve strange gods, ¹⁶ then he will turn and do you hurt, and consume you, after that he hath done you good.

Revised Version.

¹ bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we

18 passed: and the LORD drave out from before us all the peoples, even the Am'o-rites which dwelt in the land: therefore we also will serve the LORD; for he is our God.

19 And Josh'u-a said unto the people, Ye cannot serve the LORD; for he is an holy God; he is a jealous God; he will not for-

20 give your transgression nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you evil, and consume you, after that he hath done you

¹⁰ Exod. 10. 2; 15. 2; Psalm 116. 16. —¹¹ Matt. 6. 24. —¹² Lev. 19. 2; 1 Sam. 6. 20; Psalm 99. 5, 9; Isa. 5. 16. —¹³ Exod. 20. 5. —¹⁴ Exod. 23. 21. —¹⁵ 1 Chron. 28. 9; 2 Chron. 15. 2; Ezra 8. 22; Isa. 1. 28; 65. 11, 12; Jer. 17. 13. —¹⁶ Chap. 23. 16; 1 Jan. 63. 10; Acts 7. 42.

¹ Heb. *bondmen*.

from the promised land. **He is our God**—So he is, 1. Creator; 2. Preserver; 3. Redeemer; 4. He chose us; 5. We have chosen him; 6. He is our hope for the future. How true of the Christian to-day!

19. And Joshua said—In answer to the protestations of the people. **Ye cannot serve the Lord**—His words are not to be taken literally, nor were they so understood at the time; for if it were impossible to serve God, then how could it be a duty to serve him? His aim was to show the difficulties of God's service, and thus to arouse the strongest determination. God's service is not to be undertaken without serious thought. Certainly they could not serve Jehovah if they would serve other gods as well; and the Shemites always tended toward the worship of sensuous images, and the Israelites had an hereditary craving after visible symbols of deity. **A holy God**—"He cannot look upon sin with the least degree of allowance." Here, and in a few other passages, the adjective follows the plural form of the word *Elohim* (God), probably only by an idiosyncrasy of style. The plural *Elohim* may perhaps represent a union of attributes; it certainly does not evidence an antecedent polytheism. **A jealous God**—Compare Deut. 5. 9; 6. 15, etc. The divine name here is *El*, quite distinct from *Elohim*, and rigidly singular. The epithet reminds us once more how God designed marriage to be a parable of the relation between himself and his people. The first and the seventh commandments are intended to protect the same divine ideal. **He will not forgive your transgression**—Jehovah is no Buddha, living in an unconscious existence; no Jupiter, absorbed in his own pleasures, regardless of the world he has made. He intently watches all men. His whole nature is at war with wrongdoing. But this clause is most closely related to verse 20. "Forgive" stands for "overlook" and his refusal depends on the refusal of Israel to sincerely serve him.

20. The moral of the Book of Judges is that chastisement is coextensive with impenitence. **Serve strange gods**—Hebrew, "gods of the stranger or foreigner," the idols worshiped by other nations. Israel was the only people in the ancient world who worshiped the invisible. **Then he will turn**—God's character never changes; he is ever the same in hate of sin and love of righteousness; therefore when man turns from righteousness to sin God must turn from gentleness to severity. **Consume you**—The twelve tribes turned from God in the centuries after Joshua, and God turned against them and destroyed them, so that they utterly passed away. Judah, the one remaining tribe, turned from God, though not entirely, and God carried it into captivity, where the godless element was lost and the godly was purified; and then the people were brought back to their own land. **After that he hath done you good**—Herein lay the sting of the punishment.

Authorized Version.	Revised Version.
21 And the people said unto Josh'u-a, Nay; but we will serve the LORD.	21 good. And the people said unto Josh'u-a,
22 And Josh'u-a said unto the people, Ye are witnesses against yourselves that ¹⁷ ye have chosen you the LORD, to serve him. And they said, <i>We are witnesses.</i>	22 Nay; but we will serve the LORD. And Josh'u-a said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And
23 Now therefore ¹⁸ put away, <i>said he</i> , the strange gods which <i>are</i> among you, and incline your heart unto the LORD God of Is'ra-el.	23 they said, We are witnesses. Now therefore put away, <i>said he</i> , the strange gods which are among you, and incline your heart unto the LORD, the God of Is'ra-el.
24 And the people said unto Josh'u-a, The LORD our God will we serve, and his voice will we obey.	24 And the people said unto Josh'u-a, The LORD our God will we serve, and unto his
25 So Josh'u-a ¹⁹ made a covenant with the people that day, and set them a statute and an ordinance ²⁰ in She'chem.	25 voice will we hearken. So Josh'u-a made a covenant with the people that day, and set them a statute and an ordinance in She'chem.

¹⁷ Psalm 119, 173.—¹⁸ Ver. 14; Gen. 25, 9; Judg. 10, 16; 1 Sam. 7, 3.—¹⁹ See Exod. 15, 25; 2 Kings 11, 17.—²⁰ Ver. 26.

21. **The people said**—They spoke sincerely, but they did not know their own weakness of character. **Nay; but we will serve the Lord**—Their resolution was good; their fulfillment of it was short-lived.

III. THE TESTIMONY. Verses 22-25.

22. **Ye are witnesses against yourselves**—Their promise will stand on record. **We are witnesses**—Compare Josh. 22, 34. Poor tempted Israel tries hard to burn all bridges behind it on its headlong flight from idolatry.

23. **Put away . . . the strange gods**—Through all the years of the wandering and the conquest idolatry was secretly maintained. Once, indeed, it showed itself when the golden calf was reared. Though then put down relentlessly, its elements endured. Now peace and rest had come in a land full of idolatrous reminiscences and with heathen tribes remaining. How great was the danger that idol worship would again prevail! And as idolatry cultivated immorality under the name of religion the first work of every reformer, from Gideon to Josiah, was to purge the land of its idols. **Incline your heart unto the Lord**—The heart, rather than the mind, is the seat of religion. People will worship the God they love, whether Jehovah or Baal, Duty or Pleasure.

24. **And the people said**—For the third time the vow was declared. See verses 16 and 21. **His voice will we obey**—This is all that God requires: "If ye love me, keep my commandments."

25. **Made a covenant**—Between them and Jehovah. Compare Deut. 29, 1. Literally, "cut a covenant;" an expression referring to the sacrifices which were offered. Probably it was a burnt offering, which represented consecration to God, followed by peace offerings to show fellowship with God. **Statute**—Compare Exod. 15, 25. The covenant was solemnly proclaimed, consented to, and recorded. **In Shechem**—In the center of the land, between the mountains Ebal and Gerizim, in the tribe of Ephraim.

A GROUP OF ILLUSTRATIONS.

Illustration 202. The whole scene must have been a striking one. The aged warrior, full of years and honors, venerable from his piety and courage and implicit obedience, addresses in the measured, perhaps tremulous, accents of age the representatives of the whole people he has led so long and so well. Around him are the ancient memories of the race. Here Abraham pitched his tent in his wanderings through Canaan. Here was the first altar built to the worship of the one true God of the land. Here Jacob had buried the teraphim, and solemnly engaged his household in the worship of the true God. Here was the second foothold the children of Abraham obtained in the promised land (see verse 32), a foretaste of their future inheritance. The bare heights of Ebal soared above them on one side, the softer outlines of Gerizim rose above them on the other; and on their sides, the plaster fresh and the letters distinct and clear, were to be seen the blessings

and the curses foretold of those who kept and those who broke the law. In the midst Shechem, in a situation as we have seen of rare beauty, bore witness to the fulfillment of God's promise that the land of their inheritance should be "a good land," a "land flowing with milk and honey." No other place could combine so many memories; none could more adequately remind them of the fullness of blessing God had in store for those who would obey his word; none could be fitter to impress upon them the duty of worshipping God, and him alone.—*Lias*.

Illustration 203. I asked a young man, "Do you have any anxiety about yourself as a sinner against God?" He said, "I know I am a sinner; but I feel very little on the subject." "Are you trying to do what God tells you to do as well as you are able, and with such light as you have?" I asked. "O no, sir! for it would seem to be mockery for one who *feels* so little as I do to attempt to perform any religious duty." "You admit that God does require of you repentance and faith and worship and a holy life; do you not?" "Yes, sir, I must admit all this; but I do not *feel* it." "What would you advise a customer to do who had contracted a debt at this store; who admits the debt, and that he ought to pay it; but says he knows all this, but has so little feeling about it?" In an instant he said, "I would advise him to pay it, feeling or no feeling." "That is just what I want you to do," I said. "What shall I do?" he asked. "Come to the inquiry meeting to night; and, meanwhile, do you search your Bible and ask God for help." "I will do the best I can," was his reply. That evening he admitted no progress, only he saw his guilt more clearly; but he would do all God required as well as he could. I never saw him shed a tear or betray a tinge of the emotion the young man does who has just left my room; but, as fast as light came, he obeyed it. In a little time he was hoping he had passed from death unto life; and for years he has lived a faithful, beautiful Christian life.—*President Tuttle*.

Illustration 204. On a recent most instructive visit to the Assay Office in Wall Street I was shown a balance concerning which the courteous superintendent said: "The distinctive feature of this balance is its combination of sensitiveness with decision. It will be turned by the smallest fraction of a grain, and, whenever it is turned, it moves right on; we had one formerly which was externally sensitive, but it lacked decision, so that it went quivering from one side to another for a long time before it settled; and frequently we wasted fifteen minutes in getting a result, which we can obtain from this in a moment." As I listened to this admirable explanation I could not help saying within myself: "How like that wavering balance many men are! They are abundantly sensitive, but they lack decisiveness; they take so long to settle what is to be done that the opportunity of doing anything is sometimes gone before they are ready to begin!"—*Taylor*.

Illustration 205. A soldier given to excessive wickedness was deeply awakened. At the evening roll call he asked permission to say a few words. He spoke as follows: "Comrades, you know how wicked I have been, what a life I have led in this regiment. With God's help this day Charley Rockwell turns over a new leaf and begins to live as a Christian. He wants your forgiveness for the wrongs he has done, and asks you to join him in trying to serve Christ." He made his decision consistent by restoring his gambling gains, and became a happy Christian.

Illustration 206. There is a little machine called an "odometer," made something like a clock, which can be fastened on a carriage, and in some way connected with the motion of the wheels. It is so arranged that it marks off correctly the number of miles that the carriage runs. A stage-keeper once had one upon a carriage that he kept for letting. Two young men hired it to go to a town some ten miles distant. Instead of simply going and returning, as they had promised to do, they rode to another town, some five miles further, making the distance they passed over some thirty miles. When they returned the owner of the establishment, without being noticed by the young men, glanced upon the face of the instrument and discovered how many miles they had traveled. "Where have you been?" he asked them. "Where we were going," was the answer. "Have you not been farther than that?" "O, no!" they answered. "How many miles have you been in all?" "Twenty." He touched the spring, the cover opened, and there on the face of the instrument the thirty miles were found recorded. The young men were astonished at this unerring testimony of an unseen witness that they had carried with them all the way. The steps of all are measured, and the witnesses are ready against all sin.

HINTS TO THE TEACHER.

In this lesson we see the **Traits of Active Service of God.**

I. Serve God reverently. Ver. 14. We should *fear* the Lord, not with the evil-doer's dread of punishment, but with the filial reverence of sons and daughters.

II. Serve God sincerely. Ver. 14. "In sincerity and in truth." The formalist and the hypocrite serve God, but with the lips only. Ours should be the service of the heart.

III. Serve God wholly. Vers. 15-19. No man can serve Jehovah *and* idols, God *and* mammon. The Lord accepts the whole heart or no heart. Every rival must be put away.

IV. **Serve God gratefully.** Vers. 16-18. What God had done for his people was a motive to serving him. He has done more for us than he ever did for Israel. Compare our land with theirs, our Bible with theirs, our spiritual privileges with theirs. "How much owest thou unto my Lord?"



V. **Serve God faithfully.** Vers. 19-23. The relation between Israel and its God was that of marriage; and idolatry on the part of the Israelites was ever regarded as infidelity to the marriage bond. God is jealous of our love, and will brook no rival in the affections of his people.

VI. **Serve God obediently.** Vers. 24, 25. The service of God means an absolute obedience to his commands. But "his commandments are not grievous." He demands only what the well-regulated intelligent nature would voluntarily give. Christ's friends are those that obey his words.—J. L. H.

REVIEW OF THE THIRD QUARTER.

GOLDEN TEXT.—There hath not failed one word of all his good promise, which he promised by the hand of his servant Moses.—1 Kings 8. 56.

LESSON HYMN.—

The Lord forgives thy sins,
Prolongs thy feeble breath;
He healeth thy infirmities,
And ransoms thee from death.
He clothes thee with his love,
Upholds thee with his truth;
And like the eagle he renews
The vigor of thy youth.
Then bless his holy name
Whose grace hath made thee whole :—
Whose loving-kindness crowns thy days :
O bless the Lord, my soul!—*Isaac Watts.*

HOME READINGS.—*Monday* (September 23), The Ten Commandments, Exod. 20. 1-17. *Tuesday*, The golden calf, Exod. 32. 1-8. *Wednesday*, Report of the spies, Num. 13. 23-33. *Thursday*, The brazen serpent, Num. 21. 4-9. *Friday*, The new home in Canaan, Deut. 6. 3-15. *Saturday*, Crossing the Jordan, Josh. 3. 5-17. *Sunday*, Caleb's reward, Josh. 14. 5-14.

HINTS TO THE TEACHER.

We find in each of these lessons **A Trait of the People of God.**

I. **An obedient people.** They receive God's law, and they are expected to obey it.

II. **A loyal people.** They should be true to God, even when the multitudes follow idols. They listen for God's voice, not the voice of the people.



III. **A reverent people.** Thoughtful and careful in the worship which they render to their God; obeying his commands.

IV. **A pilgrim people.** Though living in the wilderness, they regard Canaan as their home, and steadily advance toward it.

V. **A courageous people.** They should fear no foe while God is their leader.



VI. **A trusting people.**

In danger and trial they should look to the cross.

VII. **A grateful people.** Remembering all the way wherein the Lord has led them.

VIII. **A consecrated people.** "Sanctify yourselves" was the command when they were about to cross the Jordan.

IX. **A militant people.** We are to remember that God's service is a warfare, and God's people are warriors.

X. **A single-hearted people.** Like Caleb, wholly following the Lord God.

XI. **A protected people.** Resting in the refuge which their King has provided.

XII. **A covenant people.** Ever mindful of their

vows as the children of God—a solemn duty and high privilege.—J. L. H.

Illustration 207. The mystical meaning of the number seven. In nearly all sacred writings the number *seven* is full of meaning. The seven lamps before the throne of God (Rev. 4. 5, with which compare Rev. 1. 4) burned and gave light in the soul of Christ. The seven spirits are his seven eyes (Rev. 5. 6). The reason why the number *seven* has been taken as a number of completeness and perfection is ingeniously given by Dr. Whedon, from whom we condense this paragraph. *Three* is emphatically the divine number. All the great primary religions of the world, from the eastern verge of China to the western shore of Ireland, nay, including the continent of America, are more or less clearly trinitarian, and the triangle is universally symbolical of deity. The number *four*, on the other hand, has in all ages represented the creation. The four points of the compass, the four winds of heaven, the four dimensions—length, breadth, depth, and height; the four elements—earth, air, fire, and water; the four seasons; the four "living creatures" of heaven, which are supposed to be symbols of the creation, are ready illustrations of this fact. Seven (3+4=7) is the sum of three and four, and therefore unites the conceptions of Creator and creation—God and man.

Illustration 208. A child who was present at the laying of an immense corner stone by General Washington saw the general, by a push of his hand, lifting and directing the stone to its place. He wondered how a man should be strong enough to move so easily such an immense mass of stone. The child did not see or understand that it was lifted by rope and pulley, by a power out of sight. And so men, when they see great results accomplished by small and feeble instruments, forget or fail to understand that all power is of God. While we work with him we can do all things. The sources of our spiritual helps are unseen, but none the less real.

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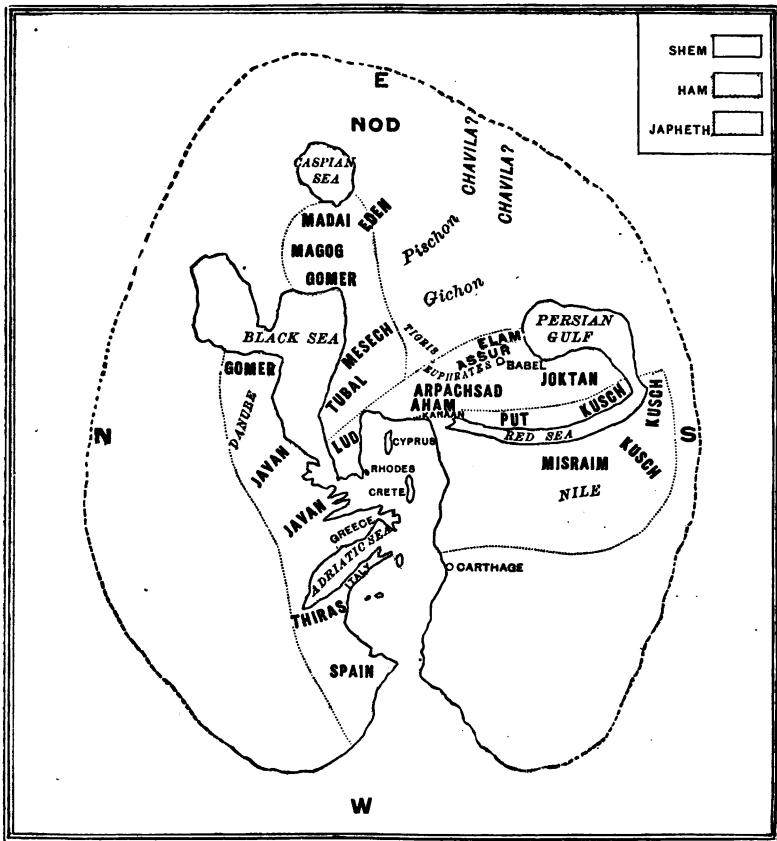
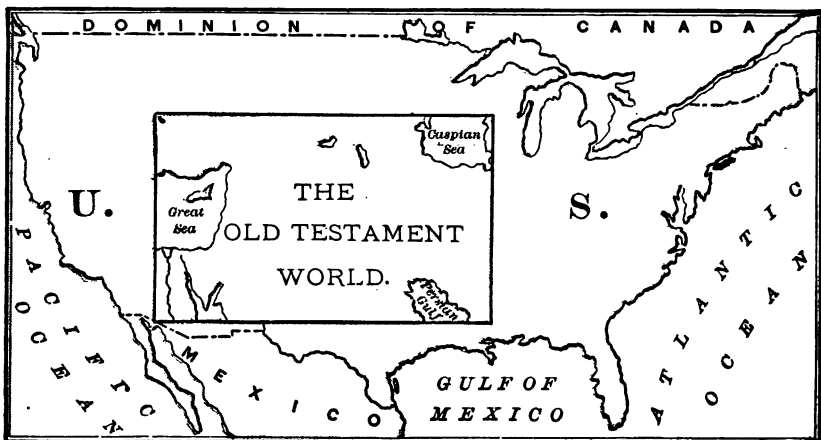


CHART OF THE WORLD AS KNOWN TO THE ANCIENT HEBREWS.—BY MARX.

To the Hebrews, the East stood for our North, since the rising sun was the point from which they reckoned. The map is, therefore, placed on end; but if it be looked at sideways it will at once be intelligible. The Arabs to this day call the North "the left," the South "the right," and the East "that before" (facing the sun). Even so late as A. D. 1351, a sea chart, made at Florence, has the South at the top and the East on the left hand. The North is at the top of our maps as a result of the use of the compass.



COMPARATIVE VIEW OF THE UNITED STATES AND THE OLD TESTAMENT WORLD.



FRONTISPIECE FOR THE FOURTH QUARTER.

FOURTH QUARTER.

LESSON I.—OCTOBER 6.

THE TIME OF THE JUDGES.—JUDG. 1. 1-12, 16.

GOLDEN TEXT.—The Lord raised up judges, which delivered them.—Judg. 2. 16.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1427. [For Illustrations of this Lesson see page 351.]

PLACE.—The land of Israel.

THE BOOK OF JUDGES.—TITLE: In Hebrew, *Shophetim*, meaning "Judges," or "Deliverers." There were fourteen of these, and they ruled Israel "about four hundred and fifty years" (Acts 13. 20). AUTHOR: Uncertain, possibly Samuel. DATE: Before David's time, probably; perhaps in the reign of Saul. PERIOD COVERED: Dates nearly all uncertain, but about four hundred years. PURPOSE: To continue the history of the Hebrews, and particularly to trace the course of their successive apostasies and deliverances. DIVISIONS: "The Book of Judges comprises three divisions: 1. The preface, which extends to chap. 3. 6, and of which our lesson is a part. 2. The main narrative of the exploits of the judges, beginning at chap. 3. 7, and ending at chap. 16. 31. 3. The appendix, containing two detached narratives, the one of the establishment of the worship of Micah's graven image at Dan, the second of the civil war with Benjamin (chaps. 17-21). To these may be added the Book of Ruth, containing another detached narrative, which anciently was included under the title of Judges, to which book, as the first verse shows, it properly belongs."

CANAAN THE FOUNTAIN OF HEATHENISM.—It is difficult to resist the impression that Canaan was not only the focus of ancient heathenism in its worst abominations, but the center whence it spread. Much of the mythology and almost all the vileness of Greek and Roman heathenism is undoubtedly of Canaanitish origin. Indeed, we may designate the latter as the only real missionary heathenism at the time in the world. Consider the significance of planting in its stead the kingdom of God, with its untold missionary influences and its grand purpose to the world. The spread of Canaanitish idolatry was greatly promoted by the chain of colonies which extended from Asia Minor into Europe.—*Edersheim*.

BAAL.—The temptations to idolatry that beset Israel were no longer of the same kind as in Mesopotamia or in Egypt. Two forms of worship rise above all others—the two Phœnician deities, Baal and Astarte—as seducing the Israelites from their allegiance; marked everywhere by the image and the altar, or the grove of olive or ilex around the sacred rock or stone on which the altar was erected. Relics of such worship continued long afterward in the names, probably derived from this period, both of places and persons. Everywhere throughout the land lingered the traces of the old idolatrous sanctuaries—Baal-Gad, Baal-Hermon, Baal-Tamar, Baal-Judah, Baal-Meon, Baal-Perazim, Baal-Shalisha, like the memorials of Saxon heathenism or of mediæval superstition, which furnish the nomenclature of so many spots in England. And even in families, as in that of Saul, we find that the title of the Phœnician god appears, as in the names so common in Tyre and Carthage—Maherbal, Hannibal, Asdrubal.—*Stanley*. The Hebrew Ashteroth (the Egyptian Athor, the Greek Astarte) symbolized productive power. She was the universal mother. Her worship, fostered by the richly sensuous nature of the oriental, developed into the most gorgeous and licentious rites. Her sanctuaries were nests of sensuality. By such indulgence her power was supposed to be perpetuated.—*Gray*.

COMPROMISING WITH IDOLATRY.—The tribes seem to have adopted the dangerous measure of entering into terms with their enemies, and permitting them to reside in the land on payment of tribute. Intermarriage soon followed, and led to community of religious worship. The Israelites strayed without scruple into the shady groves where the voluptuous rites of the Canaanites were held, and attended their gay and splendid festivals. By degrees they began to incorporate the two religions, and to pay indiscriminate homage to the symbolic representations of the powers of nature, particularly of the sun and moon, as well as to their own peculiar God, the Creator of the universe; and throughout the period of the Judges down to the time of David, among those who repudiated the grosser idolatry of polytheism, there lingered a kind of idolatrous monotheism, far below the sublime Mosaic worship of Jehovah. Some who preserved inviolate the first commandment of the law lived in almost unconscious infringement of the second; they worshiped on the high places, they worshiped symbols or emblems of the great "I AM," the Invisible, the Eternal.—*Milman*.

LESSON HYMN.—

King of kings, and wilt thou deign O'er this wayward heart to reign?
Henceforth take it for thy throne, Rule here, Lord, and rule alone.
Then, like heaven's angelic bands, Waiting for thine high commands,
All my powers shall wait on thee, Captive, yet divinely free.
At thy word my will shall bow, Judgment, reason, bending low;
Hope, desire, and every thought, Into glad obedience brought.—*Muhlenberg*.

SPECIAL DOCTRINAL SUGGESTION.—The discipline of affliction.

HOME READINGS.—*Monday* (September 30), The Time of the Judges, Judg. 2. 1-10. *Tuesday*, The time of the judges, Judg. 2. 11-17. *Wednesday*, A sad history, Judg. 2. 18-23. *Thursday*, Command and warning, Num. 33. 50-56. *Friday*, Forsaking God, Jer. 2. 4-13. *Saturday*, Folly of disobedience, Psalm 81. 8-16. *Sunday*, Unfaithfulness, Psalm 106. 34-45.

Authorized Version.	Revised Version.
1 And an ^a angel of the LORD came up from	1 And ¹ the angel of the LORD came up
^a Or, messenger.	¹ Or, a messenger.

I. A FAITHFUL REBUKE. Verses 1-5.



TOMB OF JOSHUA.

1-3. An angel of the Lord.—Most commentators recognize in this angel the uncreated Angel of the Covenant, the Second Person of the Trinity. The tone of his language is authoritative and divine. For the promise of just such direct divine leadership as this see Exod. 23. 20, and for an account of a visit of the Captain of the Host of the Lord see Josh. 5. 14. Besides, the word here translated "angel" is nearly always used in the Bible for a super-

natural messenger. But, on the other hand, there are plain exceptions to this usage, such as Hag. 1. 13; Judg. 11. 13; Isa. 42. 19 (where the word means a human messenger); and Eccles. 5. 6; Mal. 2. 7 (where it means the priest). That an angel in the ordinary sense of the word should be said to "come up from Gilgal" is inexplicable. We are thus reduced to a balance of probabilities whether it were more likely that the word should be used here in an unusual sense, or that the Angel of the Covenant could have been said to have come up from Gilgal. The fact

Authorized Version.

Gil'gal ¹ to Bo'chim, and said, I made you to go up out of E'gypt, and have brought you unto the land which I swore unto your fathers; and ² I said, I will never break my covenant with you;

2 And ³ ye shall make no league with the inhabitants of this land; ⁴ ye shall throw down their altars: ⁵ but ye have not obeyed my voice; why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be ⁶ as thorns in your sides, and ⁷ their gods shall be a ⁸ snare unto you.

Revised Version.

from Gil'gal to Bo'chim. And he said, I made you to go up out of E'gypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never

2 break my covenant with you: and ye shall make no covenant with the inhabitants of this land; ye shall break down their altars: but ye have not hearkened unto my voice:

3 why have ye done this? Wherefore I also said, I will not drive them out from before you; but they ² shall be ³ as thorns in your sides, and their gods shall be a snare unto

¹ Ver. 5. — ² Gen. 17. 7. — ³ Deut. 7. 2. — ⁴ Deut. 12. 3. —
⁵ Ver. 20; Psalm 106. 34. — ⁶ Josh. 23. 13. — ⁷ Chap. 2. 6. —
⁸ Exod. 23. 23; 34. 12; Deut. 7. 16; Psalm 106. 36.

² Some ancient versions have, shall be adversaries unto you. —
³ See Num. 33. 55.

that the message is given in the direct words of God, without the preface "Thus saith Jehovah," should not have much weight on either side, for Isaiah makes very little use of this formula, and often quite as thoroughly identifies himself with the messenger as does this angel. Many of the utterances of the other prophets also do not begin with it. Hebrew scholars generally regard the messenger as a prophet, and some of them identify him with Phinehas.—*Lias*. *Dr. Terry* says: "We have here an undoubted theophany; godlike are this angel's words." But it must be admitted that the appearance of the Angel of Jehovah, or indeed of any angel, in the character of a preacher before the assembled congregation of Israel, is without parallel in sacred history.—*Bliss*. To Israel as a nation God always spoke through prophets, and we are inclined to believe that this messenger was a prophet of God. Happily, the true meaning of the passage is not affected by either understanding.—*R. R. D.* **Came up from Gilgal to Bochim**—His coming from Gilgal had significance, for that was the old camping ground where the Israelites made a solemn dedication of themselves to God on their entrance into the promised land. The angel's arrival from Gilgal would awaken the memory of that religious engagement and give emphatic force to his rebuke. But here also there is room for difference of opinion. It may now be regarded as assured that there were at least two places named Gilgal where the Israelites encamped in Joshua's time; the first (now *Jiljûlieh*) close by Jericho; the other (now *Jiljilia*) near Beth-el. Nobody can say certainly from which Gilgal this angel came.—*R. R. D.* Bochim means "weepers." It is impossible to identify this place, though it seems to have been in or near Shiloh, where the tabernacle then was, since all Israel was wont to assemble there.—*Terry*. See note on verse 5. **I made you to go**—These are the words of God, whether directly uttered or at secondhand. **Which I swore**—Promised in connection with the solemn covenant with Abraham (Gen. 12. 7; 17. 7, 8), and in substance repeated to Jacob and Moses.—*Terry*. **Make no league**—Literally, "covenant." See Exod. 23. 32; Deut. 7. 2, 3; Josh. 9. 7; 23. 12. **Throw down their altars**—Better, "break down;" a quotation from Exod. 34. 13; Deut. 7. 5; 12. 3. **Why have ye done this**—The exclamation is full of sharp grief; for the consequences are inevitable. It is as if the angel said: "Since Canaanites remain among you who ought not to remain, and whom ye could have expelled had ye been wholly with your God (Deut. 7. 17), they will haunt you though they are conquered. It is not an innocent thing to suffer the presence of sin and give it equal rights."—*Lange*. The angel's question is unanswerable; for to give a good reason for sin is to justify it, and sin is always unreasonable. In the day of judgment every sinner will stand speechless.—*Terry*. **I also said**—Better, I now declare to you my resolve; and it was this declaration that made the people weep.—*Lord Hervey*. **As thorns in your sides**—The words "as thorns" are added by our translators (following some of the Hebrew rabbis) from Num. 33. 55; Josh. 23. 13. But the text does not require them. The word "sides" should probably be rendered "enemies."—*Lias*. **A snare**—The Israelites soon turned to hate the "inhabitants of the land;" but it was

Authorized Version.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Is'ra-el, that the people lifted up their voice, and wept.

5 And they called the name of that place ^aBo'chim: and they sacrificed there unto the LORD.

6 And when ^bJosh'u-a had let the people go, the children of Is'ra-el went every man unto his inheritance to possess the land.

7 ¹⁰ And the people served the LORD all the days of Josh'u-a, and all the days of the elders

Revised Version.

4 you. And it came to pass, when the angel of the LORD spake these words unto all the children of Is'ra-el, that the people lifted

5 up their voice, and wept. And they called the name of that place ^aBo'chim: and they sacrificed there unto the LORD.

6 Now when Josh'u-a had sent the people away, the children of Is'ra-el went every man unto his inheritance to possess the

7 land. ⁵ And the people served the LORD all the days of Josh'u-a, and all the days

^b That is, *Weepers*.—^a Josh. 22. 6; 24. 28.—¹⁰ Josh. 24. 31.

^a That is, *Weepers*.—⁵ See Josh. 24. 29-31.

centuries before they learned to hate their gods.—*R. R. D.* The burden of the remonstrance was, that God would inviolably keep his promise; but the Israelites by flagrant and repeated breaches of covenant had forfeited all claim to it. They had voluntarily courted the society of idolaters, and placed themselves in the way of temptation, and now God left them to suffer the punishment of their misdeeds.—*J., F., B.*

4. **The people lifted up their voice, and wept**—Six hundred thousand sinners in tears of penitence!—*Terry.* Their alarm on account of sin was the livelier because up to date their disregard of God's word had not been decided and active. They had been led astray by weak faith rather than by full-grown sin. They had failed to destroy the temples of the false gods, but had not yet served those gods; they had perversely struck friendship with the nations about them, but they had not yet joined in their foul vices.—*Lange.*

5. **They called the name of that place Bochim**—There is every reason to believe that the angel found Israel already assembled at Shiloh. From far and near they were accustomed to gather to the tabernacle there; in that town festivals were held, and there sacrifices were offered (Josh. 18. 1; 21. 2; Judg. 21. 19; 1 Sam. 1. 3). "Bochim" was probably the name of the locality, possibly a plaza, gateway, street, or house, where the angel stood; the very center of this outburst of weeping. So do they show to-day in Jerusalem "the Jews' wailing place," where every Friday the Jews pray and lament.—*Lange.* **And they sacrificed there**—Here is another evidence that Bochim was in Shiloh. After repentance and reconciliation God expects sacrifice. These Hebrews were doubtless at the moment sincere, but their repentance was soon followed by deeper relapses into sin. The good *Bishop Wordsworth* strains no point when he calls attention to the weakness of the Israelites in naming the place *from their own tears*. They seem to have laid the principal stress on their own feelings and on their own outward demonstrations of sorrow. They did not speak of God's mercies, and were not careful to bring forth fruits of repentance. Theirs was a religion of sentiment and emotions, not of faith and obedience. Reproofs which produce only tears—religious feelings without religious acts; emotions without effects—leave the heart worse than before.

II. A FORGETFUL PEOPLE. Verses 6-12.

6, 7. **And when Joshua had let the people go**—This passage is a repetition of Josh. 24. 28, 31, and it was inserted here to put the reader in possession of the reasons which called forth so strong and severe a rebuke from the angel of the Lord. Verses 6-10 explain the pious weeping of the people which verses 4, 5 record.—*Lange.* The reader must bear in mind that this book is not so much a history in the chronological order of events as a series of historical paintings for the illustration of a few great principles of the divine administration.—*Terry.* **Went every man**—The tribes returned to their several borders, and the new epoch began, of peace instead of war, and of tribal government in place of the personal rule of Joshua.—*R. R. D.* **Served the Lord**—Mindful of the promise made in Josh. 24. **All the**

Authorized Version.

that outlived Josh'u-a, who had seen all the great works of the LORD, that he did for Is'ra-el.

8 And ¹¹Josh'u-a the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

9 ¹²And they buried him in the border of his inheritance in ¹³Tim'nath-he'eres, in the mount of E'phra-im, on the north side of the hill Ga'ash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which ¹⁴knew not the LORD, nor yet the works which he had done for Is'ra-el.

Revised Version.

of the elders that outlived Josh'u-a, who had seen all the great work of the LORD,

8 that he had wrought for Is'ra-el. And Josh'u-a the son of Nun, the servant of the LORD, died, being an hundred and ten years

9 old. And they buried him in the border of his inheritance in Tim'nath-he'eres, in the hill country of E'phra-im, on the north of

10 the mountain of Ga'ash. And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the work which he had wrought for Is'ra-el.

^e Heb. *prolonged days after Joshua*.—¹¹ Josh. 24. 29.—¹² Josh. 24. 30.—¹³ Josh. 24. 30. *Timnath-serah*.—¹⁴ Exod. 5. 2; 1 Sam. 2. 12; 1 Chron. 28. 9; Jer. 9. 3; 22. 16; Gal. 4. 8; 2 Thess. 1. 8; Titus 1. 16.

days of Joshua—About twenty-five years after the entrance into the land. **The elders that outlived Joshua**—Those who had participated in the stirring events of the conquest, and had grown up under the influence of Moses.—*R. R. D.* During the lifetime of the first occupiers, who retained a vivid recollection of all the miracles and judgments which they had witnessed in Egypt and the desert, the national character stood high for faith and piety. But in course of time a new race arose, who were strangers to all the hallowed and solemnizing experience of their fathers, and too readily yielded to the corrupting influences of the idolatry that surrounded them.—*J. F. B.* See here the power of good examples to guide in right ways. Thus the presence of the apostles, eyewitnesses of Christ's majesty, preserved the Christian Church of the first century from widespread corruption and heresy. This verse also illustrates the power of "Christian experience." A religion of form is certainly better than no religion. It hedges one's life about by many worthy practices. But there is no *safeguard* except personal experience in religion.

8. The son of Nun—Nun was an unknown Ephraimite, born in bondage, and perhaps dying in the wilderness. **The servant of the Lord**—A noble title, well deserved, for not even Moses was more earnest, uncompromising, loyal, or vigilant in God's service than was Joshua. **A hundred and ten years old**—Just the age of Joseph when he died (Gen. 50. 26).—*Terry.*

9. Timnath-heres—At *Kefr Haris*, nine miles south of Shechem, is a place shown by the Samaritans as the tomb of Joshua, and supposed by the latest investigators to be the correct locality. Timnath-heres means "Portion-of-the-sun," and the Jews explain that it was so named because Joshua made the sun stand still. The **hill Gaash** is unknown.

10, 11. That generation—The main body of those who participated in the conquest. **Were gathered unto their fathers**—In the grave, with their ancestors. Though their fathers were buried in the desert, and their grandfathers in Egypt, yet all were regarded as together in the place of the departed. **There arose another generation after them, which knew not the Lord**—That is, had no experience of his miracles, no proper respect for his law, nor love for his service and his person. It is a sad inference that the "fathers," loyal and God-fearing as they were, had been much to blame for neglecting the religious instruction of their children. The possession of the land had become to this younger generation a trite and stale truth. They had seen no fiery pillar, nor heaped-up Jordan waters, nor falling walls of Jericho. The terrors and splendors of the Exodus and the Conquest were to them in the distant and dim perspective.—*R. R. D.* The new generation by their indifference and indisposition to the effort requisite to sift testimony and apply its full force to their minds (wherein was their peculiar probation) fell into a culpable unbelief. The transition from that low faith, grounded on the senses, to

Authorized Version.

11 And the children of Is'ra-el did evil in the sight of the LORD, and served Ba'al-im:

12 And they ¹⁵forsook the LORD God of their fathers, which brought them out of the land of E'gypt, and followed ¹⁶other gods, of the gods of the people that *were* round about them, and ¹⁷bowed themselves unto them, and provoked the LORD to anger.

Revised Version.

11 And the children of Is'ra-el did that which was evil in the sight of the LORD, and served Ba'al-im: and they forsook the LORD, the God of their fathers, which brought them out of the land of E'gypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them: and they provoked the LORD to anger.

¹⁵ Deut. 31. 16.—¹⁶ Deut. 16. 14.—¹⁷ Exod. 20. 5.

that higher faith, grounded on testimony, is always a critical period.—*Steele*. **Did evil**—Practical infidelity follows swiftly upon the heels of speculative infidelity. Decay of morals inevitably follows decay of faith. A curious proof of this fact is imbedded in almost every language in those words whose primary signification implies unbelief, and whose secondary meaning is expressive of practical wickedness. For example, *miscreant* first signified a *misbeliever*, then a *vile wretch*; the word *unprincipled* first had reference to *speculative religious opinions*, then passed over into its more common signification of *profligate* and *vicious*.—*Steele*. "Did evil" is the regular phrase for falling into idolatry, through this Book of Judges and through all the historical books. It occurs seven times in Judges, as descriptive of the seven apostasies of Israel, which drew down upon them the seven servitudes under (1) Cushan-Rishathaim; (2) Eglon; (3) Jabin; (4) Midian; (5) the tyranny of Abimelech; (6) the Ammonites; (7) the Philistines.—*Hervey*. **Served Baalim**—Revised Version, *the Baalim*. The plural *Baalim* is a general term employed to denote all false deities, and is synonymous with the expression "other gods" in the clause "other gods of the gods of the nations round about them" (the Israelites). This use of the term Baalim arose from the fact that Baal was the chief male deity of the Canaanites and all the nations of "hither Asia," and was worshiped by the different nations with peculiar modifications, and therefore designated by various distinctive epithets.—*Keil*. This was not the first time that Israel was seduced to Baal worship (see Num. 25. 3-5), nor was it the last, for this form of pagan cultus continued in Israel up to the time of Samuel, at whose rebuke it was renounced (1 Sam. 7. 4). It broke out again like a deadly contagion, and became the religion of the court and people under Ahab. It had the advantage of being a gorgeous ceremonial, dazzling the senses of the ignorant masses. It captivated many of the Hebrews during the reigns of the kings.—*Terry*.

12. Forsook the Lord—The word here is *Jehovah*, the lofty name of God, as if to mark the contrast with idols. The phrases of **their fathers** and **brought them out** each carries a reason for loyalty to Jehovah. **Followed other gods**—The motives of their idolatry were: 1. The craving of the human heart for a visible object of worship; for example, look at the Romanist adoring his crucifix. 2. The influence of association, "following the fashion;" people dislike to be singular, and Israel was often taunted by other nations as having no gods. 3. The feasts and debaucheries connected with idol worship had a fascination for corrupt hearts, especially when drunkenness and licentiousness could be veiled under the name of religion. **The people that were round about**—On the shores of the Mediterranean on the south were the Philistines, newcomers like themselves; on the north the Phœnicians, rich and cultured; in the Jordan valley the still unconquered Canaanites; in the heart of the country the Jebusites and the Hivites, under tribute, but existing as elements of danger; east of the Dead Sea were the Moabites, who had already corrupted their morals at Beth-peor, and on the south their kinsmen the Edomites. All these worshiped Baal under various names. Even yet God's people stand alone in the world, whose enmity and whose friendship are equally dangerous. **Provoked the Lord to anger**—Not an irregular passion, but a just indignation against wickedness. We must never lose sight of the fact that this was no mere contention for forms of worship, but that the most frightful moral contamination clung to the worship of Phœnicia

Authorized Version.	Revised Version.
16 Nevertheless ¹⁸ the LORD raised up judges, which ⁴ delivered them out of the hand of those that spoiled them.	16 And the LORD raised up judges, which saved them out of the hand of those that spoiled them.
¹⁸ Chap. 2. 9, 10, 15; 1 Sam. 12. 11; Acts 13. 20.— ⁴ Heb. <i>seed</i> .	

and Syria. *Lenormant* refers to its gloomy and repulsive character, issuing as it did in the cruel practice of human sacrifices. See also Lev. 18. 24-28.—*Lias*.

III. A GRACIOUS GOD. Verse 16.

16. The Lord raised up—By the promptings of his Spirit and the call of opportunity. **Judges** were those occasional leaders and chief magistrates of the Israelites who led out the people to war against their enemies, and, after having delivered them from the oppression of the neighboring nations, exercised each during peace the office of chief ruler and judge of Israel. The judges were usually raised up by divine appointment. They were probably also elected to their high positions by the free choice of those whom they ruled, their eminent qualifications for the office causing them to be sought by the people (Judg. 8. 22; 11. 4-11). Their duty was not confined, like that of modern judges, to the holding of courts for the adjudication of civil and criminal causes; they combined the judicial and the executive functions; they both judged and enforced the laws. The nation had no fixed capital, and the judge selected his own place of residence (Judg. 4. 5; 10. 1, 2). He was surrounded by but little splendor, having no royal court in the proper sense of the term; though in a few instances a beginning of the kingly state was attempted (Judg. 10. 8, 4; 12. 14). The judges did not transmit their authority to their descendants.—*Johnson*.

HINTS TO THE TEACHER.

Israel in Canaan is a picture of God's Church, not in heaven, as the poets would have it, but in the world; exposed to danger from the opposition and hate of the world, and to still greater danger from its friendship. We notice **Israel's Seven Steps Downward**.

I. The first step was in their **worldly surroundings**. Vers. 1-5. They did not drive out the idolatrous and wicked inhabitants of the land, but lived among them. God's Church must either conquer the world or be conquered by it.

II. Next came **worldly cares**. Ver. 6. They were so busy with their new inheritance that they forgot God and his claim. Their cities and vineyards and harvest fields filled up their hearts. The cares of the world and the deceitfulness of riches choked the word.

III. As a result we find a **neglect of home religion**. Vers. 7-10. They failed to teach God's truth to their children, and a generation grew up without a knowledge of God and his works in their behalf. What would this age do if there were no Sunday school to maintain an interest in God's word?

IV. From all these causes came the effect of **forsaking God**. Vers. 10-12. They became a godless people. God was not in their thoughts, and his law was ignored. There were times of general neglect and backsliding from God's service.

V. But a people cannot live without some religion. Having forsaken God they **followed the world**, and worshiped idols. Vers. 12, 13. Having friendship with the world, they conformed to it and sought its gods. So do many of God's professed followers now, worshiping mammon and pleasure and fashion.

VI. Downward still, the next step was **weakness**. Ver. 14. They were powerless and helpless, for they had lost God's Spirit. Is not this a picture of every Church which becomes worldly? It loses all power, and even the world looks upon it with contempt.

VII. The lowest depth was reached in **enslavement to the world**. Vers. 14, 15. All through the Book of Judges we see Israel in this condition: no longer a free people, but in

bondage. See Judg. 3. 8; 3. 14; 6. 2-6, etc. Seven nations in turn oppressed them because they had forsaken God. To escape the easy yoke of Jehovah, and the light burdens of his service, the foolish Israelites eagerly assumed the hard yoke of Baal, attractive to the senses at the first, but painful and degrading in its effects; and as the result they became, needlessly and wickedly, burden-bearers of nations that God had destined to serve them. Sin is ever a bitter bondage, and brings with it utter misery.

We notice that God did not leave his people in this wretched condition, but sent them reformers to bring them back to his service, which is perfect liberty.—*J. L. H.*

LESSON II.—OCTOBER 13.

THE TRIUMPH OF GIDEON.—JUDG. 7. 13-23.

GOLDEN TEXT.—Though a host should encamp against me, my heart shall not fear.—*Psalm 27. 3.*

BACKGROUND OF THE LESSON.

TIME.—B. C. 1249.

PLACE.—The Valley of Jezreel.

IN THE HAND OF MIDIAN.—Again have the Israelites forgotten their God and turned to the foul worship of Syrian idols. Fresh bondage and misery come to remind them of Ilim who alone can save. For seven years "the hand of Midian prevailed against Israel." They came up from the east like clouds of locusts, and devastated the land. The poor Hebrews were driven from comfortable homes to mountain grottoes and to caves. Men who sowed wheat had little likelihood of reaping it, for grain and sheep and cattle, domestic treasures, even youths and maidens, were stolen, and when not stolen were ruthlessly destroyed by these cruel barbarians. Indeed, their object seems not to have been so much to gather the harvests as to destroy. Most of what they really needed they had with them—cattle, tents, and camels. The Midianites of the Bible appear in league with Amalek and the "sons of the East." They were wandering tribes of Sinai's desert, without doubt of the same race and mode of life as the modern Bedouin. Their very name is the same, for in the Semitic dialects *m* and *b* constantly interchange, and where the Arabic tongue prefers the *b* the Hebrew inclines to the *m*. A neat illustration of this is to be found in the fact that the town the Arab called Tibneh the Hebrew called Timnath. We can readily see, then, that those the Arab called Bedawin the Hebrew would call Medawin, or Midian. Like their descendants of to-day, the Midianites were engaged in the carrying trade between the Euphrates and Egypt, and in general pillage. The grottoes in which the Israelites hid from Midian were shafts sunk obliquely into the earth. When a depth of twenty-five fathoms was reached streets were run off from six to eight paces wide, in the side of which the dwellings were excavated. The roofs were pierced with air holes. "Till thou come unto Gaza" these invaders scoured the land. Gaza then, as now, was the great bazaar of stolen wares gathered together by the Bedouin from their expeditions. The phrase "camels without number" is an oriental hyperbole. When Burkhardt asked a Bedouin who belonged to a tribe of three hundred tents how many brothers he had, throwing a handful of sand into the air he replied, "Equally numberless." The desolation of the land led to national repentance. Distress teaches prayer. As soon as the Israelites cried unto the Lord he sent a prophet whose words reproduce the old penitential discourse. His warnings and declarations had been given centuries before by Moses, but they had been sadly forgotten, though all the fortunes of Israel confirmed their truth.

THE CALL OF GIDEON.—In the midst of the prevailing misery and repentance there came to Ophrah an angel of the Lord in the guise of a traveler with a staff in his hand.

Ophrah (which must not be confounded with a place of the same name in the tribal limits of Ephraim) has not been identified. It was a village or farm belonging to "Joash the Abi-ezrite," and stood in the western half of Manasseh. The angel of the Lord, who is identified with Jehovah himself, sat under a terebinth ("oak") tree near where Gideon the son of Joash was threshing wheat—not, however, with oxen on a threshing floor, but covertly, in a wine press, and probably with a stick; for he, like all his countrymen, was afraid of the Bedouin (Midian). The stranger watches Gideon's energetic work for a moment, then says, "Jehovah is with thee, thou valiant hero." The muscular Hebrew cannot suppress a blush of shame, and respectfully answers (in substance): "No, my Lord, Jehovah is not with me. If he were with us, would I be driven to thresh wheat in a wine press?" His full answer is given in Judg. 6. 13, and shows that in him, united with much of vigor and physical prowess, were much of self-distrust and timidity. Then Jehovah directly reveals himself, and commissions Gideon to liberate his nation. The conversation Judg. 6. 14-22, should be carefully studied. "This thy might" is an allusion to his splendid physical strength, from which he got his name Gideon, or Hewer. "The least in my father's house" does not mean that Gideon was the least important of the sons of Joash, but that the branch of Joash was the least significant of the "family" in a larger sense—the clan—to which he belonged.

BAAL'S ALTAR.—That night the Lord revealed to Gideon that he must tear down, before he built up, and that he must begin the liberation of Israel in his own house. So obedient to God, in the night-time so as to insure a successful issue, he throws down Baal's altar and builds an altar to Jehovah in its stead. He cannot use the polluted fragments of the altar of Baal in the construction of the altar of the eternal God, but must bring pure earth and stones from which to construct it. So he uses ten servants and a cart. He cuts down the Asherah ("the grove"), which was a wooden idol of Astarte, the symbol of her sensual attributes, and with its splinters he kindles a fire which burns the bullock that he sacrifices to God. "The men of the city" are indignant and threaten to kill Gideon, but his father Joash by sarcasm and defiance protects him, using the argument that if Baal cannot defend his own altar they need not try to defend him. From that incident Gideon derived his name Jerubbaal, "Baal-will-avenge."

THE SIGN OF THE FLEECE.—The invaders became bolder and more destructive, and Gideon, inspired by Jehovah, blew a trumpet as a signal to arms. His kinsmen, the Abi-ezrites, at once gathered about him, and soon afterward the fighting men of all Manasseh, Asher, Zebulun, and Naphtali came at his call. Then, when battle was imminent, Gideon who could not yet believe that he was called to conduct so great an undertaking, asked God for a sign to confirm his confidence, and received it. The first night a fleece of wool which he left on the earth was saturated with dew, while all around it was dry, and the next night the fleece was dry, while the ground about was wet with dew. This was the final test, and Gideon, now assured that God was with him, was ready for battle.

THE SELECTION OF THE WARRIORS.—Gideon's army arranged itself near the well or fountain of Harod. It is not known where this was. On their north was the host of Midian, "by the hill Moreh," of which also nothing is certainly known; but the "valley" in which the Midianites were drawn up in battle array was the valley of Jezreel. Jehovah ordered Gideon to sift his warriors, and the proclamation was made, "Whosoever is fearful, let him return and depart early." How little confidence they had in the success of their endeavor is shown by the fact that twenty-two thousand returned and only ten thousand remained. But Jehovah said, "The people are yet too many." So Gideon was ordered to bring them down to the water's edge for a further test, and one which must have seemed strangely arbitrary. Whoever bent down on their knees to drink water were ordered home; those who drank standing, to guard against surprise by the enemy, were selected to fight Midian. There were only three hundred of these. That night Jehovah ordered Gideon, with Phurah his servant, to go down in disguise into the Bedouin camp; and here our lesson begins.

LESSON HYMN.—

O for a faith that will not shrink, Though pressed by every foe,
That will not tremble on the brink Of any earthly woe!
A faith that shines more bright and clear When tempests rage without;
That when in danger knows no fear, In darkness feels no doubt;
Lord, give us such a faith as this, And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss Of an eternal home.—*Bathurst.*

SPECIAL DOCTRINAL SUGGESTION.—The government of God.

HOME READINGS.—*Monday* (October 7), Triumph of Gideon, Judg. 7. 13-23. *Tuesday*, Prayer in danger, Judg. 6. 1-10. *Wednesday*, Gideon's commission, Judg. 6. 11-21. *Thursday*, Gideon assured, Judg. 6. 33-40. *Friday*, Testing for service, Judg. 7. 1-12. *Saturday*, Strength for weakness, 1 Cor. 1. 20-31. *Sunday*, God the helper, Psalm 27.

Authorized Version.

13 And when Gid'e-on was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and 'lo, a cake of barley bread tumbled into the host of Mid'i-an, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

* 1 Cor. 1. 27.

Revised Version.

13 And when Gid'e-on was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the camp of Mid'i-an, and came unto the tent, and smote it that it fell, and turned it upside down, that the tent lay

I. THE DREAM. Verses 13-15.



13. When Gideon was come — Better, “as Gideon came.” There was a man that told a dream—In conditions of mental strain dreams are natural, and to be expected. Leonidas had a dream before the battle of Thermopylæ which disclosed to him the destinies of Greece and Thebes; Xerxes had a dream previous to his Greek campaign; before the battle of Leipsic Gustavus Adolphus dreamed that he was wrestling with Tilly.—*Lange*. Dreams are not, and never were, infallible messengers from on high; nevertheless, God has often used special dreams to influence men under his guidance, just as he uses special incidents in ordinary life.—*R. R. D.* Compare Gen. 20. 3; 28. 12; 31. 11, 24; 37. 6-11; 1 Kings 3. 5; Num. 12. 6. Arabs to this

day devoutly believe in dreams, and this is a peculiarly characteristic one. **A cake of barley bread tumbled**—Better, “A round barley loaf rolled itself.” Barley was the usual food of the poor and of beasts. It was just now the general food of impoverished Israel, because of the widespread destruction of crops by the invaders.—*J., F., B.* The barley loaf was an apt symbol, in the mind of the wandering Arab, of the cultivator of the soil, whose life would seem to be all occupied in raising grain and baking bread.—*Terry*. It was a symbol, too, of the insignificance of Gideon and his family, perhaps of his whole troop.—*Lias*. But in the words of good *Bishop Hall*, “It matters not how base we be thought so we be victorious.” “Tumbled” means rolled itself, like a wheel alive. **A tent**—Better, “the tent;” the tent of the commander. Everything the Midianite had was in his tent: his garments and jewelry, his cattle and provisions, his wives and children, all his wealth and all his dear ones. **Smote it that it fell, and overturned it, that the tent lay along**—The words are heaped up

Authorized Version.

14 And ²his fellow answered and said, This is nothing else, save the sword of Gid'e-on the son of Jo'ash, a man of Is'ra-el: for ³into his hand hath God delivered Mid'i-an, and all the host.

15 And it was so, when Gid'e-on heard the telling of the dream, and ⁴the interpretation thereof, that he worshiped, and returned into

Revised Version.

14 along. And his fellow answered and said, This is nothing else save the sword of Gid'e-on the son of Jo'ash, a man of Is'ra-el: into his hand God hath delivered Mid'i-an, and all the host.

15 And it was so, when Gid'e-on heard the telling of the dream, and the interpretation thereof, that he worshiped; and he

² Num. 22. 28.—³ Exod. 15, 14, 15; Josh. 2, 9, 24; 5, 1.—
⁴ Heb. *the breaking thereof*.

here to indicate the entire upsetting of the tent.—*Hervey*. It is first knocked down, it falls, then is turned over upward from having the tent pins turned out of the ground, and, rolling over and over, finally falls flat on the earth.—*Terry*. A wonderful symbol of the complete destruction of the Midianite power.

14. This is nothing else, save the sword of Gideon—The assembling of over thirty thousand Israelites at the call of Gideon could hardly be kept a secret from the host of Midianites.—*Terry*. The desertion of two thirds of Gideon's men must have made his effort at first appear contemptible, while his somewhat mysterious later movements may have aroused the superstitions of the Arabs.—*R. R. D.* Into his hand hath God delivered Midian—There exists no visible ground for thinking that the power of Midian may be delivered into the hands of a man like Gideon. But what does exist is an evil conscience. Artaban said to Xerxes, "Men are wont to be visited in sleep by images of what they have thought on during



the day." The principle applies in this case to both dream and interpreter.—*Lange*. The presentiment that God had delivered Midian into Gideon's hand is exactly like the terror in the minds of the Canaanites which preceded the arrival of Joshua (Exod. 23. 27; Deut. 2. 25; 11. 25; Josh. 2. 9-11). The dream and the interpretation are striking evidences of the terror which Gideon's name had already inspired among the Midianites.—*Hervey*.

15. When Gideon heard the telling of the dream, and the interpretation—If Gideon had heard the dream only, and he and his servant had been left to interpret it themselves, it might have done him little service; but having the interpretation from the mouth of an enemy, it not only appeared to come from God, who has all men's hearts and tongues in his hand, but it was likewise an evidence that the enemy was quite dispirited, and that the name of Gideon was become so formidable to them that it disturbed their sleep.—*Hervey*. He worshiped—His simple piety and adoring gratitude are here beautifully shown; for this is an unexpected and remarkable confirmation of the visions and signs which had previously been given.—*Lias*. Returned—His hands were indeed strengthened, and he lost not a moment in returning to his

Authorized Version.

the host of Is'ra-el, and said, Arise; for the LORD hath delivered into your hand the host of Mid'i-an.

16 And he divided the three hundred men into three companies, and he put ^a a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, ^b The sword of the LORD, and of Gid'e-on.

19 So Gid'e-on, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

Revised Version.

returned into the camp of Is'ra-el, and said, Arise; for the LORD hath delivered into

16 your hand the host of Mid'i-an. And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers,

17 with torches within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be

18 that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For the LORD and for Gid'e-on.

19 So Gid'e-on, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were

^a Heb. *trumpets in the hand of all of them.*—^c Or, *firebrands, or torches.*—^b 1 Sam. 17. 47; 2 Chron. 20. 15, 17.

three hundred, relating in a few words the incident of the dream, and bidding them follow him.—*Hervey.* **Hath delivered.**—In his holy confidence he speaks of the enemy as already defeated.—*Terry.*

II. THE ATTACK. Verses 16-20.



A PITCHER.

16. **He divided the three hundred men into three companies.**—The object of dividing his forces was that they might seem to surround the enemy.—*J., F., B.* To give them the semblance of a mighty host.—*Terry.* **A trumpet in every man's hand.**—These trumpets had been collected from the whole army (ver. 8).—*Hervey.* **Empty pitchers.**—Earthen jars, vessels for drawing water, which now served to hide the **lamps** or torches as they approached the enemy's camp, and by their noise, when broken at the moment when the torches flared with a sudden blaze, served to confuse and terrify the Midianites.—*Terry.* This mode of temporarily concealing the light of a lamp is still practiced in Egypt.—*Van Lennep.*

17. **Look on me, and do likewise.**—Better, *observe me*, for it was a dark night. From verse 20 it is evident that these words were followed by detailed directions as to the mode of attack; but after the positions of the three divisions had been taken nothing was to be done until Gideon gave the signal. Military obedience and promptitude characterized the little army.

18. **Blow ye the trumpets.**—There were in ancient armies, as there are in ours, trumpeters, buglers, with their specified duties; but an army of soldiers every one of whom blew a trumpet was a new thing in warfare, and their united blare doubtless added greatly to the terror of the demoralized Midianites.—*R. R. D.* **The sword of the Lord, and of Gideon.**—As the type of our version shows, the words "the sword" are not in the original. Nor need they be supplied. We may properly render, "For Jehovah and for Gideon." But see verse 20.

19. **The beginning of the middle watch.**—At midnight. Anciently the Israelites seem to have divided the night into three watches—evening, midnight, and morning watches (Exod. 14. 24; 1 Sam. 11. 11). Later they adopted from the Romans the custom of four watches (Matt. 14. 25; Mark 6. 48).—*Terry.* **Brake the pitchers.**—*Keil* gives several instances of such stratagems from ancient and modern history. Hannibal extricated himself in a similar

Authorized Version.	Revised Version.
20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow <i>withal</i> : and they cried, The sword of the LORD, and of Gid'e-on.	20 in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands to blow <i>withal</i> : and they cried, 'The sword
21 And they ² stood every man in his place round about the camp: ³ and all the host ran, and cried, and fled.	21 of the LORD and of Gid'e-on. And they stood every man in his place round about the camp: and all the host ran; and they
22 And the three hundred ¹ blew the trumpets, and ² the LORD set ³ every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shit'tah ⁴ in Ze-re'-rath, and to the ⁵ border of A'bel-me-ho'lah, unto Tab'bath.	22 shouted, and ² put <i>them</i> to flight. And they blew the three hundred trumpets, and the LORD set every man's sword against his fellow, and against all the host: and the host fled as far as Beth-shit'tah toward Ze-re'rah, as far as the ³ border of A'bel-
23 And the men of Is'ra-el gathered themselves together out of Naph'ta-li, and out of Ash'er, and out of all Ma-nas'seh, and pursued after the Mid'i-an-ites.	23 me-ho'lah, by Tab'bath. And the men of Is'ra-el were gathered together out of Naph'ta-li, and out of Ash'er, and out of all Ma-nas'seh, and pursued after Mid'i-an.

¹ Exod. 14. 13, 14; 2 Chron. 20. 17.—² 9 Kings 7. 7.—³ 7 Josh. 6. 4, 16, 20; see 2 Cor. 4. 7.—⁴ Psalms 83. 9; Isa. 9. 4.—⁵ 1 Sam. 14. 20; 2 Chron. 20. 23.—^d Or, toward.—^e Heb. *tip*.

¹ A sword for, etc.—² Another reading is, *fled*.—³ Heb. *tip*.

manner when surrounded by Fabius. *Niebuhr* relates how in the last century an Arab chief escaped from a fortress in which he was besieged by a vastly superior force through the employment of the same means as we here find employed by Gideon.—*Lias*.

20. **The sword of the Lord, and of Gideon**—This cry, ringing out from the three companies on different sides of the camp, together with the sound of the trumpets and the crashing of the pitchers, and the sudden glare of the three hundred torches in the midnight darkness, might well bewilder and confound an army just waking from sleep.—*Terry*. Especially so when we consider that this was not properly an army, but rather a *horde*, with women, children, and cattle within their encampment.—*R. R. D.*

III. THE VICTORY. Verses 21-23.

21-23. **They stood... all the host ran**—It was an utter panic, and the greatest destruction was wrought by the Midianites upon themselves in the darkness, through confusion and terror.—*R. R. D.* Undisciplined troops, especially excitable orientals, are very liable to be thus thrown into a panic. Hearing the confusion the three companies **blew the trumpets**, probably more loudly than before, to give the impression of a hot pursuit. The Midianites, thinking the enemy was upon them, and not being able in the dark to distinguish friend from foe, mistook their flying comrades for pursuing Israelites, and fell upon and slew one another. In like manner, later, the Philistines did when attacked by Jonathan and his armor-bearer (1 Sam. 14. 20), and the Amorites, Moabites, and Edomites, when attacked by Jehoshaphat (2 Chron. 20. 23).—*Hervey*. **Beth-shittah**—*House-of-acacias*; possibly the modern *Shutta*, between Jezreel and the Jordan, for near this the Midianites must have passed in their flight toward the Jordan. **Zeretherath**—Identical with *Zarthan* (1 Kings 7. 46), and *Zeredathah* (2 Chron. 4. 17). It was situated in the Jordan valley and not far from Beth-shean, but its exact locality has not yet been found. The same must be said of *Abel-meholah*, where Elsha was born, and which *Canon Tristram* supposes to be "the rich meadow land which extends about four miles south of Beth-shean, moist and luxuriant."—*Terry*. **The men of Israel gathered themselves together**—These were evidently the parties dismissed, who, having lingered at a little distance from the scene of contest, now eagerly joined in the pursuit southwestward through the valley.—*J. F. B.* The cities given to Manasseh on the west of the Jordan were along the southern margin of Esdraelon and on the hills above. Asher came up to Carmel, at the bottom of this plain, and a swift runner could reach the Asherites in an hour. A portion of Naphtali occupied the western shore of the Lake of Tiberias, and could be reached in the same way and about the

same time. It was possible, therefore, for them to receive the summons which Gideon in his moment of triumph would send, and quickly to respond to it.—*Thomson.*

HINTS TO THE TEACHER.

In this study of a great victory we read all the three chapters (vi-viii), and notice **Three Distinct Themes.**

I. The commander. Gideon stands forth in this book as unquestionably the greatest of the judges, combining many qualities of the leader and the statesman. Find in these three chapters illustrations of, 1. His intimate *fellowship* with God. 2. His uncompromising *fidelity* to God. 3. His prompt and energetic *action*. 4. His exact and unhesitating *obedience*. 5. His *tact* and gentleness in dealing with men. 6. His strong *faith* in God's promise.

II. The warriors whom God chooses for his service. 1. They must be *humble* (ver. 2); not vaunting themselves, but recognizing God's power. 2. They must be *fearless* (ver. 3); not afraid of hosts of foes while battling for God. 3. They must be *single-hearted*. Vers. 4, 5. That was a test of character by the brook. Others stopped to drink; the three hundred merely caught up a handful of water in passing, so intent were they upon their work. 4. They must be *believers* (vers. 7, 8), having faith in God's promises, even when they are not according to human reason. 5. They must be *obedient* (vers. 16-20); following the plan of their commander, each man doing his allotted part.

III. We notice, also, what God does for his warriors. 1. He *chooses* them (vers. 2-6) according to his own plan. 2. He *encourages* them (vers. 9-14) by foretokens of coming victory. 3. He *directs* them, showing the path of victory. 4. He *opens the way* before them by inspiring a fear in the hearts of their enemies, turning them against each other. 5. He *gives* to them complete *triumph* over all their *foes*.—*J. L. H.*

LESSON III.—OCTOBER 20.

RUTH'S CHOICE.—RUTH 1. 14-22.

GOLDEN TEXT.—Thy people shall be my people, and thy God my God.—Ruth 1. 16.

BACKGROUND OF THE LESSON.

TIME.—Extremely uncertain, variously estimated at from B. C. 1322 to B. C. 1180.

PLACES.—The land of Moab, east of the Dead Sea; and Bethlehem in Judea.

AN INTRODUCTORY WORD.—Ruth belonged to the people of Moab, whose home was east of the Dead Sea, between the rivers Zered and Arnon. They were descended from Lot, the nephew of Abraham, and hence were related to the Israelites. But they had lost the knowledge of the true God, and were idolaters, worshipping Chemosh. The descendants of Jacob were the only people among the many nations of the Abrahamic stock who clung to Abraham's God. After one of the earliest of the foreign oppressions, that of Eglon (Judg. 3), there was peace between Moab and Israel during most of the period of the Judges. It was probably about the time of Gideon that Elimelech and his wife Naomi came to Moab from the tribe of Judah. Their sons married Moabitish women, and died in the Moabite country. Elimelech also died, and Naomi, left utterly alone but for Ruth, returned to her own land.

THE BOOK OF RUTH.—This exquisite little idyl preserves a picture of quiet country life in Judah during the earlier part (compare Matt. 1. 5) of the period of the Judges, showing a marked contrast to the turbulence and lawlessness of the other tribes as depicted in the Appendix to the last book. It seems probable that the actual composition of Ruth must be placed very late, but it is evidently based on the traditions and chronicles of the family of David, whose ancestry it was designed to relate. It is noteworthy that the very lawlessness of the time may have contributed to bring into the royal Messianic line a faithful and noble woman

from the accursed nation of Moab, in stricter ages rigidly excluded from the congregation of Jehovah.—*Moulton*.

LESSON HYMN.—

Blest be the tie that binds Our hearts in Christian love;
The fellowship of kindred minds Is like to that above.
Before our Father's throne, We pour our ardent prayers;
Our fears, our hopes, our aims are one, Our comforts and our cares.
We share our mutual woes, Our mutual burdens bear;
And often for each other flows The sympathizing tear.—*John Fawcett*.

SPECIAL DOCTRINAL SUGGESTION.—The true catholic Church.

HOME READINGS.—*Monday* (October 14), Ruth's choice, Ruth 1. 14-22. *Tuesday*, Preceding events, Ruth 1. 1-10. *Wednesday*, Finding favor, Ruth 2. 1-12. *Thursday*, Kindness of Boaz, Ruth 2. 13-23. *Friday*, Christ's friends, John 15. 12-19. *Saturday*, The greatest love, Eph. 3. 14-21. *Sunday*, Inseparable love, Rom. 8. 33-39.

GOOD BOOKS TO REFER TO.—*Geikie*, "Hours with the Bible," iii, pp. 13-18; "Introduction to Joshua, Judges, and Ruth," by *R. W. Bush*, p. 115; *Eldersheim*, "Israel in Canaan," pp. 178-191; *Smith*, "Old Testament History," p. 326; *Lawson*, "Lectures on Ruth;" *A. Price*, "Six Lectures on Ruth;" *Stanley*, "Jewish Church," Lecture xiii.

Authorized Version.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth ¹clave unto her.

Revised Version.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-

¹ Prov. 17, 17; 18. 24.

I. RUTH. Verses 14-18.



14. And they—The three women on the borders of Moab, Naomi and her daughters-in-law, Orpah and Ruth. **Lifted up their voice**—In unison and in unity, as if instead of two voices there had been but one.—*Hervey*. **Wept again**—In the pangs of parting after ten years of loving life together. With uplifted voice, in shrill oriental wail and amid streams of tears, they bemoan their hapless lot. **Orpah kissed her mother-in-law**—After the paroxysm of grief had somewhat spent itself Orpah yielded to Naomi's dissuaves, and at length imprinted on her cheek, reluctantly and passionately, a farewell kiss.—*Hervey*. That kiss showed that her affection for Chemosh, the god of Moab, for the land he was believed to divinely guard, and for the friends of her youth, was stronger than her love for Jehovah, Israel, and Naomi; and her decision furnishes a ready illustration of the course of many to-day who love God's cause, yet not enough to forsake all for it. But historically there is not the slightest cause to regard her as unfaithful to Naomi. On her, as much as on Ruth, Naomi had invoked that most beautiful blessing: "Jehovah deal kindly with you, as ye have dealt with the dead and with me." The reasonable suggestion has been made that Orpah was

afraid that if she as well as Ruth should insist on accompanying the aged widow the two might be unreasonably burdensome to her. Perhaps, too, she was not without fear that her own burden in a foreign land amid strangers might be too heavy to be borne. She seems to have foreseen Ruth's decision, and after the farewell kiss silently proceeded on her sad and lonely journey. Who can help hoping that her reception in Moab was full of love and comfort?—*R. R. D.* **But Ruth** **clave**

Authorized Version.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: ¹return thou after thy sister-in-law.

Revised Version.

15 law; but Ruth came unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her God: re-

*Judg. 11, 24. — See Josh. 24, 15, 19; 2 Kings 2, 2; Luke 24, 48.

unto her—Orpah suffers herself to be persuaded, and goes; but Ruth remains, and will not leave her. The result of Naomi's tears is that Orpah takes leave of her and that Ruth clings to her only the more closely. The hopelessness of the future on which the mother has dilated leads Orpah back to Moab, but suffers Ruth to go with her to Israel. All that Naomi had said, her solitariness, poverty, sorrow, only serve to attach her more firmly. Orpah, too, was attached and well disposed; but still, with eyes of love, although she had them, she yet saw herself, while Ruth saw only the beloved one. It might be said with a certain degree of truth that the same cause induced Orpah to go and Ruth to remain, the fact, namely, that Naomi had no longer son or husband. The one wished to become a wife again, the other to remain a daughter. Few among the natural children of men are as kind and good as Orpah; but a love like that of Ruth has scarcely entered the thoughts of poets.—*Lange*. Like Martha and Mary of New Testament history, Orpah and Ruth represent two different types of character. Orpah's home attachments and desires control and limit her life influence and action. Ruth's loftier spirit discerns in the God of Israel the fountain of a purer religion than the Moabitish idolatry affords, and gladly forsakes father and mother and sister and native land to identify herself with the people of Jehovah. Thus it is that, in some decisive moment, every soul that attains salvation makes its choice, by which it adopts the true Jehovah as its portion. It abandons all the former idolatries of its life and becomes a true worshiper of God.—*Terry*.



15. Gone back unto her people, and unto her gods—

In these remarkable words, says *Dr. Lange*, lies the key to the understanding of vers. 11-13. In the ancient construction of society in western Asia a woman who became a widow in youth or in the prime of life expected (and was expected) to become the wife of the nearest relative of her deceased husband. This custom, doubtless, prevailed in Moab as well as in Israel, but Naomi's sons had done in Moab what was not customary in Israel; foreign wives had no rights. The words of this verse are



an intimation from Naomi to the two younger women that a deeper than national distinction compels their present parting with her. Her personal love for them was indeed so great that she would gladly give them other sons if she had them, but *the people* of Israel were separated from the other nations by *the* God of Israel. "It is not because we belong to different nations, but because we worship different gods, that we are separated here at the gates of Israel." Or-

pah understood this, and returned to her people and to her gods. The word gods, *Elohim*, says *Dr. Hervey*, does not tell anything, and was not intended by Naomi to tell anything, or to hint anything, of a numerical character concerning the object or objects of the Moabitish worship. It might be liberally rendered, "And to her own forms of religious worship." The same word—a plural noun—was used with reference to the one living God by the Hebrews, but they construed it with verbs and adjectives in the singular number; for while the heathen generally

Authorized Version.

16 And Ruth said, ^a“Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: ^bthy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there

Revised Version.

16 turn thou after thy sister-in-law. And Ruth said, Entreat me not to leave thee, and to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and

^aOr, *Be not against me.*—⁴2 Kings 2. 2, 4, 6.—⁵Chap. 2. 11, 12.

spoke of the powers of nature in awe, the time had arrived centuries before when into the Hebrew mind the great idea flashed, *The Powers are One*. **Return thou after thy sister-in-law**—This advice is not parallel to advice which we may imagine some false modern Christian giving to a heathen to return to his idols; for it was uttered in a day of dim religious light. Doubtless both women believed that the true worship of the heart could reach the true God, even when offensive names and forms and symbolisms were present in the outer courts of the creed.—*Hervey*.

16, 17. Entreat me not to leave thee—Nothing in all the range of literature can surpass the beauty and tenderness of Ruth's reply to Naomi, contained in these two verses.—*Terry*. Naomi and Chilion have made Israel itself appear lovely in the eyes of Ruth. Who would not wish to go to a people whose sole known representatives were so lovable as Naomi and her family?—*Lange*. **Where thou lodgest, I will lodge**—The reference here is not to the ultimate destination, but to the nightly halts. **Thy people shall be my people**—“In a figure” Moab represents the world and Israel the people of God. Every Christian should, like Ruth, take God's people for his friends, no matter how lowly they may be, nor how tempting worldly associations may appear. Notice the choice of Moses in Heb. 11. 24-26.—*R. R. D.* **Thy God my God**—People are drawn to Christ now in just the way Ruth was drawn to Jehovah. They see what Christians are, and by their spiritual attractiveness they are led to their God. “That others, seeing our good works, may glorify our Father who is in heaven.”—*R. R. D.* **Where thou diest, will I die**—Though by blood a descendant of Lot, who clung to the world, and of Lot's wife, who wavered and turned back to Sodom, Ruth shows herself in heart a true daughter of Abraham.—*R. R. D.* **There will I be buried**—A desire to be buried in the ancestral tomb has been strongly characteristic of the oriental world in all ages. Note the dying wish of Jacob (Gen. 49. 29-32) and of Joseph (Gen. 50. 25, 26). See also 1 Kings 13. 22. Most of the Chinamen who come to America require a contract that in the event of death their bones shall be taken back to their own land. But Ruth chooses Israel for her heart's home in life and death.—*R. R. D.* Ruth had the tenderly sensitive heart to understand that in the circumstances Naomi *must* dissuade; and to all Naomi's unuttered reasons for feeling obliged to dissuade she answers with her vow. Naomi dissuades on the ground that she is poor—“Where thou abidest, I will abide,” is the answer; that she is about to live among another people—“thy people is my people;” that she worships another God—“thy God is my God;” that she has no husband for her—“Only death shall part thee and me.”—*Lange*.



Authorized Version.

will I be buried: ^athe LORD do so to me, and more also, if *ought* but death part thee and me.

18 ¹When she saw that she ^bwas steadfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Beth'le-hem. And it came to pass, when they

Revised Version.

there will I be buried: the LORD do so to me, and more also, if ought but death part

18 thee and me. And when she saw that she was steadfastly minded to go with her, she

19 left speaking unto her. So they two went until they came to Beth'le-hem. And it

^a 1 Sam. 3. 17; 25. 29; 2 Sam. 19. 18; 2 Kings 6. 31.—⁷ Acts 21. 14.—^b Heb. *strengthened herself*.

The Lord do so to me—This is the first occurrence of a formula of oath repeatedly found in the Old Testament, which calls down a stroke of divine judgment upon the person who swore if he kept not his word nor carried out his resolution.—*Terry*. The “so” includes all the unexpressed consequences felt to attach to perjury.—*Moulton*.

18. When she saw—When Naomi saw. Her advice was sincere, for she guessed the hardships awaiting Ruth from poverty, toil, and the scorn of the narrow-minded Israelites. Yet she was, no doubt, more glad because of Ruth's refusal than because of Orpah's consent.—

R. R. D. Steadfastly minded—This is the mind for every follower of Christ to have—the



A FIELD IN JUDAH.

steadfast, determined mind. It silences opposition, puts away doubt, and quells temptation. **Then she left speaking unto her**—She “gave in.” Ruth, as *Fuller* has it, was “a fixed star.”

II. NAOMI. Verses 19-22.

19. So they two went until they came to Bethlehem—To “House-of-bread,” the abode of the family. The journey was fully fifty miles and across two rivers, the Arnon and the Jordan, and up the eastern slope of the “mountain of Judah,” no light task for two unattended women. All through Bible times Bethlehem was a small town. It now contains two or three thousand people.—*R. R. D.* As “they two went” the future must have seemed full of darkness and sorrow. How little they then dreamed of the honors that were to crown their memory in the history of the chosen people!—*Terry*. **All the city**—The term “city” is applied in the Bible to towns, large or small, which had walls. **Was moved about them**—It is so in every small town; the coming of a new resident or the return of an old one attracts general attention. **All the more so in this case** because the family of poor old Naomi had once enjoyed high social

Authorized Version.

were come to Beth'le-hem, that ^aall the city was moved about them, and they said, ^b*Is this Na-o'mi?*

20 And she said unto them, Call me not ^cNa-o'mi, call me ^dMa'ra: for the Almighty hath dealt very bitterly with me.

21 I went out full, ^eand the LORD hath brought me home again empty: why ^fthen call ye me Na-o'mi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

Revised Version.

came to pass, when they were come to Beth'le-hem, that all the city was moved about them, and *the women* said, *Is this Na-o'mi?* And she said unto them, Call me not ¹Na-o'mi, Call me ²Ma'ra: for the

21 Almighty hath dealt bitterly with me. I went out full, and the LORD hath brought me home again empty: why call ye me Na-o'mi, seeing ~~the~~ the LORD hath testified against me, and the Almighty hath afflicted

^a Matt. 21. 10.—^b See Isa. 23. 7; Lam. 2. 15.—^c That is, Pleasant.—^d That is, Bitter.—^e Job 1. 21.

¹ That is, Pleasant.—² That is, Bitter.

position; she was descended from Nahshon, the prince of Judah at the exodus from Egypt. Nearly everyone remembered the day she had left for Moab, for that was only ten years before.—*R. R. D.* **They said**—In the Hebrew, "*The women said*;" that is, the women of Bethle-hem. They were quick to notice the change wrought in another woman by age and sorrow. Men are usually not so quick in either sympathy or jealousy as are women; besides, both the meanness and the generosity of the men of Bethlehem had another outlet now, for they were busy with their harvest.—*R. R. D.*

20. Call me not Naomi—A name akin to *Naaman*, meaning "Pleasant," or perhaps "My-delight." If the latter, it may have been a pet name, and we can the better understand the sad thoughts it would recall.—*Moulton*. For now, doubtless, her face bore marks of age, poverty, and sorrow, which the fatigue of her long journey and her anxiety about the future intensified. There was probably nobody and nothing in Bethlehem that did not remind her of the dear dead. Sorrow's crown of sorrow is remembering happier days. The very harvest of barley must have contrasted sharply with the famine which drove her forth. Oh, if there had only been such a harvest that year she need not have gone to Moab, and then perhaps the dear ones "had not died!" But Ruth?—*R. R. D.* **Call me Mara**—A word meaning bitter; in allusion to her troubles—widowhood, bereavement, and poverty. Compare Exod. 15. 23. For similar plays on names compare Gen. 27. 36; Jer. 20. 3; 1 Sam. 25. 25.—*Moulton*. **The Almighty**—Hebrew, *Shaddai*, the name used by *Bunyan* in the "Holy War." It is a title used in the Pentateuch and largely in the Book of Job. This clause looks like a reminiscence of Job 27. 2.—*Moulton*. Naomi had the submission of faith without its comforts. **Hath dealt very bitterly with me**—Here comes the Hebrew word *mara* again: "Call me Bitter, for Shaddai has been bitter toward me."—*R. R. D.* Naomi's theology need not be to its minutest jot indorsed. God was not the only agent with whom she had to do. Much of the bitterness of her lot may have been attributable to her husband or to herself, and perhaps to forefathers and foremothers. It is not fair to ascribe all the embittering element of things to God. Much rather might the sweetness, which had so often relieved the bitterness, be traced to the hand of Him who is "the Lord God, merciful and gracious, abundant in goodness."—*Hervay*.

21. I went out full—Contrast Gen. 32. 10; 1 Sam. 2. 5. She went out rich in the possession of husband and sons. Note the emphatic *I*; her going away was an act of self-will, and she had been punished for sojourning in a heathen land.—*Moulton*. **Empty**—How empty only those know who have given all their heart's love without stint, and then lost the object of that love by death, or by the only thing that is worse than death, the unfaithfulness of the beloved one! **The Lord hath brought me home**—The return was by God's constraint. **Testified against me**—Compare 1 Kings 17. 18, 20; and for the metaphor, Exod. 20. 16; 2 Sam. 1. 16; Isa. 3. 9, etc. Naomi speaks of Jehovah as of a hostile witness in court who brings up her misdeeds for judgment.—*Moulton*. It was the ancient belief that afflictions were sent in punishment for sin; in the clearer revelation of the New Testament we see that God gives us discipline and training here and reserves penalty for the hereafter.—*R. R. D.*

Authorized Version.

22 So Na-o'mi returned, and Ruth the Mo'-ab-i-tess, her daughter-in-law, with her, which returned out of the country of Mo'ab: and they came to Beth'le-hem ¹¹ in the beginning of barley harvest.

Revised Version.

22 me? So Na-o'mi returned, and Ruth the Mo'ab-i-tess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth'le-hem in the beginning of barley harvest.

¹¹ Exod. 9. 31, 32; chap. 9. 23; 2 Sam. 21. 9.

Naomi was now walking on a theological precipice where it is not needful that we should accompany her.

One point in the sequel needing special elucidation is the duty of the *Goël*, "Redeemer," or next of kin (to be remembered in explaining Job 19. 25). He was bound to redeem the property of the dead man, to avenge his death, if violence had occurred (see Josh. 20. 3), and to marry his widow, the children being reckoned legally not his, but those of his deceased kinsman. We see here that the "Levirate law," one older than Moses and not confined to Israel, extended to other kinsmen besides brothers. In this case the proper *Goël* declines to marry Ruth, and Boaz takes over the obligation; Obed, however, is described in Israel as his son, doubtless because Mahlon was practically a foreigner.—*Moulton*.

HINTS TO THE TEACHER.

In Ruth we see illustrated the **Seeker after God**.

I. **The Seeker.** Her case is both interesting and remarkable. 1. She was by birth an *alien* from God's people. Her ancestors had not been trained for generations under the covenant, but were heathen, worshipers of idols, addicted to vice. Yet out of this vile swamp of Moab grows the white lily, Ruth. 2. She was living in a *foreign land* when she made her decision. It was not a choice *between* Moab and Israel, but a choice *in* Moab of Israel. In a land of sin she sought God. 3. It was an *unselfish* choice, without regard for worldly gain; for she came to a life of poverty and toil among God's people. 4. It was a choice *from association* with the people of God. She had lived with a godly husband and his mother, and they drew her to seek their God. How often a Christian character leads men to Christ!

II. **The Spirit of a Seeker after God** is also shown by Ruth. 1. *The spirit of decision.* Ver. 16. There was no halting between Israel and Moab. Contrast her conduct with that of the people in Elijah's time (1 Kings 18. 21). 2. *The spirit of determination.* There were obstacles in her way; even Naomi tried to shake her purpose, and her sister-in-law set her an example of return to her people and her gods. But she was inflexible, as must everyone be who would find the God of Israel. 3. *The spirit of devotedness.* She was thorough and whole-souled in her purpose. We see an entire consecration. She never looked back. Her fellowship was entire with God's people. 4. *The spirit of faith.* She was willing to trust Israel's God while choosing his people.

III. **The Rewards of a Seeker after God** are also illustrated in this story of Ruth, and

they were vastly greater than she had dreamed. God ever gives more than his people expect. 1. She found *fellowship*. She looked for companionship with a lone widow; she found many friends and kind greetings. So will every one find friends who allies himself with God's people. 2. She found *support*. She expected hard work and privation; but she obtained a life of ease, even of wealth. 3. She found *love*, where she expected widowhood and loneliness. 4. She found *honor*, in becoming the ancestress of a line of kings, and of the greatest King of kings.—*J. L. H.*



LESSON IV.—OCTOBER 27.

THE CHILD SAMUEL.—1 SAM. 3. 1-13.

GOLDEN TEXT.—Speak, Lord; for thy servant heareth.—1 Sam. 3. 9.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1100.

PLACE.—Shiloh, in central Palestine.

A WORD ABOUT THE SEPTUAGINT.—The margin of the Revised Version contains so many references to the Septuagint that a word of explanation seems needed. The earliest copies of the Hebrew Bible extant are less than one thousand years old. The Greek translation, called the Septuagint from a legend ascribing it to seventy authors, was made between 250 and 150 B. C., and, though often uncritical and generally bald, is of the utmost importance for the text, as well as for the fact that it was the Bible of the New Testament writers and of our Lord himself. The "Antiquities" of *Josephus* (first century A. D.) are very helpful in detecting errors of transcription in the historical books. Finally, Jerome's great work, the Latin Vulgate, is a witness to the text in the fourth century. To a certain extent conjecture has to be called in, especially in cases where a clear improvement comes by discarding the traditional vowel points added to the consonants of the text. Obviously it is a method that needs the utmost caution.—*Moulton*.

A BOOK OF THE PROPHETS.—The Books of Samuel and Kings belong to the prophetic class, contrasted with the priestly Book of Chronicles. This means that the documents and traditions which underlie the narrative were edited by members of the order of prophets, now first starting into prominence. The Chronicles give us bare history, selected and arranged by men interested mainly in the outward ceremonial of the Jewish Church. But the unknown authors of Samuel and Kings write with a deeper purpose, that shown by the Christian prophets in their use of history (Acts 7. 13), revealing God's will to men in the present by showing its operation in the past. The order of prophets, as a continuous institution, was founded by the great man who links together the theocracy and the monarchy. There had been prophets before, notably Moses, but what had become rare in the troubled times of the judges was now perpetual until the long, sad period between Malachi and the Baptist (Psalm 74. 9). To mark the importance of the functions assumed by the order the old names "Seer" and "Gazer" were superseded by a higher title ("*Nabi*," compare *Bar-nabas*), which describes the divine inspiration swelling within the representative of God to men; the prophet was the "mouth" of God (Exod. 7. 1). The narrative of this great change in the national life is fitly called after Samuel, the Moses of the new period of Israel's history. He was probably (compare 1 Chron. 29. 29) the chief authority for the events of his own life, and the annals were continued by the prophetic schools which he founded. The date of the compilation must have been after the disruption, but there is no evidence to bring it down much later.

THE TEST OF THE HOUSE OF ELI.—God "prepared for himself a people" by a series of selections. He first selected the Semitic race; from that he selected Abraham; from all Abraham's children he chose Isaac; from Isaac's sons, Jacob; from Jacob's descendants those of Judah, and finally from Judah's descendants that noble remnant which voluntarily returned from the Babylonian captivity to Jerusalem. In a similar way God selected the Messianic family; but it was by a process which incidentally rejected one after another of the prominent families of Israel. The "judges" were tried, and each in his day doubtless hoped to found the historic line in which the great "Anointed" was to appear. But, one by one, they were rejected by divine wisdom. Samuel's sons are soon to be rejected in favor of Saul, and Saul, in his turn, in favor of David. In this lesson the proud priestly family is

thus tested, and the house of Eli is rejected. This view gives new interest to the lesson. God's act is to be regarded as a punishment in itself for Eli's misgovernment; but it is also to be looked upon as part of his providential plan in the gradual selection of that pure family from which "in the fullness of time" Christ was to come.

SUGGESTIONS FOR THE BIBLE CLASS.—1. Draw a sketch-map of tribal Palestine, and mark the various sites where the tabernacle was erected, from the crossing of the Jordan to the building of the temple. 2. Fix the time of the lesson: how many years from Moses's death, how many years before the Solomonic era of prosperity. 3. Describe the tabernacle and adjoining priests' apartments, and the probable influence of such an establishment on the town and surrounding country. 4. Tell the story of Eli: his position in the hereditary priesthood; the universal degradation and general idolatry of his time; his failure in bringing up his family for the service of God. 5. Sketch the history of Samuel: his godly father and mother; his dedication to the Lord, and his early ministry in the tabernacle. 6. The methods of God's revelation under the judges; the Urim and Thummim, dreams, visions, oral voices, etc. 7. Emphasize the difference between the principle underlying the eternal punishment of sin and that underlying the disastrous consequence of evil action in this life.

LESSONS AND OUTLINES.—1. The young are called of God to serve God (Prov. 8. 17; Eccles. 12. 1; Acts 2. 39; Luke 18. 17). 2. Biblical illustrations of this call: Josiah (2 Chron. 34. 1-3), Timothy (2 Tim. 3. 15), Jesus (Luke 2. 42, 52). 3. Peculiarities of Samuel's call: 1. As to the time of it—in his youth. 2. As to the place of it—to him personally. 3. As to the object of it—to make him a prophet. 4. As to his preparation for it—a servant in the tabernacle. 5. As to the earnestness of it—three times. 6. As to the misinterpretation of it—thought it was Eli. 7. As to Eli's explanation of it. 8. As to Eli's directions concerning it (ver. 9). 4. Peculiarities of Samuel's response: 1. Prompt. 2. Repeated. 3. Reverent (ver. 10). 4. Obedient (ver. 18).

SPECIAL DOCTRINAL SUGGESTION.—The divine revelation.

BIBLICAL ILLUSTRATIONS.—1. Ministering children, 1 Sam. 3. 1; Dan. 1. 3, 6; 2 Kings 5. 1-4; Matt. 18. 1-3; 2 Chron. 34. 1, 2. Luke 2. 46, 47. 2. The precious word, Psalm 119. 54, 97, 103, 127; 19. 7, 8, 10; John 17. 17. 3. The Lord's calls, Gen. 3. 8-10; Isa. 45. 22; 1 Tim. 6. 12. 4. The Lord's call refused, John 1. 11; Prov. 1. 24-31; Matt. 19. 21, 22. 5. Counsels to children, Prov. 1. 8-10; Eph. 6. 2; Eccles. 12. 1; Prov. 3. 1-6. 6. Prompt response to God's call, 1 Sam. 3. 10; Isa. 6. 8; John 1. 35-39; Gal. 1. 15, 16; Mark 2. 14. 7. Lives of usefulness, Deut. 34. 10-12; Josh. 24. 31; 2 Tim. 4. 7; Rev. 14. 13.

LESSON HYMN.—

By cool Siloam's shady rill How sweet the lily grows!
How sweet the breath, beneath the hill, Of Sharon's dewy rose!
Lo! such the child whose early feet The paths of peace have trod;
Whose secret heart, with influence sweet, Is upward drawn to God.
Dependent on thy bounteous breath, We seek thy grace alone,
In childhood, manhood, age, and death, To keep us still thine own.

—Reginald Heber.

HOME READINGS.—*Monday* (October 21), The child Samuel, 1 Sam. 3. 1-13. *Tuesday*, Growing in favor, 1 Sam. 3. 15-21. *Wednesday*, Lent to the Lord, 1 Sam. 1. 21-28. *Thursday*, His mother's joy, 1 Sam. 2. 1-11. *Friday*, Judgment on Eli, 1 Sam. 2. 30-36. *Saturday*, Judgment completed, 1 Sam. 4. 10-18. *Sunday*, Youthful knowledge of Scripture, 2 Tim. 3. 10-17.

ELI was descended from Aaron through Ithamar (Lev. 10. 1, 2, 12), as appears from the fact that Abiathar, who was certainly a lineal descendant of Eli (1 Kings 2. 27), had a son, Ahimelech, who is expressly stated to have been "of the sons of Ithamar" (1 Chron. 24. 3; compare 2 Sam. 8. 17). Eli is supposed to have been the first of the line of Ithamar who held the office of high priest (*Josephus*, "Ant.," 5. 11, 2). He was also the first national "judge" of priestly descent, and is said to have judged Israel forty years.

Authorized Version.

1 And ¹the child Sam'u-el ministered unto the LORD before E'li. And ²the word of the LORD was precious in those days; *there was no open vision.*

2 And it came to pass at that time, when E'li was laid down in his place, ³and his eyes began to wax dim, *that he could not see;*

3 And ere the ⁴lamp of God went out ⁵in the temple of the LORD, where the ark of God was, and Sam'u-el was laid down to sleep;

Revised Version.

1 And the child Sam'u-el ministered unto the LORD before E'li. And the word of the LORD was ¹precious in those days;

2 there was no ²open vision. And it came to pass at that time, when E'li was laid down in his place, (now his eyes had begun to

3 wax dim, that he could not see,) and the lamp of God was not yet gone out, and Sam'u-el was laid down to sleep, in the temple of the LORD, where the ark of God

¹ Chap. 2. 11. — ² Psalm 74. 9; Amos 8. 11; see ver. 21. — ³ Gen. 27. 1; 48. 10; chap. 2. 22; 4. 15. — ⁴ Exod. 27. 21; Lev. 24. 8; 2 Chron. 13. 11. — ⁵ Chap. 1. 9.

¹ Or, rare. — ² Or, frequent; Heb. widely spread.

I. A VOICE IN THE NIGHT. Verses 1-10.

1. **The child Samuel**—Like Moses, Samuel was a Levite, but he was reckoned with the tribe of Ephraim, in which his family dwelt. Compare 1 Chron. 6. 22, 23, with 1 Sam. 1. 1. His consecration to be a lifelong Nazarite, like that of Samson and the Baptist, has been described, and we now read of his call to prophetic duties. *Josephus* says he was twelve years old, the age at which Jesus was found "in his Father's house" (Luke 2. 49; compare also verse 52 of this chapter with 1 Sam. 2. 26).—*Moulton*. **Ministered**—A word emphasizing the dignity of the service of Him "whose slaves are kings." There were doubtless many services which a child could perform, such as lighting the lamps and opening the "doors" (that is, arranging the curtains) of the tabernacle. See the fifteenth verse of this chapter.—*Terry*. **The word of the Lord was precious in those days**—The rarity of direct revelations from God was due to the sinfulness of priesthood and people. As sinfulness in the individual heart drives away the Holy Spirit, so in the Hebrew nation it drove away the spirit of prophecy. Unless we reckon Deborah, who is called a prophetess (Judg. 4. 4), so far as we know only two prophets had appeared in Israel (see Judg. 6. 8; 1 Sam. 2. 27) during the period between the time of Moses and this call of Samuel.—*Terry*. Samuel was called by the providence of God to be the founder of prophecy as an established institution; and henceforward, side by side with the king and priest, the prophet took his place as one of the three factors in the preparation for the coming of Him who is a King to rule, a Priest to make atonement, and a Prophet to teach his people and guide them into all the truth.—*Payne Smith*. **There was no open vision**—No publicly recognized prophet. There must have been certain indubitable evidences by which a communication from heaven could be distinguished; Eli knew them, for he may have received them; but not "openly," for the good of others.—*J., F., B.*

2. **Eli was laid down in his place**—His sleeping room, which probably opened on the court of the tabernacle. This makes natural the lad's assumption that he had been called by the feeble old man. **His eyes began to wax dim**—This statement is parenthetical; it has nothing to do with the hour of the incident about to be narrated, but further explains why Samuel started so quickly when he heard his name called, as he supposed, by Eli. **He could not see**—That is, see clearly.

3. **The lamp of God** is the golden stand (the so-called "golden candlestick") with seven branches. This lamp was to "burn always" (Exod. 27. 20), yet this, apparently, was to be by perpetually relighting it (Exod. 30. 7, 8); and as Aaron was commanded to dress and light it every morning and evening and supply it with oil, the night would be far advanced and morning near before it went out.—*Payne Smith*. **Temple**—The chambers built around the tabernacle for the priests and Levites on duty, and for stores.—*Moulton*. The word "temple" is used in its proper sense of the whole palace of Israel's spiritual King, in which were accommodations for all his retinue.—*Payne Smith*. **Where the ark of God was**—The translators of the Authorized Version have badly entangled this passage in their effort to avoid the

Authorized Version.

4 That the LORD^a called Sam'u-el: and he answered, Here *am* I.

5 And he ran unto E'li, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Sam'u-el: and Sam'u-el arose and went to E'li, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 "Now Sam'u-el¹ did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Sam'u-el again the third time.² And he arose and went to E'li, and said, Here *am* I; for thou didst call me. And E'li perceived that the LORD had called the child.

9 Therefore E'li said unto Sam'u-el, Go, lie down: and it shall be, if he call thee, that thou shalt say,³ Speak, LORD; for thy servant heareth. So Sam'u-el went and lay down in his place.

Revised Version.

4 was; that the LORD called Sam'u-el: and

5 he said, Here *am* I. And he ran unto E'li, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again.

6 And he went and lay down. And the LORD called yet again, Sam'u-el. And Sam'u-el arose and went to E'li, and said, Here *am* I; for thou calledst me. And he answered, I called not, my son; lie down again. Now Sam'u-el did not yet know the LORD, neither was the word of the LORD

8 yet revealed unto him. And the LORD called Sam'u-el again the third time. And he arose and went to E'li, and said, Here *am* I; for thou calledst me. And E'li perceived that the LORD had called the child.

9 Therefore E'li said unto Sam'u-el, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Sam'u-el went and

^a Exod. 3. 4; Psalm 99. 6; Acts 9. 4; 1 Cor. 12. 6; Gal. 1. 15, 16.—¹ Or, Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.—² See Acts 19. 2.
³ Exod. 20. 10; Psalm 86. 8; Isa. 6. 8; Dan. 10. 19; Acts 9. 6.

difficulty of Samuel's apparently sleeping in the sanctuary itself. But there is no real difficulty. The ark is probably mentioned simply as the place from which the Divine Presence called to Samuel as he slept outside the veil. The "temple" we have already explained.

4. **The Lord called Samuel**—Better, "Jehovah called, Samuel! Samuel!" The child's name was pronounced. Compare Gen. 22. 1; Exod. 3. 4. **Here am I**—Literally, "Behold, I;" the usual formula of assent, just as we might respond, "Yes, sir."

5. **He ran unto Eli**—It is likely that his sleeping chamber was close to that of the aged high priest, and that he was accustomed to be called during the night.—*J., F., B.* **Lie down again**—Eli had not heard the voice, and very naturally concluded that it was a mistake—a frightened child at night.—*Payne Smith.*

6. Samuel's words to Eli are exactly the same each time; Eli first adds the affectionate address which he omitted when first roused from sleep, then realizes the meaning of what he had supposed to be only a figment of the boy's dreams.—*Moulton.*

7. This explains Samuel's not recognizing the Voice; his call to the prophet's office had not come before. The first part of the verse must not be detached from the second. The innocent ignorance of the child is contrasted with the guilty ignorance of grown men (1 Sam. 2. 12).—*Moulton.* He knew Jehovah in the way in which the sons of Eli did not know him; that is, in his conscience and spiritual life; but he did not know him as one who reveals his will unto men.—*Payne Smith.*

8. But Eli was neither so inexperienced nor so lost to all sense of Jehovah being the immediate ruler of Israel as not to perceive, when Samuel came to him the third time, that the matter was divine. Possibly he recalled to mind the visit of the man of God, and had some presage of what the message might be. At all events he bade Samuel lie calmly down again, because the best preparation for hearing God's voice is obedience and trustful submission.—*Payne Smith.*

9. **If he call thee**—Eli does not name the Speaker. **Heareth**—An allusion to Samuel's own name "Heard-of-God."

Authorized Version.

10 And the LORD came, and stood, and called as at other times, Sam'u-el, Sam'u-el. Then Sam'u-el answered, Speak; for thy servant heareth.

11 And the LORD said to Sam'u-el, Behold, I will do a thing in Is'ra-el, ⁹ at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against E'li ¹⁰ all things which I have spoken concerning his house: ⁸ when I begin, I will also make an end.

13 ¹¹ For I have told him that I will ¹² judge his house forever for the iniquity which he knoweth; because ¹³ his sons made themselves ¹⁴ vile, and he ¹⁵ restrained them not.

Revised Version.

10 lay down in his place. And the LORD came, and stood, and called as at other times, Sam'u-el, Sam'u-el. Then Sam'u-el

11 said, Speak; for thy servant heareth. And the LORD said to Sam'u-el, Behold, I will do a thing in Is'ra-el, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against E'li all that I have spoken concerning his house, from the beginning even unto the end.

13 For I have told him that I will judge his house forever, for the iniquity which he knew, because his sons ³ did bring a curse upon themselves, and he restrained them not.

⁹ 2 Kings 21. 12; Jer. 19. 3. —¹⁰ Chap. 2. 30-36. —⁸ Heb. *beginning and ending*. —¹¹ Or, *And I will tell him*, etc. —¹² Chap. 2. 29-31, etc. —¹³ Esek. 7. 3; 18. 30. —¹⁴ Chap. 2. 12; 17. 32. —¹⁵ Or, *accused*. —¹⁶ Heb. *frowned not upon them*. —¹⁷ Chap. 2. 28, 29.

⁸ The Sept. has, *speaking evil of God*.

10. **Stood**—Implying a Presence as well as a Voice. Compare ver. 15, "vision." God was now *seen* by the boy, either in human form (Gen. 18. 2, 33; Josh. 5. 13-15) or by some angelic or surprising manifestation (Exod. 3. 2-6). Hitherto Samuel had seen nothing, but had only heard the Voice. The three calls had served to prepare the minds of both Eli and Samuel.—*Terry*. **Speak**—Note the omission of "Jehovah;" it would seem that Samuel shrunk from using that name of awe to the benign angel who stood before him. Throughout the narrative the perfect fearlessness of the child is most striking. With simple obedience he lies down, perhaps even sleeps, and then looks up into his Father's face without a sign of awe. For the pure in heart—the child and the childlike—see God and fear not. Compare Exod. 24. 11.—*Moulton*.

II. THE JUDGMENT OF THE LORD. Verses 11-13.

11. As in the case of Isaiah. See Isa. 6, Revised Version. The message accompanying the prophet's call is one of unrelieved judgment. **I**—Emphatic. **Will do**—Literally, "am doing," and so ver. 13, "I am judging." There is no future with God. Though the threatened ruin may be delayed for a few years, yet it is already in actual progress, and the fall of Eli's house will be but the consummation of causes already at work.—*Payne Smith*. **At which**—Literally, "which whosoever heareth, both his ears shall tingle," as in 2 Kings 21. 12 and Jer. 19. 3. The latter passage seems an intentional reminiscence of this. The judgment is that related in 1 Sam. 4. **Shall tingle**—This phrase implies the announcement of some event so frightful and unlooked-for that the news shall, as it were, slap both ears at once and make them smart with pain. And such an event was the capture of the ark and the barbarous destruction of Jerusalem by Nebuchadnezzar (2 Kings 21. 12; Jer. 19. 3), a calamity which Jeremiah compares to the fall of Shiloh (Jer. 7. 12, 14; 26. 6, 9), inasmuch as both of these events involved the ruin of the central seat of the Jewish religion, and they were both accompanied by revolting cruelties.—*Payne Smith*.

12. **Spoken**—By the unnamed prophet of 1 Sam. 2. 27.

13. **I have told**—The Hebrew is ambiguous, and there is much in favor of *Klosterman's* suggestion to read "thou shalt tell," by omitting one letter. Clearly Samuel was sent to bring Eli the divine message.—*Moulton*. **Made themselves**—"Upon themselves." The Septuagint (see margin) almost certainly preserves the right text, and it is supported by a Jewish tradition attributing the change to mistaken reverence.—*Moulton*. **Restrained**—He had been content with remonstrance (1 Sam. 2. 23-25), though his authority as priest and as father (Deut. 17. 12; 21. 18) might have been exercised to check them.—*Moulton*. Eli ought to have prevented his

sons from persisting in bringing disgrace upon God's service by stripping them of their office. Their wickedness was great, and required a stern and decisive remedy.—*Payne Smith.*

CONVERSING WITH GOD.

1. **GOD'S VOICE MAY BE HEARD IN CHILDHOOD.** There are few converts in maturity who cannot recall the conviction of their childhood. "Heaven lies about us in our infancy;" and if boys and girls will only answer "Here am I" when God calls, guidance, both providential and spiritual, will be vouchsafed to them through life.

2. **GOD'S VOICE IS MOST PLAINLY HEARD BY THOSE WHO ARE ALREADY CONSECRATED TO HIM.** If a child be sincerely devoted to God's service, whether by his own infantile decision, by the solemn baptismal covenant of his parents, or by some Christian pastor or teacher, that fact is always recognized by God. His voice is addressed to all his children, in Christian and heathen lands alike; but it is most likely to be plainly heard by those whose lives have already been consecrated to him.

3. **IN THE TEMPLE OF THE LORD GOD'S VOICE IS PLAINLY HEARD.** He speaks at all hours and in all places, but the world's hubbub and bustle are apt to drown his accents. They who "dwell" in God's house have already placed themselves in the best condition to receive divine revelations.

4. **SAMUEL WAS NOT THE ONLY PERSON WHO HAS MISTAKEN GOD'S CALL FOR THE CALL OF A FELLOW-BEING.** Ignorance and prejudice and evil tendencies alike lead to such a misapprehension. Children and adults who "do not yet know the Lord" do not like to recognize his voice.

5. **THE CONSENT OF THE LISTENER IS NECESSARY TO AN EFFECTIVE HEARING.** If Samuel had not said, "Speak, Lord, for thy servant heareth," the message would never have been completed. And so it is to-day. Our Samuels and Johns and Charlies, our Marys and Jennies and Hatties, have, all of them, heard the repeated call. Have they welcomed the message?—*R. R. D.*

HINTS TO THE TEACHER.

The ancient world took but little interest in childhood. We know almost nothing of how children lived and were treated in those early ages. The Bible gives more information on this subject than any other ancient writing. Let us treat this as **A Lesson concerning Childhood.**

1. **The child Samuel.** What he was any child may be. 1. He was *interested in God's house*. Vers. 1-3. He lived in one of the rooms which surrounded the tabernacle, as later such rooms surrounded the temple. He ministered unto the Lord and took part in the services. It



is well that children be taught early to regard the house of God as a home. 2. He was *obedient*. Vers. 4-9. Though suddenly awaked from sleep, and that more than once, he was prompt, cheerful, and constant in obedience to what he supposed was Eli's call. 3. He *talked with God*. Vers. 10-15. He communed with God as a friend, though a child. No child will receive messages from God who has not already prayed to God. Samuel was a praying child. 4. He was *humble* (ver. 15), seeking for no honor from the favor which God had bestowed upon him. On the next morning he

went back to his work as usual. Just so the boy Jesus went down to Nazareth after his great awakening in the temple. 5. He was *faithful to duty*, even when the duty was a difficult one. How hard it must have been to tell all this to Eli; yet he told it. Vers. 16-18. Would you know one secret of this character? He had a godly, praying mother. Read her story in chap. 1.

II. We learn much, also, from **God's revelation to Samuel**. 1. *God's individual notice.* He knew Samuel in his room, Eli in his chamber, the young priests in their guilty revelings. He sees us, not in the general, but as individuals. 2. *God's recognition of character.* His eyes pay little attention to worldly condition, but much to personal character. 3. *God's recognition of parental responsibility.* Just as far as Eli's neglect was the cause of his son's quiet he is held accountable for it. 4. *God's fidelity to his word.* He had given warnings before; now he gives notice of his purpose to fulfill them. His warnings and his promises are equally sure of fulfillment. 5. *God's just dealings.* He will surely punish iniquity, even though the blow fall upon his friends. 6. *God's choice of instruments.* He passed by his official representatives, the godless priests, and chose for his messenger the pure-hearted Samuel.—*J. L. H.*



LESSON V.—NOVEMBER 3.

SAMUEL THE JUDGE.—1 SAM. 7. 5-15.

GOLDEN TEXT.—Hitherto hath the Lord helped us.—1 Sam. 7. 12.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1120 (?). [For Illustrations to this Lesson see page 352.]**PLACE.**—Mizpeh, in the tribe of Benjamin. (See note on verse 5.)

TRUE PENITENTS.—1. They "*lamented after the Lord*," verse 2. 2. They "*returned unto the Lord*," verses 3 and 4. 3. They *came to the prophet* of the Lord, verse 5. 4. They used the *symbol of penitence*, "*Drew water and poured it out*," verse 6. 5. They *fasted*, verse 6. 6. They *confessed* before the Lord, verse 6.

TRUE PRAYER.—1. A believing prayer; they came with faith in Samuel's promise to "pray for" them, verse 5. 2. An earnest prayer; in their attempt to return to the Lord a new peril befell them, for "the lords of the Philistines went up against Israel," verse 7, and in their fear these men pleaded Samuel to pray for them. 3. Prayer through an intercessor or mediator. 4. Prayer with sacrifice; "a sucking lamb," fit emblem of the new, childlike, infantile spirit of the once self-reliant people; it was a sacrifice appointed. See Lev. 22. 27.

A FEW PRACTICAL LESSONS.—1. The unchanging love of God. 2. The true way to secure a "revival." 3. All victory to be looked for from God. See Psalm 46. 9. 4. Stoop in penitence and rise in power. 5. The activity of Satan excited by the activity of the Church; when Israel met at Mizpeh the Philistines began to bestir themselves. 6. God has inexhaustible resources. 7. In every life and at every step "Ebenezer" may be set up.

SPECIAL DOCTRINAL SUGGESTION.—The efficiency of prayer.

SCRIPTURAL ILLUSTRATIONS.—1. Prayer for Nations, Exod. 32. 31, 32; Psalm 122. 6; Hab. 2. 14; Matt. 6. 10; Rom. 10. 1. 2. National Fasts, Ezra 8. 21; Jonah 3. 5-10; Isa. 58. 5; Zech. 7. 5. 3. National Confessions, Jer. 14. 20; Lev. 26. 40-42; Hosea 5. 14, 15; James 5. 16. 4. Enemies at Hand, Matt. 6. 13; Eph. 6. 11, 12; James 4. 1; 1 Peter 2. 11; 5. 8. 5. Prayer for Enemies, Psalm 59. 1; Matt. 5. 44; Luke 23. 34; Acts 7. 60. 6. The Lord's Weapons, Eph. 6. 11-18; 2 Cor. 6. 7; 10. 4; 1 Thess. 5. 8; 2 Tim. 2. 3. 7. "Ebenezer," Psalm 27. 4; 40. 17; Isa. 41. 10; Acts 26. 22; Heb. 13. 6.

DOCTRINE CONCERNING "CIVIL GOVERNMENTS."—Prov. 14. 28, 34; 24. 21; Matt. 22. 19-21; Rom. 13. 1; Titus 3. 1; 1 Peter 2. 13-17.

LESSON HYMN.—

Here I'll raise mine Ebenezer; Hither by thy help I'm come;
 And I hope, by thy good pleasure, Safely to arrive at home.
 Jesus sought me when a stranger, Wandering from the fold of God;
 He, to rescue me from danger, Interposed his precious blood.
 O to grace how great a debtor Daily I'm constrained to be!
 Let thy goodness, like a fetter, Bind my wandering heart to thee:
 Prone to wander, Lord, I feel it, Prone to leave the God I love;
 Here's my heart, O take and seal it; Seal it for thy courts above.—*Robinson.*

HOME READINGS.—*Monday* (October 28), Samuel the Judge, 1 Sam. 7. 5-15. *Tuesday*, An upright judge, 1 Sam. 12. 1-5. *Wednesday*, Daniel's intercession, Dan. 9. 8-19. *Thursday*, Prayer answered, Psalm 99. *Friday*, Remembering God, Psalm 20. *Saturday*, God's compassion, Joel 2. 12-17. *Sunday*, Prayer for others, 1 Tim. 2. 1-8.

Authorized Version.

5 And Sam'u-el said, ¹Gather all Is'ra-el to Miz'pah, and I will pray for you unto the LORD.

6 And they gathered together to Miz'pah, ²and drew water, and poured *it* out before the LORD, and ³fasted on that day, and said there,

Revised Version.

5 And Sam'u-el said, Gather all Is'ra-el to Miz'pah, and I will pray for you unto the

6 LORD. And they gathered together to Miz'pah, and drew water, and poured it out before the LORD, and fasted on that

¹ Judg. 20. 1; ² Kings 25. 23. — ³ 2 Sam. 14. 14. — ⁴ Neh. 9. 1, 2; Dan. 9. 3-5; Joel 2. 12.

I. PENITENCE. Verses 5, 6.



5. Samuel said—To the elders of the tribes. He thus issued a proclamation for a great assembly. **Gather all Israel to Mizpah**—The next step in the revival and reformation was to hold an assembly. Not all the Israelites were present, but representatives from all parts of the land. The design was to inspire the people with a new enthusiasm in God's service. The phrase "all Israel" here, as often elsewhere, means a full representation of the people, not every individual of the entire nation. The name "Mizpah" means "A-watchtower," or lofty place whence one could survey a wide range of country. It was accordingly given to several places which answered this purpose. The one here mentioned is not the Mizpah of Gilead, where Jephthah summoned the eastern tribes to prepare for war against Ammon (Judg. 10. 17), but the Mizpah of Benjamin, mentioned in Josh. 18. 25, 26,

in connection with Gibeon and Ramah. This was the religious center of the people after the loss of the ark and the fall of Shiloh. Here the great assemblies were held, and here Saul was inaugurated king. Two eminences near Jerusalem present rival claims to be the site of this ancient Mizpah. One is now known as Neby Samwil, about five miles northwest, the other the height called Scopus, about a mile directly north of Jerusalem. **I will pray for you**—Samuel is remarkable for his prayers. See 1 Sam. 8. 6; 12. 17; 15. 11; Psalm 99. 6; Jer. 15. 1. But we have an Intercessor nearer the throne than even Samuel.

6. Drew water, and poured it out—All orientals are alive to the significance of symbolical actions. Some have connected this with the traditional rite at the Feast of Tabernacles, allegorized in Isa. 12. 3 and John 7. 37, *sq.* But the water was then poured on the altar and as a sign of joy; this was poured on the ground (Septuagint) and accompanied the fast of penitence. Others, with more probability, take it as a symbol of hearts poured forth in penitence. Thus the psalmist says, "I am poured out like water" (Psalm 22. 14); and in Lam. 2. 19 we read, "Pour out thy heart like water before the face of the Lord." **Fasted**—As on the day of atonement (Lev. 16. 29). The ceremonies of this day had the same purpose as those which

Authorized Version.

⁴ We have sinned against the LORD. And Sam'u-el judged the children of Is'ra-el in Miz'peh.

⁷ And when the Phil-is'tines heard that the children were gathered together to Miz'peh, the lords of the Phil-is'tines went up against Is'ra-el. And when the children of Is'ra-el heard *it*, they ⁵ were afraid of the Phil-is'tines.

⁸ And the children of Is'ra-el said to Sam'u-el, ⁶ Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Phil-is'tines.

⁹ And Sam'u-el took a sucking lamb, and offered *it* for a burnt offering wholly unto the

Revised Version.

day, and said there, We have sinned against the LORD. And Sam'u-el judged the chil-

⁷ dren of Is'ra-el in Miz'pah. And when the Phil-is'tines heard that the children of Is'ra-el were gathered together to Miz'pah, the lords of the Phil-is'tines went up against Is'ra-el. And when the children of Is'

⁸ ra-el heard it, they were afraid of the Phil-is'tines. And the children of Is'ra-el said to Sam'u-el, Cease not to cry unto the LORD our God for us, that he will save us

⁹ out of the hand of the Phil-is'tines. And Sam'u-el took a sucking lamb, and offered it for a whole burnt offering unto the

⁴ Judg. 10. 10; 1 Kings 8. 49; Psalm 106. 6.—⁵ Neh. 9. 27.—
⁶ Heb. *Be not silent from us from crying*.—⁷ Isa. 27. 4.

were systematized in the Levitical ritual for that yearly occasion. The symbolical act of penitence was fitly supplemented by this sign of lamentation and grief. **Said there**—The open and audible confession of sin will be a help in renouncing it. **We have sinned**—To their symbolical acts they also added such open and audible confession. Compare Judg. 10. 10; 2 Sam. 12. 13. **Judged**—This describes the reformation which he carried out at this prolonged assembly, involving his assumption for the future of the functions of "Judge." Samuel's government was much more universal and thorough than any of his predecessors had exercised. The people came to him with their questions as they did to Moses (Exod. 18. 13-16), and his words of rebuke and counsel (compare ver. 3), and his encouragement and prayers (ver. 9), helped Israel to victory. Two simple lessons lie on the surface here: 1. The revival of God's work demands purity and righteousness on the part of his workers. 2. God's cause requires organization and leadership for its success.

II. PRAYER. Verses 7-9.

⁷ The assembly lasted so long that the Philistines suspected an insurrection and massed their forces. These enemies probably had their garrisons in several strongholds of the country. **The lords**—Chiefs; princely representatives of the five confederated cities of the nation. These leaders joined their military forces to keep Israel in subjection. **Went up**—From their cities on the lowlands to the seat of the Israelites in the mountain region. **Against Israel**—In battle array. They were resolved to nip in the bud all such beginnings of revolt as this great assembly at Mizpeh seemed to indicate. The immediate result of a revival of God's work is to arouse the bitter opposition of its enemies. **Israel heard**—Fugitives, coming in from the country bordering on the Philistine plain, reported the march of an army of their enemies, and after forty years' oppression by these lords of the plain the Israelites were naturally very much afraid of the Philistines. They were probably poorly armed (compare 1 Sam. 13. 19-22), and, having come to Mizpeh for other purposes than war, they felt their want of ability to cope with the enemy, and feared that still more grievous oppression might ensue.

⁸ **Cease not to cry**—Literally, "Be not silent from crying," like Psalm 28. 1. It is very likely that Samuel's "cry" was loud, piercing, monotonous, and prolonged. The weird effect of such a prayer would be thoroughly oriental. They had no confidence in themselves, but great faith in their leader's influence with God. One principal object of their gathering at Mizpeh was to have the prophet pray for them. See ver. 5. **Unto the Lord our God**—They claim now an interest in Jehovah as *their* God, for they had renounced the service of idols.

⁹ **Samuel took a sucking lamb**—The law provided that an animal victim to be acceptable must be over seven days old (Exod. 22. 30; Lev. 22. 27). Such a young lamb was, like the first fruits of the field, a most fitting expression of the tender affection of the heart. **A burnt offering wholly**—So that it was not like the peace offering, of which those offering it

Authorized Version.

LORD: and ¹Sam'u-el cried unto the LORD for Is'ra-el; and the LORD ²heard him.

10 And as Sam'u-el was offering up the burnt offering, the Phil-is'tines drew near to battle against Is'ra-el: ³but the LORD thundered with a great thunder on that day upon the Phil-is'tines, and discomfited them; and they were smitten before Is'ra-el.

11 And the men of Is'ra-el went out of Miz'peh, and pursued the Phil-is'tines, and smote them, until *they came* under Beth'car.

12 Then Sam'u-el ⁴took a stone, and set it between Miz'peh and Shen, and called the name of it ⁵Eb-en-e'zer, saying, Hitherto hath the LORD helped us.

Revised Version.

LORD: and Sam'u-el cried unto the LORD for Is'ra-el; and the LORD answered him.

10 And as Sam'u-el was offering up the burnt offering, the Phil-is'tines drew near to battle against Is'ra-el: but the LORD thundered with a great ¹thunder on that day upon the Phil-is'tines, and discomfited them; and they were smitten down before Is'ra-el.

11 And the men of Is'ra-el went out of Miz'pah, and pursued the Phil-is'tines, and smote them, until they came under Beth'car.

12 car. Then Sam'u-el took a stone, and set it between Miz'pah and Shen, and called the name of it ²Eb-en-e'zer, saying, Hitherto

¹ Psalm 99. 6; Jer. 15. 1.—² Or, answered.—³ See Josh. 10. 10; Judg. 4. 15; 5. 20; chap. 2. 10; 2 Sam. 22. 14, 15.—⁴ Gen. 28. 18; 31. 45; 35. 14; Josh. 4. 9; 24. 26.—⁵ That is, *The stone of help*; chap. 4. 1.

¹ Heb. voice.—² That is, *The stone of help*.

ate a share, but was entirely consumed on the altar as a sign that the whole people offered themselves penitently in complete consecration unto God. Being a Levite and a prophet, Samuel probably felt himself warranted in offering this sacrifice with his own hand. Ark and tabernacle were separate, the Aaronic priesthood in a demoralized condition, and this was an extraordinary occasion. Hence Levitical laws and customs, appropriate for other circumstances, were not considered binding here.—*Terry*. It is possible, however, as some suppose, that Ahitub may have been present as high priest, though, if so, he was a very young man. **Wholly**—"Whole." A more probable reading is suggested by the Septuagint and *Josephus*, "offered it as a burnt offering for all the people." **The Lord heard**—Rather, "answered" (quoted in Psalm 99. 6). A beautiful illustration of James 5. 16.

III. POWER. Verses 10-15.

10. As Samuel was offering . . . the Philistines drew near—The enemy paid no attention to these acts of worship, but probably deemed this a favorable moment to begin the attack. God's "answer" to Samuel's prayer is the "great voice" (Psalm 29. 3) with which Jehovah thundered. Compare Isa. 65. 24. **With a great thunder**—Rather, "with a great voice." Loud peals of thunder from the heavens seemed like the voice of God shouting against the Philistines, and putting them in terror and confusion. **Discomfited**—"Struck panic into," a word used, as panic was originally, for supernatural defeats. For Pan was the classic god of the woods, and his voice in thunder struck panic into men. **They were smitten**—As Israel had been before them on the former occasion. See 1 Sam. 4. 3, 10.

11. The men of Israel—Encouraged by the voice of their leader and by the token of God's help. **Pursued the Philistines**—They improved the great opportunity thus granted them, left the city's shelter, and chased the terrified Philistines, and **smote them**, probably for several days. The word here rendered "smote" is different from that rendered "smitten" in verse 10. That denotes a judgment stroke from heaven; this refers to the blows and slaughter incident to battle. The Israelites followed and beat down their foes, probably in the main with weapons taken from them, **until . . . under Bethcar**. The situation of Bethcar is now unknown, but it was probably on or near the border of the Philistine plain, and occupied some commanding height, so that those who fled by it would be spoken of as "under" it.

12. Took a stone—For a monument of the nation's gratitude. An ancient custom, still prevalent in oriental countries, sets monuments of all great events. **Between Mizpeh and Shen**—Both these names have the article, and may be translated as appellatives: "The watch-tower" and "The tooth." Shen (the word recurs in 1 Sam. 14. 4) was probably some sharp, tooth-shaped rock or cliff, but its location is unknown. **Eben-ezer**—"The stone-

Authorized Version.

13 ¹⁰ So the Phil-is'tines were subdued, and they ¹¹ came no more into the coast of Is'ra-el: and the hand of the LORD was against the Phil-is'tines all the days of Sam'u-el.

14 And the cities which the Phil-is'tines had taken from Is'ra-el were restored to Is'ra-el, from Ek'ron even unto Gath; and the coasts thereof did Is'ra-el deliver out of the hands ¹⁵ of the Phil-is'tines. And there was peace between Is'ra-el and the Am'o-rites.

15 And Sam'u-el ¹³ judged Is'ra-el all the days of his life.

Revised Version.

13 hath the LORD helped us. So the Phil-is'tines were subdued, and they came no more within the border of Is'ra-el: and the hand of the LORD was against the Phil-is'tines all the days of Sam'u-el. And the cities which the Phil-is'tines had taken from Is'ra-el were restored to Is'ra-el, from Ek'ron even unto Gath; and the border thereof did Is'ra-el deliver out of the hand of the Phil-is'tines. And there was peace between Is'ra-el and the Am'o-rites. And Sam'u-el judged Is'ra-el all the days of his life.

¹⁰ Judg. 13. 1. — ¹¹ Chap. 13. 5. — ¹² Judg. 4. 17; Psalm 106. 34. — ¹³ Ver. 6; chap. 12. 11; Judg. 2. 16.

of-help." The signal victory on the very site of the disaster of twenty years before emphasized Jehovah's lesson to the people. They never thought of using the ark as a charm again. **Hitherto**—Up to this point of time. The thought is exactly that of Psalm 105. 12.

13. The Philistines were subdued—Thoroughly beaten and repelled. The events of the next chapter show that this subjugation was only relative, probably extending over the time of Samuel's active judgeship. **They came no more**—During the period of Samuel's rule. **The hand of the Lord was against the Philistines**—This would indicate that they made attempts to regain their lost supremacy, but failed. **All the days of Samuel**—Not during his life, but during his government; for after the accession of Saul to the throne their aggressions were successfully renewed.

14. These verses describe the period of Samuel's prime, his military success, and his vigorous and equitable administration. **The cities... taken from Israel were restored**—The small cities and villages along the foothills of the maritime plain, on the borders between Israel and Philistia. **From Ekron**—The most northerly of the Philistine cities, now called *Akir*. **Unto Gath**—Probably *Tell-es-Safieh*, fifteen miles south of Ekron. These places, Ekron and Gath, were not conquered, certainly not held, for Gath appears afterward as the leading Philistine city. **The coasts**—The places bordering on Israel between the two cities named above, but not including them. **The Amorites**—That is, "Highlanders," who thus joined with a people of like habits. The name is often used, generally of the aborigines of Palestine.

15. Judged—Surrendering his military and administrative functions to his sons and then to Saul, but remaining to the last by far the most venerated authority in the land. Probably he was the only judge whose authority was recognized by both Judah and Ephraim, and by all the tribes on the west of the Jordan. Even after the coronation of Saul, Samuel was recognized as possessing supreme authority, and was held in the highest reverence.

HINTS TO THE TEACHER.

I. We find in the condition of Israel at the time of Samuel's accession to power the picture of **a Church in need of revival**. 1. They were in *subjection to the world*. They had failed to conquer the world, and the world had conquered them. Israel was bound hand and foot under the yoke of Philistia. 2. They were *without the ordinances of worship*. The ark was in retirement, the tabernacle in ruins; the services of the sanctuary were neglected, and there were no outward signs of a religious life. 3. They were *following the idols of the world*. Baal and Astarte were worshiped, not Jehovah. Those who will not serve God will have some object of devotion, whether Mammon (Wealth), or Baal (Pleasure), or Astarte (Sensuality). 4. They were utterly *helpless and defenseless*. They had no soldiers, no weapons, and scarcely any hope. It would seem that God's people were absolutely in bondage to the baser elements.

II. Next we notice in this story **the coming of a revival to the Church**. 1. It began as

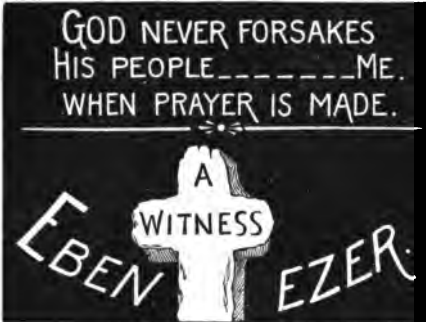
a revival always begins, with *one soul*. Ver. 3. If the history of any revival be studied there will always be found a Samuel, or a John the Baptist, or a Luther, or a Wesley, a faithful pastor, a consecrated worker, perhaps a devoted woman, who was the soul of the awakening. 2. There was *earnest testimony* by that one man. Ver. 3. Samuel went up and down the land preaching a return to God and a revival of true religion. 3. There was a *willing spirit* on the part of the people. Ver. 4. They were eager for a revival, and turned from their unsatisfying idols to the God of Israel. There is in every heart a hunger after a true spiritual life. 4. There was a *gathering* in one place of those awakened for prayer and mutual helpfulness. Note that the greatest revival in the history of the Church began in a meeting (Acts 2. 1-4).

III. Next we find here **the traits of a true revival**. Notice the upward steps of this church, from slavery to victory. 1. *Renunciation of idolatry*. Ver. 4. Before God can come into a heart the idols, whatever they are, must be cast out. 2. *Confession of sin*. Vers. 5, 6. We must own our abased condition if we would be exalted from it. 3. *Prayer to God*. Vers. 5, 8, 9. Samuel prayed as Israel's mediator; we have a better Advocate, even Christ, but our prayers must unite with his in our behalf. 4. *Consecration to God*. Ver. 9. The burnt offering represented the entire surrender of the worshipers to God, and their casting of themselves absolutely upon him. 5. *Work for God*. Vers. 10, 11. So far as the people were

helpless, God helped them; but he expected them to follow his leading and march to victory.

IV. **The results of revival in the Church**. 1. *Opposition of enemies*. Ver. 7. A revival is sure to stir up the forces of evil. 2. *Manifestation of divine power*. Vers. 10, 11. The conversion of souls, which is the result of a true revival, is as miraculous a work as was the discomfiture of the Philistines. 3. *The enlargement of God's kingdom* (vers. 12-14), victory over enemies; strength to the Church of Christ. Philistia fell and

Israel rose to power. All of which is "in a figure" for our edification.—J. L. H.



LESSON VI.—NOVEMBER 10.

SAUL CHOSEN KING.—1 SAM. 10. 17-27.

GOLDEN TEXT.—The Lord reigneth; let the earth rejoice.—Psalm 97. 1.

BACKGROUND OF THE LESSON.

TIME.—1095 B. C.

PLACE.—*Mizpeh*, in the tribe of Benjamin, a "holy place," which shared with Gilgal and Beth-el the reverence of the people.

SAUL A REPRESENTATIVE KING.—1. Representing the *desire* of the nation—a king. 2. Representing the *ambition* of the nation—a great king, physically imposing and strong. 3. Representing the *moral weakness* of the nation—an ungrateful, unstable king. 4. Representing the *former failures* of the nation—their enemies gaining the ascendancy. God chose Saul as king, not because he was the holy man who should occupy such a post, but because he was such a one as men would choose. Externally he was great. Really he was small. Had God been consulted in the whole case far better would undoubtedly have been done. Saul's reign was a failure. Enemies annoyed them all through it, and eventually encroached upon them.

HOW THE KING WAS CHOSEN.—Why is this related with such great detail?

Much more space is taken up by the minute account of the circumstances that led to Saul's election than by the whole history of Samuel's judgeship. Surely this is because the story illustrates so strikingly the providence of God in guiding and overruling the smallest incidents of everyday life to the accomplishment of his own purposes. The teacher cannot do better than to rapidly go through the whole story of Saul and his father's asses, showing at every step how God was making all things work together to the one point.

THE MAN CHOSEN.—Here again we see the hand of God. The people would naturally have looked to the great leading tribes of Judah or Ephraim for their future king, or perhaps to tribes like Dan and Manasseh, which had furnished such champions as Gideon and Samson. But God chose the smallest of all, Benjamin, and among the Benjamites he chose a young man whose obscurity is curiously shown by a circumstance which many readers might easily pass without noticing. In chap. 9. 6 we find the servant telling his master's son about Samuel. Saul actually did not know the judge and deliverer and prophet of his nation (see also ver. 18), though he lived within the small area of Samuel's personal circuits (1 Sam. 7. 16). No doubt he was quite a child when the Philistines were driven out, and so quiet and prosperous had the country been since that he was not acquainted with the man to whom that peace and prosperity was due, even though he was his own ruler! There could not be a more signal instance of God's choosing the weak things of the world; and we cannot doubt that the purpose of the choice was once more to throw back the people in trust upon their God. Saul had, however, one qualification for the leadership, namely, his stature; and it is significant of the determination of the people to be pleased with the result of their agitation that at the first sight of the tall young farmer they were perfectly satisfied without making the slightest inquiry as to any other claims he might possess.—*Stock.*

THE CONSEQUENCE OF CHOOSING A KING.—Look at 1 Sam. 13. 6—"in a strait"—"distressed"—"did hide themselves in caves," etc. How sadly must the people then have looked back to the victory of Ebenezer and to the twenty-five years of peace that had followed under the benign rule of the prophet whom in his old age they were treating so ungratefully. The lesson for our scholars is not to indulge in wishes for things it has not pleased God to give them, much less to seek to obtain these things by the sacrifice of principle. God knows best—that is what we should all remember. Sometimes we can get things that we make up our minds we will get: God gives us our request—but what is the result? "*Leanness into our souls*" (Psalm 106. 15). When the Israelites in the wilderness murmured for flesh quails were sent; but sickness and death followed. When the Gadarenes prayed Jesus to "depart out of their coasts" he did as they wished, and he *never went back*; the blessings others received at his hands the Gadarenes lost. There is such a thing as a prayer being answered in wrath. Let our prayer always be—"Give me what *Thou* seest best; *Thy* will be done."—*Stock.*

FURTHER LESSONS.—1. The great patience and long-suffering of the Lord, who woos and waits upon and waits for the slow and obstinate human heart. 2. The frankness and fairness of the Lord, who tells us the whole truth concerning ourselves. 3. The gentleness of the Lord, who, yielding to our clamors against his own will and wisdom, still does for us graciously and helpfully in the low estate into which we come by our errors. 4. The barrenness of a soul toward God, that lives for self and gets all that it can for selfish enjoyments, neglecting its higher interests.

SCRIPTURAL ILLUSTRATIONS.—1. Worldly Friends, Prov. 29. 25; Matt. 10. 28, 37; Isa. 51. 12; Acts 4. 19. 2. Worldly Honor, Gal. 1. 10; John 5. 44; Prov. 22. 4; John 12. 42, 43. 3. Worldly Pleasure, 1 Tim. 5. 6; Heb. 11. 25; Eccles. 2. 1; 11. 9. 4. Worldly Ease, Luke 12. 19-21; Amos 6. 1; Zeph. 1. 12; Matt. 25. 24-30. 5. Worldly Riches, James 5. 1-3, 5; Zeph. 1. 18; Mark 10. 24; 1 Tim. 6. 9, 10. 6. Besetting Sins, Isa. 59. 2; Prov. 15. 26; 8. 36; Isa. 57. 20, 21. 7. The Folly of Choosing these Objects, Deut. 30. 19; Josh. 24. 15; Luke 10. 41, 42; Prov. 9. 10-12.

LESSON HYMN.—

The Lord Jehovah reigns, His throne is built on high ;
 The garments he assumes Are light and majesty :
 His glories shine with beams so bright No mortal eye can bear the sight.
 And will this sovereign King Of glory condescend,
 And will he write his name, My Father and my Friend ?
 I love his name, I love his word ; Join all my powers to praise the Lord.—*Watts.*

SPECIAL DOCTRINAL SUGGESTION.—The kingdom of God.

HOME READINGS.—*Monday* (November 4), Saul chosen king, 1 Sam. 10. 17-27. *Tuesday*, The people's desire, 1 Sam. 8. 1-9. *Wednesday*, Saul indicated, 1 Sam. 9. 15-22. *Thursday*, Anointing of Saul, 1 Sam. 10. 1-9. *Friday*, Samuel's exhortation, 1 Sam. 12. 6-15. *Saturday*, Laws for the king, Deut. 17. 14-20. *Sunday*, Christian loyalty, 1 Peter 2. 11-17.

Authorized Version.

17 And Sam'u-el called the people together
 unto the LORD ² to Miz'peh.

18 And said unto the children of Is'ra-el,

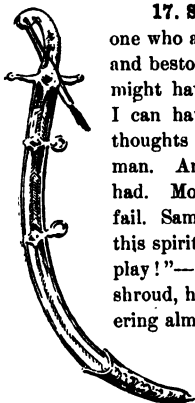
Revised Version.

17 And Sam'u-el called the people together

18 unto the LORD to Miz'pah; and he said

¹ Judg. 11, 11; 20, 1; chap. 11, 15. — ² Chap. 7, 5, 6.

I. GOD REJECTED. Verses 17-19.



A DAMASCUS SWORD.

17. Samuel—In this lesson the prophet-judge appears in a unique attitude, as one who assists in the revolution which is to take from himself the supreme power and bestow it upon another.—*R. R. D.* Note his unselfish and noble conduct. We might have expected him to say, "Well, if you will have a king, go and find one; I can have nothing to do with it." Though evidently much pained, he sank all thoughts of self, headed the "king movement," and set himself to find the best man. And when Saul was chosen Samuel proved the most faithful friend he had. Most men in such circumstances would have wished the experiment to fail. Samuel did his best to make it successful. Boys and girls do not often show this spirit. Even in games, if all is not just as they like, they will cry, "I sha'n't play!"—*Stock.* From his little coat to his seer's mantle, and from that to his shroud, he was altogether unique. Moses had beside him Aaron, a twin peak, towering almost as high; Joshua had Caleb the son of Jephunneh for his companion, if not altogether his equal. But Samuel, like Elijah, stood alone in his age, with no rival, no second, no shadow, and still more than Elijah he seemed an embodied oracle of God.—*Giffillan.* **Called the people to-**

gether—The king had already received a private appointment, but the divine choice was now to be publicly indicated, and the king to be accepted by his subjects. **Unto the LORD**—Our author means us to understand that this assembly was in a peculiar degree in God's presence; probably that presence was indicated by the high-priest having been summoned thither with the Urim and Thummim. Men should expect to meet their God at all their political gatherings. This assembly was evidently partly representative, made up of "elders" and heads of tribes; partly popular, many of the people being present, encamped, and to some extent armed.—*R. R. D.*

18. And said—Samuel first points out to the assembled people that Jehovah had always done for them the very thing for which they desired a king. He had delivered them from all kingdoms that had oppressed them. But this deliverance had been made to depend upon their own conduct; they were always required to repent of sin and purge the land from idolatry before victory could be theirs. What they wanted now was national independence, freed from this condition, and secured by an organization of their military resources.—*Payne Smith.*

Authorized Version.

³ Thus saith the LORD God of Is'ra-el, I brought up Is'ra-el out of E'gypt, and delivered you out of the hand of the E-gyp'tians, and out of the hand of all kingdoms, and of them that oppressed you:

19 ⁴ And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Sam'u-el had ⁵ caused all the

Revised Version.

unto the children of Is'ra-el, Thus saith the LORD, the God of Is'ra-el, I brought up Is'ra-el out of E'gypt, and I delivered you out of the hands of the E-gyp'tians, and out of the hand of all the kingdoms that oppressed you: but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and 20 by your thousands. So Sam'u-el brought

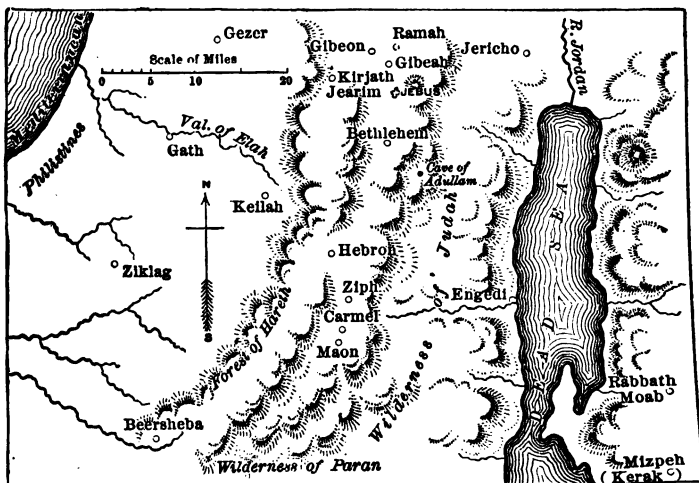
³ Judg. 6, 8, 9. — ⁴ Chap. 8, 7, 19; 12, 12. — ⁵ Josh. 7, 14, 16, 17; Acts 1, 24, 26.

19. Rejected your God—They wanted a divorce of their national well-being from their religion.—*Payne Smith*. It was part of God's plan to have a kingdom for Israel, and the time seems to have been nearly ripe for it. The sin of the Israelites in their clamor for it lay in their impatience with God's guidance. They were rebels against the theocracy. They ached for freedom from God's control.—*R. R. D.* This king, however, was to be appointed by God, the selection being by lot. **Set a king over us**—A poor prophet in a mantle, though conversant in the visions of the Almighty, looked mean in their eyes, who judged by outward appearance; but a king in a purple robe, with his guards and officers of state, would look great; and such a one they must have.—*Henry*. **Present yourselves**—Arrange yourselves in systematic order for the casting of the lot. **Before the Lord**—Before that altar at Mizpeh (1 Sam. 7. 7). Samuel had already anointed Saul as king by God's command, but he refers the matter to the divine decision by lot in the presence of all Israel, in order that it may not be thought that he had been swayed by any private partiality in anointing Saul.—*Wordsworth*. **By your tribes**—These were represented by their twelve princes, among whom the lot was first cast. **Your thousands**—The division of the tribes, according to the sons or families of the tribe-father.

II. SAUL CHOSEN. Verses 20-27.

20, 21. When Samuel had caused all the tribes of Israel to come near—The anointing of Saul had been only a private act; the king must receive also a public mission from God, in the eyes of all Israel. God observes the same rule in sending forth his priests. Christ was anointed by the

Holy Ghost from his mother's womb, but he received a public unction at Jordan (Matt 8. 17; Luke 3. 22). Paul was called by Christ from heaven when he was going to Damascus, but



Authorized Version.

tribes of Is'ra-el to come near, the tribe of Ben'ja-min was taken.

21 When he had caused the tribe of Ben'ja-min to come near by their families, the family of Ma'tri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they ⁶inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath ⁷hid himself among the stuff.

Revised Version.

all the tribes of Is'ra-el near, and the tribe

21 of Ben'ja-min was taken. And he brought the tribe of Ben'ja-min near by their families, and the family of the Ma'trites was ¹taken: and Saul the son of Kish was taken; but when they sought him, he could not be found. Therefore they asked of the LORD further, ²Is there yet a man to come hither? And the LORD answered, Behold,

⁶ Chap. 23. 2, 4, 10, 11. — ⁷ Luke 14. 11.

¹ The Sept. adds, and the family of the Matrites was brought near man by man. — ² Or, Is the man yet come hither?

he did not go forth as an apostle to the Gentile world till he had received public mission at Antioch.—*Wordsworth*. It appears that in order to find out the proper person who should be made their king they must determine by lot: 1. The tribe; 2. The thousands, or grand divisions by families; 3. The smaller divisions by families; and, 4. The individual. When the lot was cast for the tribe, Benjamin was taken; when for the thousand, Matri was taken; when for the family, the family of Kish was taken; when for the individual, Saul the son of Kish was taken.—*Clarke*. **Benjamin**—This was the smallest of the tribes, having its home between the territory of Judah and that of Ephraim. **By their families**—The heads of the clan of Benjamin next appeared, and that of **Matri**, perhaps a new family, which arose after the tribal war (Judg. 20), was chosen. The successive steps are passed over until, in the household of Kish, **Saul . . . was taken**—Foreseeing that this would happen, Saul concealed himself. **He could not be found**—For though a noble change had taken place in him (verse 9), yet no really worthy man was ever promoted to high office without having to overcome his own unwillingness, and no one probably ever worthily discharged solemn duties without having felt oppressed and humbled by a consciousness of his own unfitness to undertake them. As a matter of fact, Saul was now called to a most weighty responsibility, and he failed and was rejected, though not without proving that he was a man of extraordinary genius and power. And it never can be said of him that presumption was the cause of his fall or that he hastily undertook serious duty in a spirit of levity.—*Payne Smith*.

22. Inquired of the Lord—Perhaps through the high priest, by the means provided in the law. **If the man should yet come thither**—Literally, "Has there yet a man come hither?" that is, "Is there any other person (meaning Saul) present besides those before the Lord?" It was an inquiry whether Saul was present or was to be sought for at home. **Among the stuff**—In the baggage of the assembly, which was generally placed in the center of the camp. It is with much ado, and not without further inquiries of the Lord, that Saul is at length produced. When the lot fell upon him everyone expected he should answer to his name at the first call; but instead of that none of his friends could find him (verse 21); he had "hid himself among the stuff" (verse 22). So little fond was he now of that power which yet when he was in possession of he could not, without the utmost indignation, think of parting with. He withdrew in hopes that, upon his not appearing, they would proceed to another choice. We may suppose that he was at this time really averse to take upon him the government: 1. Because he was conscious to himself of unfitness for so great a trust; he had not been bred up to books or arms or courts, and feared he should be guilty of some fatal blunder. 2. Because it would expose him to the envy of his neighbors that were ill-affected toward him. 3. Because he understood by what Samuel had said that the people had sinned in asking a king, and it was in anger God granted their request. 4. Because the affairs of Israel were at this time in a bad posture; the Philistines were strong, the Ammonites threatening; and he must be bold indeed that will set sail in a storm.—*Henry*.

Authorized Version.

23 And they ran and fetched him thence: and when he stood among the people, ⁸ he was higher than any of the people from his shoulders and upward.

24 And Sam'u-el said to all the people, See ye him ⁹ whom the LORD hath chosen, that *there is none like him among all the people?* And all the people shouted, and said, ¹⁰ "God save the king."

25 Then Sam'u-el told the people ¹¹ the

Revised Version.

23 he hath hid himself among the stuff. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Sam'u-el said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, ³ God save the king.

25 Then Sam'u-el told the people the man-

⁸ Chap. 9. 2.—⁹ 2 Sam. 21. 6.—¹⁰ 1 Kings 1. 25, 39; 2 Kings 11. 12.—¹¹ Heb. *Let the king live.*—¹² See Deut. 17. 14, etc.; chap. 8. 11.

³ Heb. *Let the king live.*

23. Ran and fetched him—The whole proceeding was in haste and with enthusiasm. **He was higher**—A young man of noble presence, just such a one in appearance as a barbarous people would choose for a king. It was an age when leaders stood in the forefront of the battle, and a giant would be conspicuous before his friends and strike terror to his foes. In the Mohammedan traditions Saul is known only by the name, Thalût, "The-tall," from which we may surmise that he could not have been much less than seven feet high. Great stress is laid upon this, because this distinguished stature, with the impression of bodily prowess which it conveyed, helped much to recommend him to the choice of the people. When from long peace there was no man of distinguished renown among the people, and when in battle much less depended upon military skill than upon the bodily prowess of the chief in single combat, or in partial actions with which most battles began, it was natural enough that the people should take pride in the gigantic proportions of their leader, as calculated to strike terror into the enemy and confidence into his followers; besides that, it was no mean advantage that the crest of their leader should, from his tallness, be seen from afar by his people. The prevalence of this feeling of regard for personal bulk and stature is seen in the sculptures of ancient Egypt, Assyria, and Persia, and even in the modern paintings of the last named nation, in which the sovereign is invested with gigantic proportions in comparison with the persons around him.—*Killo*.

24. Whom the Lord hath chosen—God had chosen, indeed, but chosen according to *their* idea of a king, not according to his own; for if God had selected a man according to his own will he would have failed to meet the popular desire. **None like him**—In majesty of appearance, giving instant popularity. He had also at that time humility of character and nobleness of mind; and when the opportunity came he showed energy in action. But he was a creature of impulse, and soon became dominated by evil passions. **All the people shouted**—So the shouts of a populace rise on small occasion, or if on a worthy occasion, as when Jesus entered Jerusalem, still the popular cry of "Hosanna" soon changes to "Crucify him." Notwithstanding the shout some demurred from the outset (verse 27). A better class adhered to him and followed him home (verse 26). Yet Saul assumed his rural rather than his regal duties (1 Sam. 11. 5). From this lowly work, however, he was soon called to the leadership of the people, as seen in 1 Sam. 11, so that a joyous coronation ensued (1 Sam. 11. 15), and Saul was really king. The fact that he was an unknown, untitled man was a great obstacle in the way of his securing his honors easily. **God save the king**—Rather, "Let the king live!" So of Adonijah (1 Kings 1. 25), of Solomon (1 Kings 1. 39), of Joash (2 Kings 11. 12). Popular applause is easily won and as easily lost. Better the abiding favor of God than the transient regard of man.

25. Told the people—In a public address. **The manner of the kingdom**—The principles of the new kingdom, with the respective duties of king and people toward each other and toward God. Thus this was a limited monarchy; and, indeed, the Israelite throne was never

Authorized Version.

manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Sam'u-el sent all the people away, every man to his house.

26 And Saul also went home ¹² to Gib'e-ah; and there went with him a band of men, whose hearts God had touched.

27 ¹³ But the ¹⁴ children of Be'li-al said, How shall this man save us? And they despised him, ¹⁵ and brought him no presents. But ¹⁶ he held his peace.

Revised Version.

ner of the kingdom, and wrote it in ^a a book, and laid it up before the LORD. And Sam'-u-el sent all the people away, every man to

26 his house. And Saul also went to his house to Gib'e-ah; and there went with him the ^b host, whose hearts God had touched. But certain ^c sons of ^d Be'li-al said, How shall this man save us? And they despised him, and brought him no present. ^e But he held his peace.

¹² Judg. 20. 14; chap. 11. 4.—¹³ Chap. 11. 12.—¹⁴ Deut. 13. 13.—¹⁵ Sam. 8. 2; 1 Kings 4. 21; 10. 25; 9 Chron. 17. 5; Psalm 72. 10; Matt. 2. 11.—¹⁶ Or, he was as though he had been deaf.

^a Or, the.—^b Or, men of valor.—^c Or, base fellows.—^d That is, worthlessness.—^e Or, But he was as though he had been deaf.

despotic in its theory, like most of the oriental monarchies.—*R. R. D.* The heathen kings were despots, subject to no higher law; and Samuel, in 1 Sam. 8. 11-18, speaks with merited abhorrence of their violation of the natural rights of their subjects; but under the theocracy the king's power was limited by laws which protected in the enjoyment of their privileges the people, the priests, and the prophets. The latter class especially, as being the mouthpiece of Jehovah, formed a powerful check upon the development of despotic tendencies.—*Payne Smith.*

Wrote it in a book—This might be called the Constitution of the State. It has, of course, been lost, and no copy of it is known. But its principles were an expansion of Deut. 17. 14-20, and can be traced in the after-history. The king himself was to be governed and guided by law, and even to understand that government itself was a divine ordinance, not a human invention.

—*Terry.* This is the first notice of writing since the days of the illustrious scribe Eleazar.

Laid it up before the Lord—Committed it to the charge of the priests, as Moses did the law (Deut. 31. 9, 26). The ark and the tabernacle were at this time separate, and it is uncertain in which of them this "book" of Samuel was placed. Perhaps this disorganized state of the priesthood was a cause of the loss of many ancient books.—*Terry.*

Sent all the people away—It would appear that before the dismissal the rulers and elders brought their presents to the new-made king, in accordance with the universal usage in the East, where to refuse a gift to a sovereign is to declare open rebellion.

26. Saul also went home—He did not assume the royal state and power, but wisely waited for circumstances to demand his action. In this he doubtless acted by advice of Samuel, and so conciliated the favor of the people (Phil. 4. 5). **To Gibeah**—The home of Saul's family, a hill four miles north of where Jerusalem afterward stood. **Band of men**—Voluntary followers, giving their service as a guard of honor, and the nucleus of an army. **Whose hearts God had touched**—Inwardly drawn by divine power to loyally love the new sovereign. The best workers in a cause are those whose hearts God has touched.

27. Children of Belial—"Belial" should not be taken as a proper name, but is a Hebrew expression for "worthless people," generally referring to the wicked and unbelieving. They are here named in contrast with the "band" of the previous verse. **How shall this man**—They represented a large and powerful minority, probably from the haughty and turbulent tribe of Ephraim, who resented the appointment of a king from the insignificant Benjamites. **Despised him**—Looked upon him with contempt. **Brought him no presents**—The customary gifts, as the token of homage and acknowledgment of a higher authority over the possessions and service of the subject. **He held his peace**—Literally, "he was as being deaf." He took no notice of the malcontents, not from scorn, but from prudence, passing by the slight that he might win the allegiance of the scornors. It is evident that there was a widespread disaffection, a reaction from the enthusiasm of the assembly, that seriously threatened the stability of the new government.

HINTS TO THE TEACHER.

I. **God as the King of Israel** is presented by Samuel in his address. Notice in this God's relation to his people at the present time, not less than in the ancient days. 1. God had *chosen* Israel. Ver. 18. Out of all the world he had selected this race for his own peculiar people; not because he loved Israel and hated the rest of the world, but because he would work out the salvation of the world through Israel. 2. God had *guided* Israel. Ver. 18. He had led them out of Egypt, through the wilderness, and into their own land. He had given them the cloudy pillar and the workings of Providence to direct their paths. 3. God had *protected* Israel. Ver. 18. He had delivered them from all their foes, had raised up defenders and rulers, and had given them a place among the nations. 4. God had *ruled* Israel. He had expected them to look to him for a personal rule in their affairs. He wished to train them up to become a nation of kings, a self-reliant people, not slaves to any monarch, but freemen of the Lord.

II. The divine ideal for Israel was a spiritual kingdom, with God himself as king. But the people showed themselves unworthy of this high destiny. They demanded a king, and God (who changes his plans for men as they change their attitude toward him) gave them a king. But he designed that the new kingdom should be after the theocratic pattern, with a king who should stand as his own representative before the people. We notice, then, **Saul as the King of Israel**. Not what he afterward became, the failure and the ruin, but the divine conception of his throne. 1. He was *divinely chosen*. Vers. 20, 21. He was not elected, nor did he win the throne by his sword, but was appointed by God as his own choice. He reigned as God's viceroy, not by his own right. 2. He was *humble and unambitious*. Vers. 22, 23. He had not sought the throne, nor did he desire it. He was contented with a lowly station, and therefore God exalted him. 3. He was *limited in his authority*. Ver. 24. His rule was not to be a despotism like that of the surrounding monarchs. He was to rule according to law. There was a constitution to his realm, written by the hand of Samuel. 4. He was surrounded by a *loyal people*. Ver. 26. There were some dissatisfied, perhaps from Ephraim or Judah, the two most powerful tribes; but the bulk of the people were happy in their new ruler. King and people were knit together by love.

The succeeding chapters show that he was prompt in action, respectful to the prophets, and loyal to the divine plan. Had Saul continued as he began his reign would have been a glorious success.—*J. L. H.*

LESSON VII.—NOVEMBER 17.

SAUL REJECTED.—1 SAM. 15. 10-23.

GOLDEN TEXT.—To obey is better than sacrifice.—1 Sam. 15. 22.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1079.

PLACE.—Gilgal, in the Jordan valley.

GENERAL STATEMENT.—Saul has now ruled over Israel for about ten years. The kingdom has been organized; a court is assembled around the house of Saul at Gibeah; a standing army is arranged under the command of Abner, Saul's uncle, and the twelve tribes are all united under his throne. Outwardly the state is prosperous, for the Philistines have been repelled, the Ammonites have been driven back to their deserts, and the frontiers on every side are protected. But Saul has not fulfilled the early promise of his reign; he has grown whimsical, rebellious in his spirit, and no longer submits to the guidance of the prophet. The hour has now come to avenge the wrongs of Amalek upon Israel and to execute the fierce wrath of the Lord. Two hundred thousand armed men rally at the summons and fall upon

the accused people. But instead of obeying God's command they spare the king as a token of triumph and the best of the spoil under the pretext of an offering. Saul has revealed his disloyalty to the God of Israel, and his purpose to act henceforth according to his own will. Samuel is bidden to utter the sentence of the true King upon his recreant representative. All night long the aged prophet wrestles with his duty, but with the morning he enters upon his sorrowful task. He meets the victorious army, driving before them vast herds of cattle and flocks of sheep, the spoils of conquest. Soon the king appears, effusive in his words of honor to the prophet and of congratulation to himself. A few words of stern rebuke, and his mantle of self-righteousness falls. He is revealed as the hypocrite, the rebel against the God of Israel, the seeker of selfish rewards. Saul, who has forfeited his privilege as the anointed of God, hears the solemn sentence which sets him aside as the representative of Jehovah, and shall soon uplift a worthier possessor to his throne.

THE WARS OF EXTERMINATION.—This narrative, one of the landmarks of the Old Testament, must be treated too briefly for its importance. To the historian it appeals as the crisis of the monarchy, when the first king took that final plunge of impetuous self-will which forever disqualified him from following the theocratic ideal. Saul chose to stand alone, and God gave him his desire. To the theologian it comes as the first clear utterance of a universal principle, one neglected by Israel and by mankind, and reiterated by every prophet in every age and people, that obedience, not formal worship, is what God demands from men. As to the famous moral difficulty of the exterminating wars, we may repeat that, 1. The frightful wickedness abundantly proved against these races called for a terrible punishment as a warning to mankind, and to save from infection a people through whom God would educate the world. 2. As with those who perished at the flood, the honest endeavors and sincere repentance of individuals would be accepted by God, while countless children would be saved from ever leaving his kingdom. 3. In so early a stage of human progress life was little regarded, and war had little of its present brutalizing effects, while the "devoting" of the spoil reminded Israel that they were engaged in a divine judgment, not a national quarrel. The Amalekites were of doubtful origin. Gen. 36. 12 may be intended to connect them with the Edomites, while the ancient document, Gen. 14. 7, perhaps gives their territory a name already existing in Abraham's times, thus admitting the Arabian traditions of a migration from the east. They were a wild nomadic tribe scattered over the southern wilderness and the Sinaitic peninsula. For their relations with Israel see Exod. 17. 8; Num. 14. 45; Judg. 3. 13; 4. 3.—*Moulton*.

SAUL'S REIGN.—After Samuel had made his farewell address to the people at Gilgal Saul quietly assumed the work of king of Israel. His reign seems to have been one of almost constant warfare. Chaps. 13-15 of 1 Samuel contain a detailed record of three great errors of this first king of Israel: 1. His disobedience in failing to wait at Gilgal for the coming of Samuel to offer burnt offerings; and there, where he had been confirmed in the kingdom, it was solemnly declared to him that his kingdom would not be perpetuated in his own posterity (1 Sam. 13. 13, 14). 2. His rash and foolish vow, which he was unable to fulfill, but which brought great suffering to the people and well-nigh cost the life of Jonathan his son (1 Sam. 14. 24-45). 3. His failure to execute the divine judgment on the Amalekites as Jehovah commanded, the details of which are given in this fifteenth chapter. All the subsequent misfortunes of Saul and his insane pursuit of David were fruits of judicial blindness, the penal consequences of these three fatal errors. We need not suppose that Saul was chosen by the Lord because of qualifications for the regal office which accorded with those of the best ideal of a king. Rather we may suppose that God first gave Israel a king after their heart, not after his own. He would in some measure punish them for their lack of the true theocratic spirit by letting them see the folly of their own ideas. So he gave them a king after their own fancy, a man of great stature, of splendid personal presence, of strong, heroic impulses, but sadly defective in those nobler virtues which make a man after God's own heart.

GENERAL LESSONS.—1. Sin is exceedingly sinful. God's holy law is the standard of

conduct and the test of character. Every departure from it is sin, and every sin is vile before God (Deut. 9. 7; 1 John 3. 4). **2.** Sin is very deceitful, blinding the eyes, dulling the conscience, and perverting the reason, often making evil appear as good and good as evil (Gen. 6. 5; Isa. 1. 2-4; Matt. 15. 19; Rom. 3. 9-19). **3.** The forfeitures of sin are fearful. It robs us of peace, of God's approval, and of heaven. It destroys our power for doing good. It prevents God's using us as he otherwise might. It procures an eternal rejection by Christ in the judgment day (Gen. 3. 17; Num. 32. 23; Job 14. 1; Ezek. 18. 4; Rom. 6. 23; Gal. 5. 19; James 1. 15).

SPECIAL DOCTRINAL SUGGESTION.—God's judgment upon sin.

SCRIPTURAL ILLUSTRATIONS.—**1.** Kings appointed of God, 1 Sam. 15. 11, 35; Deut. 17. 14, 15; Dan. 2. 21; 2. 17; Rom. 13. 1. **2.** Duties of kings, Deut. 17. 16-20; 1 Kings 2. 1-4; Psalm 2. 10-12; Prov. 16. 12; Rom. 13. 3, 4. **3.** Good kings, 2 Sam. 8. 15; 1 Kings 15. 11; 22. 43; 2 Kings 15. 1-3; 18. 1-3; Prov. 20. 8. **4.** Bad kings, 1 Sam. 15. 11, 19, 23; 1 Sam. 8. 10-18; 1 Kings 12. 12-15; Psalm 2. 2, 3; Acts 12. 1-3. **5.** Saul as king, 1 Sam. 8. 1-5; 10. 17-25; 11. 11-15; 13. 12, 13; 14. 47-52. **6.** Kings punished, 1 Sam. 15. 22, 23; 31. 3-6; 1 Kings 11. 11; 1 Chron. 16. 21; Psalm 2. 9; Dan. 5. 30, 31; Rev. 6. 15-17. **7.** The King of kings, Psalm 2. 6; 10. 16; Isa. 33. 22; Acts 17. 7; Rev. 1. 5; 17. 14.

LESSON HYMN.—

Lord, we are vile, conceived in sin, And born unholy and unclean;
Sprung from the man whose guilty fall Corrupts his race, and taints us all.
Nor bleeding bird, nor bleeding beast, Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea, Can wash the dismal stain away.
While guilt disturbs and breaks our peace, Nor flesh nor soul hath rest or ease;
Lord, let us hear thy pardoning voice, And make these broken hearts rejoice.—*Watts.*

HOME READINGS.—*Monday* (November 11), Saul rejected, 1 Sam. 15. 10-23. *Tuesday*, A previous sin, 1 Sam. 13. 5-14. *Wednesday*, Result of disobedience, 1 Sam. 15. 24-31. *Thursday*, The sentence confirmed, 1 Sam. 28. 15-20. *Friday*, The Lord's requirement, Micah 6. 1-8. *Saturday*, Judgment on disobedience, Prov. 1. 22-33. *Sunday*, Obedience better than sacrifice, Isa. 1. 10-20.

Authorized Version.	Revised Version.
10 Then came the word of the LORD unto Sam'u-el, saying,	10 Then came the word of the LORD unto
11 ¹ It repenteth me that I have set up Saul	11 Sam'u-el, saying, It repenteth me that I
1 Ver. 35; Gen. 6. 6, 7; 2 Sam. 24. 16.	

I. THE REJECTED WORD. Verses 10-15.



10. A very clear divine command was needed to urge Samuel to a duty so intensely painful. Prophets are human, and the history of Jonah shows what a weaker man would have done. **The word of the Lord unto Samuel**—Either by a vision or a dream. Compare Num. 12. 6 and the statement of 1 Sam. 3. 21; 4. 1. Often had Jehovah's word come to him before. It is notable that the first word of the Lord to Samuel was concerning the doom of Eli's house, and the last was concerning the downfall of Saul.

11. It repenteth me—Or, "it grieves me." This word reveals to us an affecting view of the divine nature. It represents Jehovah as tender and emotional, and does not therefore accord with the stern theology which teaches the absolute impassibility of God. The emotion of indig-

Authorized Version.

to be king: for he is ²turned back from following me, ³and hath not performed my commandments. And it ⁴grieved Sam'u-el; and he cried unto the LORD all night.

12 And when Sam'u-el rose early to meet Saul in the morning, it was told Sam'u-el, saying, Saul came to ⁵Car'mel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gil'gal.

Revised Version.

have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And Sam'u-el was wroth; and he cried unto 12 the LORD all night. And Sam'u-el rose early to meet Saul in the morning; and it was told Sam'u-el, saying, Saul came to Car'mel, and, behold, he set him up a ¹monument, and is gone about, and passed

² Josh. 22. 16; 1 Kings 9. 6.—³ Chap. 13. 13; ver. 3. 9.—
⁴ Ver. 25; chap. 16. 1.—⁵ Josh. 15. 55.

¹ Heb. *hand*.

nation, or grief, or pity, no more implies imperfection in an intelligent being than does the emotion of love. But verse 29 of this chapter teaches that God is not subject to the fitful changes which are often seen in men. The divine emotions of love and of anger are essentially holy and righteous, and when a man changes his relation to God God's relationship toward him will change. God's delighted approval in every case is grounded in immutable righteousness, and therefore cannot err. **For he is turned**—Here is the reason of God's changed attitude toward Saul. **Grieved**—"Wroth;" the anger of a father against a prodigal son, itself the product of love. **Cried**—The intercessory prayers so constantly mentioned as characteristic of Samuel. The sentence was not averted. It was the second time Saul had put sacrifice before obedience (1 Sam. 13. 8-14; compare 10. 10), and he could not be tried again. **All night**—One of several links with the life of Jesus (Luke 6. 12).

12. Samuel rose early—After that night of prolonged calling upon God. Just where he spent the night we are not told, but probably at his own home in Ramah. **To meet Saul**—Saul was now on his return from the slaughter of the Amalekites, having spared their king and the



VALLEY OF MICHMASH.

valuable part of the spoil, in disobedience to God's express command. **It was told**—By fleet messengers who brought the tidings of the battle. **Saul came to Carmel**—On his return from the conquest of the Amalekites of the south country, as stated in verse 7 of this chapter. This city of Carmel was some seven or eight miles south of Hebron, and extensive ruins in that place still bear the name of *Kurmul*; the first considerable place on the way to Gilgal from the scene of war. See Josh. 15. 55; 1 Sam. 25. 2. **Place**—"Monument;" literally, "hand," apparently from the figure of an uplifted hand often seen on such. Compare 2 Sam. 18. 18 and Isa. 56. 5. Here it was

probably a trophy dedicated to Jehovah Sabaoth; there is no reason to doubt Saul's perfect sincerity in returning thanks to God for his victory. **Gone about...passed on**—Expressions which indicate a stately and pompous march. **Gone down**—From the mountains into the valley of the Jordan, a descent of three thousand feet in thirty miles.

Authorized Version.

13 And Sam'u-el came to Saul: and Saul said unto him, ⁶ Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Sam'u-el said, ¹ What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Am'a-lek-ites: ⁶ for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

Revised Version.

13 on, and gone down to Gil'gal. And Sam'u-el came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Sam'u-el said, What *meaneth* then this bleating of the sheep in mine ears, and

15 the lowing of the oxen which I hear? And Saul said, They have brought them from the Am'a-lek-ites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest

⁶ Gen. 14. 19; Judg. 17. 9; Ruth 3. 10.—⁷ Mal. 3. 13, 15; Luke 19. 22; Rom. 3. 19.—⁸ Vera. 9, 31; Gen. 3. 12; Prov. 26. 13.

The Septuagint, among other additions, speaks of Saul as sacrificing at **Gilgal** the first fruits of the spoil. At that sacred place he had been anointed king and heard the prophetic warning against disobedience, for neglecting which he was now at the same place to be rejected. Gilgal was the place where the fortified camp of Israel stood during the conquest under Joshua, and during the period of the judges it was a sort of military capital for the nation. It was in the Jordan valley, near the head of the Dead Sea, and equally accessible to the tribes on both sides of the river.

13. Blessed be thou of the Lord—An overstrained courtesy, as if by compliment to anticipate criticism (Gen. 14. 19; Ruth 3. 10, etc.). Saul betrays his uneasiness at seeing the prophet thus seek him out. **I have performed the commandment**—This seems to be, under the circumstances, little else than falsehood and hypocrisy. For though he had smitten Amalek and gotten a complete victory, he had not been careful to obey all the word of the Lord. But obedience to one command will not cover disobedience to another. God had ordered the utter destruction of the Amalekites because of their general wickedness, of their injury to Israel (see Deut. 25. 19), and because the southern frontier was open to their ravages. The destruction was to be complete, and no plunder was allowed, since the cause was the Lord's, and not their own.

14. Bleating of the sheep . . . lowing of the oxen—These give the lie to Saul's words of bold assumption. The traditional animals turned witness against him.

15. How pitifully is the hero's weakness brought out in this lame attempt to excuse himself before the man of God! Like Aaron (Exod. 32. 22) he tries to shift the blame on the people, and then he declares that the spoil was taken for sacrifice—no excuse if true. Saul's punctiliousness in the externals of religion (compare 1 Sam. 13. 12; 14. 18, 34, 35, 44; 15. 31) makes it very possible that his intention, at any rate, was to prepare a splendid holocaust to Jehovah. But the devoted thing belonged to Jehovah already, and obviously could not be presented to him as a sacrifice. **They have brought them**—How he throws the sense of blame upon the many! **They did it!** **The people spared the best**—As if it had been the people's action rather than his own choice. **The rest we . . . destroyed**—While he blames "the people" for the disobedience, he associates himself with them in their partial obedience—"we;" but after all his words are a confession that he knew the purport of the commandment to destroy all. See verse 3 of this chapter. All this spectacular worship was in the sight of Jehovah as *vanity* ("iniquity," ver. 23), and even worse—as the worship of *teraphim* ("idolatry")—carven caricatures of the true God.



TERAPHIM (SEE PAGE 315).

Authorized Version.

16 Then Sam'u-el said unto Saul, ⁹Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Sam'u-el said,¹⁰ When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Is'ra-el, and the LORD anointed thee king over Is'ra-el?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Am'a-lek-ites, and fight against them until ^athey be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Sam'u-el, Yea,¹¹ I

Revised Version.

16 we have ²utterly destroyed. Then Sam'u-el said unto Saul, Stay, and I will tell thee what the LORD hath said to me this

17 night. And he said unto him, Say on. And Sam'u-el said, ³Though thou wast little in thine own sight, wast thou not made the head of the tribes of Is'ra-el? And the

18 LORD anointed thee king over Is'ra-el; and the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Am'a-lek-ites, and fight against them until they

19 be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst that which

20 was evil in the sight of the LORD? And

⁹ Chap. 9. 27; 12. 7; 1 Kings 22. 16. —¹⁰ Chap. 9. 21; 10. 22; Jer. 6. 15; Hos. 13. 1. —^a Heb. *they consume them*. —¹¹ Ver. 13; Job 35. 9; 34. 5; 35. 2.

² Heb. *devoted*. —³ Or, *Though thou be little . . . art thou not head of the tribes of Israel?*

II. THE REJECTED KING. Verses 16-23.

16. Samuel said—Here follows an oracle of prophecy as direct, fearless, and powerful as any in the Bible. It is a fair example of the style and spirit of Hebrew prophecy. **Stay**—Stop, stop these false pretenses! Samuel saw through him, and such miserable shifts were intensely painful to his own feelings, harrowed by the failure of one whom he loved and had hoped much from. **I will tell thee**—Observe how he confronts him with **what the Lord hath said to me this night**—Jehovah's word quickly exposes a refuge of lies; it is sharper than a two-edged sword to lay open the human heart. But how mightily will the proud heart of man resist, and, even as Saul at this time, put on a bold front and challenge daringly, **Say on!** Not until he has exhibited a stout resistance is he at last brought to confess, "I have sinned" (ver. 24).

17. When thou wast little—He appeals to the time when he said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" (1 Sam. 9. 21.) **Head of the tribes**—Chieftain and general of all their armies; nay, more, for **the Lord anointed thee king over Israel**. Such a reminder of his exaltation ought to have produced a feeling of devout reverence and humility before God and his prophet. But the proud heart is slow to surrender.

18. Sent thee—Compare the first two verses of this chapter. **A journey**—A war so easy as to become a mere triumphal march. **Utterly destroy the sinners**—The word means "to devote to destruction," put under ban. The terrible purpose of utterly routing out the sinful Amalekites was in accord with that older decree which authorized Israel to exterminate the Canaanites (Deut. 7. 1, 2; 20. 16, 17). The reason for this destruction was their abominable sinfulness. Compare Lev. 18. 24-30. It is strange that anyone should cry out against such severity of doom, and yet not make the same complaint when even more horrible and sickening woes are caused by earthquake, famine, and pestilence, which spare neither age nor sex, nor even the cattle of the field. If these latter horrors are consistent with the providence of God, doubtless the former are with his law and government. The destruction of the idolatrous and abominably wicked tribes in and around Canaan was a necessity if the world were ever to receive the Gospel. It was not a war of ambition or for plunder; Israel was but God's executioner.

19. Fly upon the spoil—Samuel insists upon covetousness as the real motive, however much veiled beneath a genuine intention to sacrifice. He sees the eagerness for plunder in the hearts of the king and the people, and how easily they had perverted a crusade into a raid. Samuel depicts this feature of their action to show that the zeal displayed in the war sprang from selfish and covetous aims rather than from a holy purpose.

20. Yea, I have obeyed—With a bold and impious perversity he still struggles to vindicate

Authorized Version.

have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought A'gag the king of Am'a-lek, and have utterly destroyed the Am'a-lek-ites.

21 ¹² But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gil'gal.

22 And Sam'u-el said, ¹³ Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, ¹⁴ to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, ¹⁵ he hath also rejected thee from being king.

Revised Version.

Saul said unto Sam'u-el, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought A'gag the king of Am'a-lek, and have ⁴utterly destroyed the Am'a-lek-ites.

21 But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto the LORD thy God in Gil'gal.

22 And Sam'u-el said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to

23 hearken than the fat of rams. For rebellion is as the sin of ⁵witchcraft, and stubbornness is as ⁶idolatry and ⁷teraphim. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

¹² Ver. 15. — ¹³ Psalm 50. 9, 9; Prov. 21. 3; Isa. 1. 11, 12, 13, 16, 17; Jer. 7. 22, 23; Micah 6. 4, 7, 8; Heb. 10. 6-9. — ¹⁴ Eccles. 5. 1; Hos. 6. 6; Matt. 5. 24; 9. 13; 12. 7; Mark 12. 33. — ⁵ Heb. divination, Deut. 18. 10. — ⁶ Chap. 13. 14.

⁴ Heb. devoted. — ⁵ Heb. divination. — ⁶ Or, iniquity. — ⁷ See Gen. 31. 19, 24.

himself; and urges four things: 1. He went the way God sent him. 2. Captured the king Agag. 3. Destroyed the Amalekites. 4. The people took of the spoil solely for sacrifice. But his argument and plea were at best only a superficial excuse for disobeying a positive commandment. **Way**—Or journey; the same word that Samuel used in ver. 18. **Have brought**—To evidence the victory and grace his triumph. **Agag** was an hereditary title of these Arab sheiks. It is doubtful whether any stress can be laid on Haman's title "Agagite" as linking him with this race. The capture of the king alive was thought to be a special mark of triumph for Saul and Israel.

21. **Chief of the things which should have been utterly destroyed**—All this is represented by two words in the Hebrew. The spoil of the Amalekites, having been devoted to God, could not appropriately be used for sacrifice in Gilgal. According to Lev. 27. 29, the *cherem*, or "devoted thing," could not be redeemed or used for any other purpose, but must surely be put to death. It therefore exhibits Saul's perversity and blindness all the more when he insists that the best of the 'spoil' was brought to Gilgal for a sacrifice to Jehovah.

22. The prophet bursts out in the loftiest strain of inspiration, clothed in that rhythmic form which always accompanied such utterances. His words were taken up by his successors, and the closely allied passage, Hos. 6. 6, was prominent in the teaching of Jesus (Matt. 9. 13; 12. 7). The enlightened scribe (Mark 12. 33) applied these words and won his approbation. **Samuel said**—The following words of Samuel have ever been admired as containing the substance of all the prophetic remonstrances against sacrifices and ritual ceremonies as a substitute for obedience.

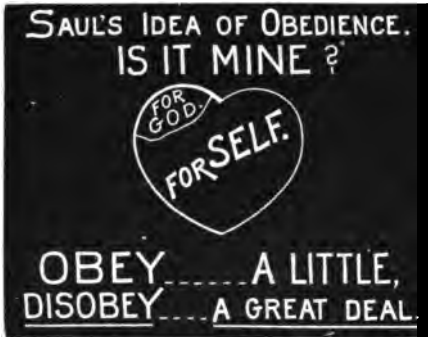
23. **Rebellion is as the sin of witchcraft**—Divination and necromancy were sternly condemned, and a witch was ever liable to be put to death according to the law (Exod. 22. 18; Lev. 19. 26, 31; Deut. 18. 10). Saul's disobedience was a rebellion as culpable as the sin of divination, and his **stubbornness** is here ranked with **iniquity and idolatry**. His presumption of sacrificing "devoted things" to Jehovah is treated as no better than open idolatry. The word translated "idolatry" is *teraphim*. These were small images of human form, and a relic of old Aramæan idolatry. See Gen. 31. 19. In spite of all prohibitions of idolatry these household gods were secreted among the Israelites, and are mentioned again and again. Compare Judg. 17. 5; 18. 14; 1 Sam. 19. 13; 2 Kings 23. 24. **He hath also rejected thee**—This was but a repetition and confirmation of prophetic words already spoken (see 1 Sam. 13. 13, 14), but they came now with a more terrible emphasis than before. They now served to

bring the proud heart of Saul to momentary contrition, and led to the confession, "I have sinned: I have transgressed," and to the sad scene which immediately followed, as described in vers. 24-35

HINTS TO THE TEACHER.

In our last lesson we saw Saul in the beginning of his reign, acceptable to God, and popular with his people. Here we see Saul cast aside as utterly worthless. **What was the cause of Saul's rejection?**

I. The prime cause was his **disobedience to God**. Ver. 11. This was the root of his offense. He was rejected, not for what he did, but for what he *was*. He was determined to be a king like those of the nations around Israel, a despot, untrammelled by constitution, and regardless of any higher power. God wished for Israel a theocratic king, that is, one who recognized himself as the minister of God's will. It was not by the greatness of the act of disobedience so much as by the fact of it that Saul was judged. God found him self-willed, rebellious, obstinate, and therefore he set him aside. The sinner of to-day is rejected for the same reasons whether he be a wicked man or a moralist; he is alike a rebel against God.



II. As a result of this sin we find other sins cropping out, of which one was **vanity**, rearing a monument in his own honor. Ver. 12. If Saul had been sure that he was doing right he would have been less vain-

glorious in boasting of it. The man who vaunts his own good deeds is generally trying to hide from himself the consciousness of his own guilt.

III. Notice also the sin of **falsehood**. Ver. 13. He knew that his declaration was false, and none the less because it was half true. A half truth is generally the worst of lies.

IV. We see also the sin of **hypocrisy**. Vers. 14, 15. He made the pretense that his disobedience was only for a pious purpose. The hypocrite is one who uses his religion as a cloak for his own selfish aims. God accepts no such sacrifices as those of Saul.

V. Next, the sin of **cowardice**. Vers. 20, 21. "The people took!" Saul showed a most unkingly spirit in following the multitude in evil. His weakness of will in submitting to the crowd when he should have ruled it made it manifest that he was not fit to wear the crown. Is not Saul's sin in this respect one prevalent among public men and political parties?

VI. Lastly the sin of **formalism**. Ver. 22. He made religion to consist in outward services, offerings, and forms, and ignored the weightier matters of the law—righteousness and obedience to God.

In sharp contrast shines the spirit of Samuel, showing: 1. Promptness; an instant obedience (ver. 12). 2. Courage (ver. 14); the prophet of God did not fear the king of Israel. 3. Fidelity (vers. 17-19); he was faithful even when duty was a bitter task. 4. Insight (vers. 22, 23); he saw the great spiritual principle that "obedience is better than sacrifice."—*J. L. H.*



LESSON VIII.—NOVEMBER 24.

THE WOES OF INTEMPERANCE.—ISA. 5. 11-23.

GOLDEN TEXT.—Woe unto them that rise up early in the morning, that they may follow strong drink.—ISA. 5. 11.

BACKGROUND OF THE LESSON.

TIME.—About 760 B. C.

PLACE.—Probably Jerusalem.

THE ENVIRONMENTS OF THIS LESSON.—These words were probably uttered about three hundred and twenty years after the date of the last lesson. Pekah was now king of Israel, and Azariah king of Judah. Both nations had sadly declined in religious force and good morals; but Jerusalem was still the stronghold of the sacred priesthood. The spirit of prophecy (or, in plain modern English, of divine guidance) was not now so often shown in miraculous deeds, startling their beholders into a recognition of the presence of the invincible God, as in bold, straightforward appeals for reform, and distinct threats and promises of God's management of public and private affairs. No voice rang out in warning or cheer with such eloquence as that of Isaiah. Himself related to the kings whose wickedness he denounced, he stood forth for years as the incarnation of aggressive righteousness in the midst of "a crooked and perverse generation," and no statesman of ancient or modern times has risen to sublimer oratory than he. The passage from which our lesson is taken is full of suggestion. The prophet in superb poetical diction describes himself as walking out from the crowded thoroughfares of Jerusalem into the "vineyard of the Lord." There he observes "wild grapes" where choicest clusters should have grown, and these wild grapes "he catalogues into a series of woes."—*R. R. D.*

"THE LIQUOR QUESTION."—The wild grapes which Isaiah saw in the vineyard of the Lord he catalogued in a series of woes (vers. 8-24), fruits, all of them, of love of money and love of wine. They are abuse of the soil (8-10, 17), a giddy luxury which has taken to drink (11-16), a moral blindness and headlong audacity of sin which habitual avarice and drunkenness soon develop (18-21), and, again, a greed of drink and money—men's perversion of their strength to wine and of their opportunities of justice to the taking of bribes (22-24). These are the features of corrupt civilization not only in Judah, and the voice that deplores them cannot speak without rousing others very clamant to the modern conscience. It is with remarkable persistence that in every civilization the two main passions of the human heart, love of wealth and love of pleasure, the instinct to gather and the instinct to squander, have sought precisely these two forms denounced by Isaiah in which to work their social havoc—appropriation of the soil and indulgence in strong drink. Every civilized community develops sooner or later its land question and its liquor question.—*G. A. Smith.*

TEACHINGS OF THIS LESSON.—Among these are: 1. That the beauty and splendor of social feasts cannot blind God to the odious sin of intemperance. 2. That no false argument concerning liquor drinking or selling can alter facts. 3. That those who will not listen to reason in regard to this evil will hereafter reap an awful punishment. 4. That it is a sin to license sin—"to justify the wicked for reward."—*R. R. D.*

THE FIVE WOES OF THIS LESSON.—1. *The woe of the drunkard.* Vers. 11, 12. Find in these verses a graphic picture of a drunken debauch, and notice how utterly those who engage in it ignore God and God's will. 2. *The woe of the presumptuous.* Vers. 18, 19. Those who receive this warning are represented not as drawn by sin (James 1. 14), but as drawing sin to themselves; people who seek out opportunities of guilty pleasure, who try to find new forms of wickedness, and who stimulate their jaded appetites and lusts by temptation. 3. *The woe*

of the falsifier. Ver. 20. How many there are who try to show that *their sin is excusable* and even meritorious; who tone down the distinction between good and evil, or obliterate it; who would even show that darkness is light and the liquor traffic is a positive benefit to the community! 4. *The woe of the haughty.* Ver. 21. This warning seems to aim at the intellectual self-conceit, the lofty opinion of human wisdom without the recognition of God, which is the trait of the agnosticism of to-day. 5. *The woe of the wicked.* Vers. 22, 23. Not every sort of wickedness is here condemned, but especially that which boasts in its godlessness; those who would show their greatness by their guilt, that trait which glories in its shame. As says *Dr. Alexander*: "There may be a particular allusion to a species of foolhardiness and brutal ambition not uncommon in our own times, leading men to show the vigor of their frames by mad excess, and to seek eminence in this way no less eagerly than superior spirits seek true glory.—*J. L. H.*"

LESSON HYMN.—

Life from the dead, Almighty God, 'Tis thine alone to give;
To lift the poor inebriate up, And bid the helpless live.
Life from the dead! Quickened by thee, Be all their powers inclined
To temperance, truth, and piety, And pleasures pure, refined.
And may they by thy help abide, The tempter's power withstand;
By grace restored and purified, In Christ accepted stand.

SPECIAL DOCTRINAL SUGGESTION.—The righteousness of God.

HOME READINGS.—*Monday* (November 18), The woes of intemperance, Isa. 5. 11-23. *Tuesday*, The mocker, Prov. 20. 1-7. *Wednesday*, Poverty and rags, Prov. 23. 15-23. *Thursday*, The serpent's bite, Prov. 23. 29-35. *Friday*, The drunkard rejected, 1 Cor. 5. 7-13. *Saturday*, Shut out of the kingdom, Gal. 5. 16-26. *Sunday*, Works of darkness, Eph. 5. 11-21.

Authorized Version.

11 ¹ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine ^a inflame them!

Revised Version.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine in-

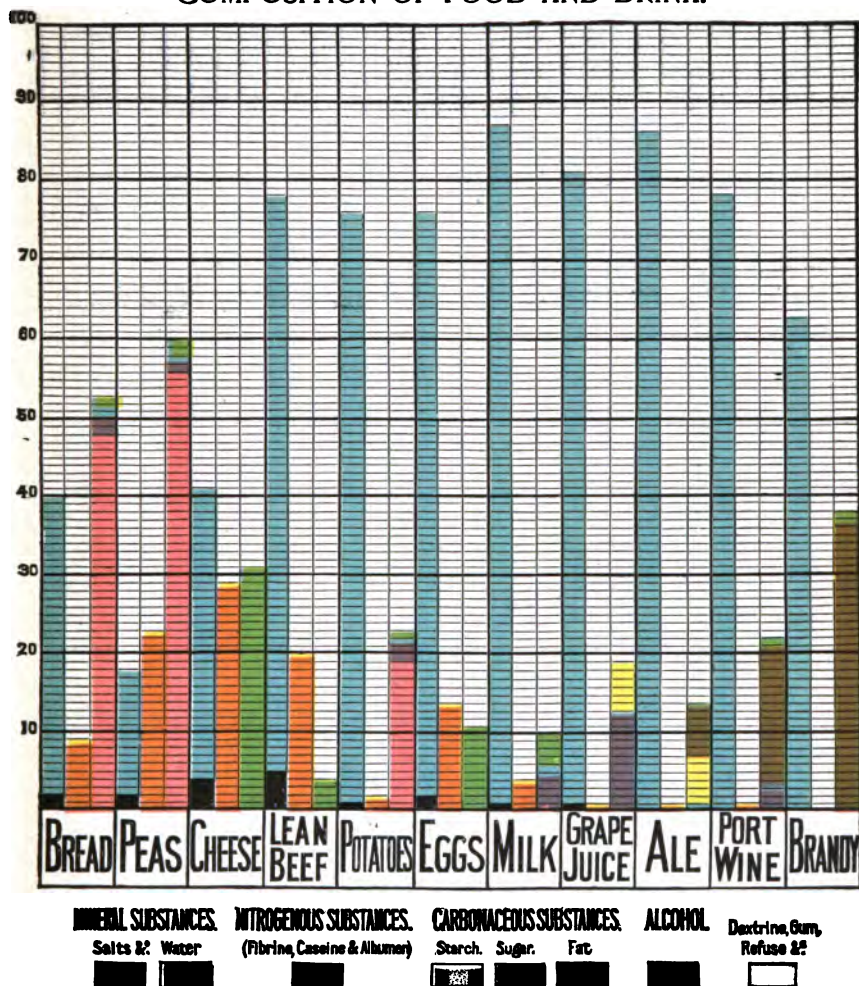
^a Prov. 23. 29, 30; Eccles. 10. 16; ver. 22.—^a Or, *purse them.*

I. THE DRUNKARD'S FEAST. Verses 11-16.



11. **Woe**—We are so accustomed to regard God's "woes" as threats and anathemas that we are apt to forget that they are also statements of the steady working of what is often called "natural" law. He who does the misdeeds here mentioned always, as a consequence, has the woe. —*R. R. D.* **Rise up early**—Showing that in their case intoxication was not merely a degrading incident of revelry, but an end which was sought after. **Follow strong drink**—Imply intoxication; but in Bible times there were no distilled liquors and no systematically corrupted liquors. **Continue until night**—Set aside all duties for the purpose of "getting drunk." The world has turned around a good many times since Isaiah's day, and no men could now hold their position long in the best society and habitually run to such excess; no individuals could, and, so far, there is improvement. But nations to-day are immeasurably more guilty in their support of the drunk habit than ever before.—*R. R. D.* **Till wine inflame them**—Burn them up. Even the "purest" wines and beers are destructive flames, consuming body and soul. With fatal persistence the luxury of every civilization has taken to drink; and of all the indictments brought by moralists against nations that which they reserve for drunkenness is, as here, the most heavily weighted. The crusade against drink is not the

COMPOSITION OF FOOD AND DRINK.



Every breath we draw, every movement we make, helps to use up some of the bulk and warmth of the body, and to wear out its wonderful machinery. A man loses three or four pounds of himself every day by wear and tear. Life, thus constantly wasted, must be regularly renewed by food.

Our food may be roughly classified as Mineral, Nitrogenous, and Carbonaceous in substance. In the colored diagram you will find, over each article of food mentioned, a column for each of these.

I. **Mineral Substances.**—Under this head water is generally classed. At least two thirds of the human body is water, and it becomes a very important part of our food. There are in this class also various salts, such as phosphate of lime, potash, soda, etc., which are useful for making the bones, teeth, etc. None of the services rendered us by water or salts can be performed by alcohol.

II. **Nitrogenous Substances.**—They contain a gas called nitrogen, and build up the muscles, the nerves, and the brain. They are found in three forms, albumen, as in the white of eggs; fibrine, found in wheat, beef-muscle, etc.; caseine, found in milk, beans, etc. In no degree can alcoholic liquids take their place.

III. **Carbonaceous Substances.**—These create warmth, give force and energy, and form the soft padding of the body known as fat. This alcohol cannot do.

Alcoholic drinks are not food, but poison. They do not keep the body warm, but cause temporary warmth at the expense of permanent chill. They do not add to the strength of the body, but simply arouse the sleeping energy of the muscles and leave them weaker than before. They are a source not of strength, but of disease.

Authorized Version.

12 And ² the harp and the viol, the tabret and pipe and wine, are in their feasts: but ³ they regard not the work of the LORD, neither consider the operation of his hands.

13 ⁴ Therefore my people are gone into captivity, ⁵ because *they have* no knowledge: and ⁶ their honorable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their

Revised Version.

12 flame them! And the harp and the lute, the tabret and the pipe, and wine, are *in* their feasts: but they regard not the work of the LORD, neither have they considered

13 the operation of his hands. Therefore my people are gone into captivity, for lack of knowledge: and ¹ their honorable men are famished, and their multitude are parched

14 with thirst. Therefore ² hell hath enlarged her desire, and opened her mouth without

² Amos 6. 5, 6.—³ Job 34. 27: Psalm 78. 5.—⁴ Hosea 4. 6.—⁵ Chap. 1. 3; Luke 19. 44.—⁶ Heb. *their glory are men of famine*.

¹ Heb. *their glory are men of famine*.—² Or, *the grave*. Heb. *Shed*. See Gen. 27. 35.

novel thing that many imagine who observe only its late revival among ourselves. In ancient times there was scarcely a State in which prohibitive legislation of the most stringent kind was not attempted and generally carried out with a thoroughness more possible under despots than where, as with us, the slow consent of public opinion is necessary. A horror of strong drink has in every age possessed those who from their position as magistrates or prophets have been able to follow for any distance the drifts of social life. Isaiah exposes as powerfully as ever any of them did where the peculiar fatality of drink lies.—*G. A. Smith.*

12. Harp... viol... tabret... pipe—The commonness of music at ancient feasts is seen from Isa. 24. 8, 9; Amos 6. 5, 6. The harp is one of the most ancient of instruments. The viol was something like the lyre, but with twelve strings. The tabret was probably a kettledrum or tambourine. The pipe may have been a flute or flageolet. The musical instruments stand for the dance and other light-hearted amusements with which the banquets were enlivened. The people enjoyed these luxuries, but regarded not God's work.—*R. R. D.* **Regard not the work of the Lord**—No pampered man does. **Neither consider**—God always regards lack of consideration as a crime.—*R. R. D.* **Operation**—Workings. No one who has had to do with persons slowly falling from moderate to immoderate drinking can mistake Isaiah's meaning here. Nothing kills the conscience like the steady drinking of intoxicants; and religion, even while the conscience is alive, acts on it only as an opiate. It is not, however, with the symptoms of drinking individuals so much as with its aggregate effects on the nation that Isaiah is concerned. So prevalent is excessive drinking, so entwined with the social customs of the country, that it is extremely difficult to rouse public opinion to its effects.—*G. A. Smith.*

13. Therefore—Because of their systematic ignorance of truth. **Are gone**—The prophet sees the future as if it were present. **Into captivity**—Their captors are wine and strong drink. **No knowledge**—They learn neither by their own experience nor by that of others. **Honorable men**—Aristocrats. **Multitude**—Common people. All alike are brought into distress. And yet it is questionable if these sinners suffered more than those who habitually drink intoxicants now, whose physical torments pass description; or if the misery which these drunkards brought upon the innocent people of Samaria because of their excess was as great as the unspeakable misery brought to thousands of innocent hearts to-day by relatives whose appetites turn them temporarily into idiots and lunatics.—*R. R. D.*

14. Hell—The unseen realm of spirits, rather than the place of torments. **Hath enlarged herself**—As if the power of darkness were not prepared for such a wholesale turning to evil. It is one of the strongest possible figures of speech. Death and hell are throughout the Scriptures represented as yawning ferociously for the souls of men; but in this case the frenzied sinners of Israel are trooping so eagerly to destruction that the very appetite of hell has to be enlarged for the consumption of the unanticipated spoils of strong drink.—*R. R. D.* When our judges tell us from the bench that nine tenths of pauperism and crime are caused by drink, our physicians that if only irregular tippling were abolished half the current sickness of the land would cease, and our statesmen that the ravages of strong drink are equal to those

Authorized Version.

glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And ⁶the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and ^aGod that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of ¹the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 ⁸That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Is'ra-el draw nigh and come, that we may know it!

20 Woe unto them ^dthat call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Revised Version.

measure: and their glory, and their multitude, and their ⁸pomp, and he that rejoiceth among them, descend *into it*. And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty

15 are humbled: but the LORD of hosts is exalted in judgment, and God the Holy One

16 is sanctified in righteousness. Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall ⁴wanderers eat.

17 is sanctified in righteousness. Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall ⁴wanderers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a

19 cart rope: that say, Let him make speed, let him hasten his work, that we may see it: and let the counsel of the Holy One of Is'ra-el draw nigh and come, that we may know it!

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

⁶ Chap. 2, 9, 11, 17. — ^c Or, the holy God. Heb. the God the holy.
⁷ Chap. 10, 16. — ⁸ Chap. 66, 5; Jer. 17, 15; Amos 5, 18;
 2 Peter 3, 3, 4. — ^d Heb. that say concerning evil, It is good, etc.

³ Or, tumult. — ⁴ Or, strangers.

of the historical scourges of war, famine, and pestilence combined, surely to swallow such a glut of spoil the appetite of "hell" must have been still more enlarged and the mouth of "hell" made still larger.—*G. A. Smith.*

15. The mean and mighty alike are humbled. The scene in verses 14 and 15 needs only to be pictured clearly to our classes to produce a lasting effect. Death rapidly enlarges her bottomless pit for the unwonted harvest of souls while they with insane revelry indulge in their glory, their multitude, their pomp, and their song, dancing in merriment into destruction.

16. **Exalted**—In the view of mankind the righteous judgment of God will be indorsed. **Sanctified**—Regarded as holy. We could not revere God in our hearts if he tolerated sin.—*R. R. D.*

II. THE DRUNKARD'S WOE. Verses 17-23.



17. **After their manner**—At their own will. The fences are all down, the rich gardens and farms are all desolate, and the lambs, grown wild, are heedlessly permitted to feed among the vineyards and orchards and gardens of those who have been deported as chained captives to Nineveh.—*R. R. D.*

Waste places of the fat ones—The deserted lands of the rich. One of the incidental evidences of the awful condition of poverty of the masses in the antique world is found in the Bible and in profane writings by the constant allusions to the richer classes as the fat ones, and to the peasantry as men lean and poor in visage; the fact being that the millions under the sway of Nineveh and Egypt and Rome lived and died in hunger.—*R. R. D.*

18. **Draw iniquity**—It should be "draw punishment." They harness themselves like horses to a cart—a cart loaded with punishment for themselves—and eagerly drag it along. They strain every nerve in sin. "They are magnets drawing every sort of sin toward themselves, or a vast maelstrom into which all sorts of wickedness are sucked down."—*Cowles.*

19. A verse full of defiance to God.

20. This woe is directed against those who confound the distinction of right and wrong.

Authorized Version.	Revised Version.
21 Woe unto <i>them that are</i> 'wise in their own eyes, and prudent 'in their own sight!	21 Woe unto them that are wise in their own eyes, and prudent in their own sight!
22 ¹⁰ Woe unto <i>them that are</i> mighty to drink wine, and men of strength to mingle strong drink:	22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong
23 Which ¹¹ justify the wicked for reward, and take away the righteousness of the righteous from him!	23 drink: which justify the wicked for a reward, and take away the righteousness of the righteous from him.

⁹ Prov. 3. 7; Rom. 1. 22; 12. 16.—¹⁰ Heb. *before their face*.—¹¹ Ver. 11.—¹² Prov. 17. 15; 24. 24.

21. A woe against those who, nerved by strong drink, assert themselves in national affairs. One cannot help longing for an Isaiah to speak out in our own senate halls.—*R. R. D.*

22, 23. Intemperance, like every other sin, is but a link in the chain. These rich revelers are sordid bribe-takers, justifying the wicked, for they are paid to do so, and tempting the righteous to do wrong by offering a bribe to him.—*R. R. D.*

THE FRUITS OF THE DRINK HABIT. Vers. 12-23. 1. *Deafness to God's word.* Ver. 12. Warnings are on every hand, but they will not notice them. 2. *Chains and captivity.* Ver. 13. They become the slaves of appetite, exiles from the kingdom of God. 3. *Ignorance.* Intemperance dulls the intellect and deadens the conscience. 4. *Poverty.* Even the greatest and most honored, who yield to the wine cup, fall into poverty and want. How much more the lesser ones! 5. *Death and ruin.* Sheol, the place of the dead, opened her mouth, like some monster ravenous to destroy. Every good is ruined by intemperance. 6. *Loss of property.* 7. *Strong desires for sinful things.* So strong is this desire for forbidden things that only the strength of a cart rope can express it. 8. *Foolhardy defiance of God.* 9. *Perverted moral sense.* They baptize wickedness with good names. They advocate the cause of strong drink as promoting temperance and liberty. 10. *Self-conceit.* Wine makes people self-confident. The drunkard is often the last person to know how much he is under the power of liquor. 11. *Excesses* (ver. 22). The appetite grows with the years. 12. *Perversion of right.* Who for the sake of votes, or money, or influence, give wrong judgments in courts, help the wicked to escape justice, make bad laws.—*Peloubet.*



AN ANCIENT HARP.

ON GOD'S PUNISHMENT OF SIN.

1. THERE CAN BE NO LAW WITHOUT PENALTY. The evil results of sin are as truly its natural consequences as broken limbs are consequent on violent falls.

2. FATE CANNOT BE IGNORED BY BLINDING ONE'S EYES. These merry-hearted revelers who danced into destruction were as really destroyed as if they had mournfully moved thither in funeral robes. There is no iniquity hidden from God. These bribe-givers and bribe-takers, these underhanded as well as outspoken sinners, were all under the immanent eye of their almighty Judge; and so am I; and so are you.

3. GOD'S LOVE IS SHOWN IN PUNISHING INIQUITY AS REALLY AS IN REWARDING GOOD. Were there no divine court of appeals to which we could turn with confidence, had we not as full faith in God's justice as in his love, the moral universe would be turned into chaos.

4. IN THE MIDST OF ALL SCENES OF SORROW WE MAY LOOK UP TO GOD WITH CONFIDING LOVE. He takes no pleasure in the death of him that dieth. He hates sin, but loves sinners. His judgments are always measured, but his mercy is immeasurable.—*R. R. D.*

HINTS TO THE TEACHER.

Studying this lesson verse by verse we find in it a graphic picture of **The Effects of Strong Drink.**

I. It breeds appetite. Ver. 11. Those who begin as moderate drinkers, sipping a glass occasionally, soon become habitual drunkards, seeking liquor early and continuing with it until late. The saloon is the only store that keeps its lights burning after midnight.

II. It makes men godless. Ver. 12. He who lives in the realm of sensual pleasure soon fails to see God; for spiritual sight is given only to those who live spiritual lives.

III. It brings slavery. Ver. 13. Drunkenness made Israel and Judah captive; and the same vice makes millions of men slaves in our time. Every drinking man is a bondman.

IV. It causes death. Ver. 14. The word "hell" (*sheol*) here means originally *death*, or the *grave*; and strong drink digs more graves than war or pestilence. Then, too, death of the body is only a faint type of that death of the soul, that eternal death (hinted at in the word *sheol*), which is the drunkard's portion.

V. It leads to poverty. Vers. 15-17. Whether a man is mean or mighty it makes no difference if he be a drunkard; he will be brought down to want, to contempt, and to misery, and strangers shall possess his inheritance.

VI. It brings defiance of God. Vers. 18, 19. The picture in these verses is of men so



utterly given over to sin as to say, "We know that we are wicked, and we are not ashamed of it! Let God do his worst; we are not afraid of his wrath!" How often have drunkards shown this spirit of defiance toward God!

VII. It perverts the moral sense. Vers. 20-23. Men will often try to solace their conscience by excuses for their action, obliterating the distinctions between good and evil: "I may be a drunkard, but I am no hypocrite!" "He drinks, but then he is a jolly good fellow," etc. There are even those who would make darkness light and pretend that

the liquor traffic is a benefit to the community.—*J. L. H.*

LESSON IX.—DECEMBER 1.

DAVID ANOINTED KING.—1 SAM. 16. 1-13.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16. 7.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1065.

PLACE.—Bethlehem, in the tribe of Judah.

DAVID'S CHARACTER.—At the outset of this long biography we may pause for a general survey of the character of its hero. A unique importance is given to the question by the use so often made of David's crimes to discredit Old Testament morality through the divine verdict of chap. 13. 14, so fearlessly repeated by, Paul (Acts 13. 22). The frank record of David's life makes it abundantly possible to accuse him of unbridled passions, treachery, and murder, disgraceful weakness in governing his family, neglect of his subjects' rights, barbarity

A CLASS EXERCISE.

[From Miss Buckelew's "Practical Work in the Schoolroom,"]

SOME OF THE HARM DONE BY ALCOHOL

TO THE

HEART.

Overworks it.
Makes it tired.
Loads it with fat.
Softens and destroys it.

BLOOD VESSELS.

Hurries the blood through them.
Stretches the small arteries and makes them unfit to work.
Poisons the blood in the hair-like blood vessels (capillaries).

LUNGS.

Makes them work too fast.
Heats and inflames them.
Hardens the walls of their air cells.
Keeps in the poisonous gas.
Keeps out the good gas (oxygen).
Weakens them and makes them diseased.

TO THE

NERVES.

Takes away their moisture, and paralyzes them.
Takes away their power to control the muscles.
Makes them unfit to carry messages to and from the brain.

BRAIN.

Fills or congests the blood vessels with impure blood.
Collects in it and paralyzes it.
Hardens the albumen.
So hurts it as to cause insanity and death.

ALCOHOLIC LIQUORS HURT

The body,
The mind,
The soul ; . .

AND MAKE PEOPLE

WASTE

Money,
Talents, and
Time.

LOSE

Strength,
Health, and
Good name.

UNFIT TO

Think, or
Work.

UNFIT TO SERVE

Themselves,
Their neighbor,
God.

SOME OF THE HARM DONE BY TOBACCO

TO THE BODY.

Poisons the saliva.
Injures the senses of smell, taste, sight, and hearing.
Causes "smokers' sore throat."
Injures the stomach, causing dyspepsia, etc.
Often takes away the appetite for wholesome food.
Irritates the air cells of the lungs.
Causes palpitation of the heart.
Weakens the muscles, causes trembling.
Injures the eyes.
Excites, then stupefies and paralyzes, the brain and the nerves.

TO THE MIND.

Makes the memory poor.
Lessens the power to think.
Weakens the will.
Makes people grow in selfishness and impoliteness.
Makes people waste time and money.
Often leads to drunkenness and bad company.
Sometimes causes insanity.

to foes, vindictiveness upon his very deathbed, and other vices characteristic of Eastern despotism. And yet he was "after Jehovah's heart." It is unnecessary to detail the conclusion thence drawn by many critics of fame and influence, and notably by the learned and fascinating French stylist whose severe moral sense, shocked by the imperfect ethics of the Hebrew Scriptures, takes refuge in the composition of "realistic" romance. In our reply we must frankly admit no small part of the indictment. But any impartial reader may well ask how so mean and cruel a monster could have won David's place in the people's heart and memory. We can show that amid unparalleled temptations he remained for the most part upright, kind, and devoted to duty, and further, that the dark side of his character appears almost entirely after and because of one terrible fall. Moreover, if he composed even a small section of that national hymn book to which posterity attached his name—and it is sheer perversity to push criticism so far—we read there unveiled the struggles of a noble heart, profound in devotion to the theocratic ideal, and profound in its penitence when swept away into sin; and recognizing the ardent and impetuous temperament of the poet-king, we can understand how gusts of sinful passion gave "the enemies of Jehovah great occasion to blaspheme."—*Moulton*. The ideal monarch which the people's heart cherished, Saul in his early days realized—the noble, handsome hero, who was a law unto himself. The monarch "after Jehovah's heart" was really a viceroy, a governor under God, and this ideal David realized.

GOD'S CHOICE OF WORKERS.—1. God sets aside instruments which have proved themselves unworthy, and chooses others in place of them (ver. 1). 2. God has at hand and in training those, unmarked of men, who are destined to do his work (ver. 1). 3. God's choice may be opposed to human plans, and shall be successful in the face of human power (ver. 2). 4. God's choice has for its prerequisite a purified heart and purposes, for he chooses holy instrumentalities (ver. 5). 5. God's choice is often not in accordance with the preconceived opinions of men (ver. 7). 6. God chooses according to character, which he alone can read (ver. 7). 7. God chooses for his work the lowly and unnoticed among men (ver. 11). 8. God endows with his Spirit those whom he has chosen for his work (ver. 13).

A WORD ON THE GOLDEN TEXT.—1. **MAN LOOKETH ON THE OUTWARD APPEARANCE.**—Samuel's suspicion that Saul would kill him if he could was well founded. Saul's vision was so superficial that he would naturally suppose that killing David would secure to him his throne, but God saw deeper. Samuel was afraid to anoint David for fear Saul would murder him, but God knew better. The Bethlehemite elders were afraid of Samuel's visit. Doubtless Jesse was terrified when it became known that the visit was especially to this family. But through all these timorous jealousies and petty managements of man, God was working out his plan—a plan that not only selected David to be king of Israel, but in that selection chose the Messianic family and decided the genealogy of Christ. Then, too, when Samuel was in the presence of his seven sons, he did just what you and I would have done. He was in search of a military hero; he looked at the breadth of chest, at the power of muscle, at the clearness of eye, at the squareness of brow, at all the outward signs that we are accustomed to associate with intellectual and physical vigor, and he might have chosen any one of these seven brothers whose lives were afterward passed in comparative obscurity. But God saw through all these exterior characteristics into a heart which sought to be in harmony with his own. 2. **THE LORD LOOKETH ON THE HEART.** And he never mistakes. We may deceive our most intimate associates; we may even deceive ourselves; we can never deceive God.—*R. R. D.*

THEMES FOR BIBLE READINGS.—1. Antiquity of anointing, Gen. 28. 18; 31. 13; 35. 14; Exod. 28. 41; 30. 25. 2. Holy things anointed, Exod. 20. 36; 30. 26; 40. 11; Isa. 21. 5; Ezek. 28. 14. 3. Prophets anointed, 1 Kings 19. 16; Isa. 61. 1; Luke 4. 16-21; 24. 49; Acts 1. 4; 2. 1-4. 4. Priests anointed, Exod. 29. 7; 30. 30; 40. 15; Lev. 8. 12; Psalm 133. 2. 5. Kings anointed, 1 Sam. 9. 16; 15. 1; 16. 1, 12, 13; 2 Sam. 2. 7; 1 Kings 1. 34; Judg. 9. 8-15. 6. Christians anointed, Psalm 23. 5; 2 Cor. 1. 21; 1 John 2. 20, 27; Rev. 3. 18. 7. Christ the Anointed, Psalm 2. 2, 3; 45. 6, 7; Dan. 9. 24; Acts 4. 25-27; 10. 38.

LESSON HYMN.—

God of my life, whose gracious power Through varied deaths my soul hath led,
 Or turned aside the fatal hour, Or lifted up my sinking head ;
 In all my ways thy hand I own, Thy ruling providence I see ;
 Assist me still my course to run, And still direct my paths to thee,
 I have no skill the snare to shun, But thou, O Christ, my wisdom art :
 I ever unto ruin run, But thou art greater than my heart.—*Charles Wesley.*

SPECIAL DOCTRINAL SUGGESTION.—The omniscience of God.

HOME READINGS.—*Monday* (November 25), David anointed king, 1 Sam. 16. 1-13.
Tuesday, David and Saul, 1 Sam. 16. 14-23. *Wednesday*, God's choice, 1 Chron. 28. 1-10.
Thursday, Searching the heart, Jer. 17. 5-10. *Friday*, God's omniscience, Psalm 139. 1-12.
Saturday, Promises for David, Psalm 89. 19-29. *Sunday*, David's greater Son, Acts 13. 16-23.

Authorized Version.

1 And the LORD said unto Sam'u-el, ¹ How long wilt thou mourn for Saul, seeing ² I have rejected him from reigning over Is'ra-el ? ³ fill thine horn with oil, and go, I will send thee to Jes'se the Beth'le-hem-ite: for ⁴ I have provided me a king among his sons.

Revised Version.

1 And the LORD said unto Sam'u-el, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Is'ra-el ? fill thine horn with oil, and go, I will send thee to Jes'se the Beth'le-hem-ite: for I have provided me a king among his sons.

¹ Chap. 15. 25. — ² Chap. 15. 23. — ³ Chap. 9. 16; 2 Kings 9. 1.
⁴ Psalm 78. 70; 89. 19, 20; Acts 13. 22.

I. AS MAN SEETH. Verses 1-10.

BETHLEHEM (FROM THE WEST).

I. HOW GOD CHOOSES HIS WORKERS. In passing we may observe that this is the only place where we trace any weakness in Samuel. First, he shrinks from God's commission from fear of man, and then he falls into the error—an error only, it is true, but one which so wise a man ought not to have fallen into—of “judging by outward appearance.” On the other hand, the passage gives strong, though indirect, evidence of the activity and vigor of Samuel as a judge, for his approach to a town causes alarm among the elders, showing

that he never spared wrongdoing in those who held office, and was wont to go from place to place keeping all things in order.—*Stock.*

1. How long wilt thou mourn for Saul—The fact that Samuel kept grieving over the case of Saul is a striking evidence of his deep affection. He could not give him up, and he feared also for the future welfare of the people and nation. **I have rejected him**—This rejection was a finality in God's purpose, and it was of no use for Samuel to trouble his soul longer about it. **Fill thine horn**—The vial or flask mentioned in 1 Sam. 10. 1, was probably made of a horn, and may have been called either a horn or a flask. **Go, I will send thee**—In the former case the man chosen for king had been sent to Samuel. Compare 1 Sam. 9. 16. **Jesse**—Who, as a prominent citizen living ten miles away, and the representative of a princely house, was doubtless well known to Samuel. He was the son of Obed, a descendant of Nahshon, prince of Judah during the Exodus. Canaanite and Moabite blood were mingled with Israelite in his veins, through Rahab (Josh. 2; Matt. 1. 5) and Ruth. He was the inheritor of riches, and probably a good, plain man, though nothing is known of his character. **I have provided me a king**—Or, “I have seen among his sons.” This language is notably different

Authorized Version.

2 And Sam'u-el said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take a heifer ^a with thee, and say, ^b I am come to sacrifice to the LORD.

3 And call Jes'se to the sacrifice, and ^c I will show thee what thou shalt do: and ^d thou shalt anoint unto me *him* whom I name unto thee.

Revised Version.

2 And Sam'u-el said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I

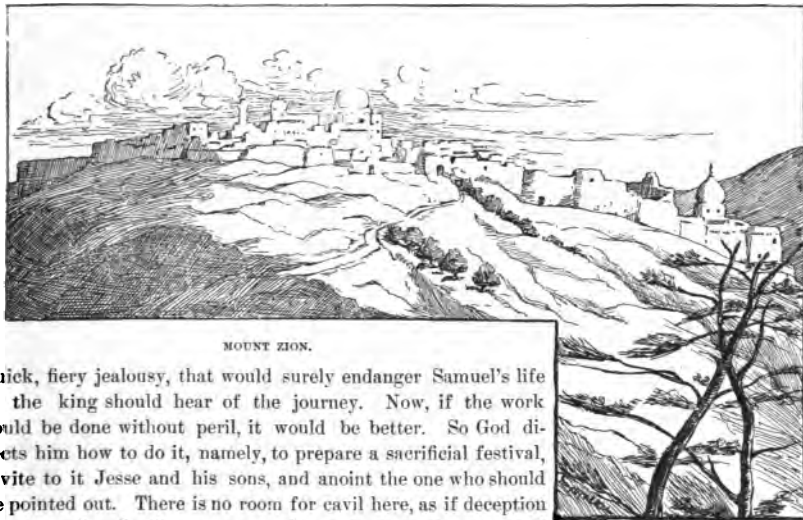
3 am come to sacrifice to the LORD. And call Jes'se to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint

^a Heb. in *thine hand*.—^b Chap. 9. 12; 29. 29.—^c Exod. 4. 15.
—^d Chap. 9. 16.

from that which relates the choice of Saul. *He* was designated rather as filling the popular idea. Compare 1 Sam. 9. 16; 10. 23.

THE HIGH INTERESTS OF GOD'S KINGDOM on the earth are of greater importance than any single individual's interest, no matter who he may be. If one instrument fails to do the Lord's work it is set aside for another. The Church of God is not dependent on any one man, nor ever has been.—*Simpson*.

2. **He will kill me**—We notice here that Samuel was subject to timidity like other men. He had also seen Saul's passionate and hasty manners, and thought how easily he might turn in demoniac frenzy against the man who went about preparing another to take possession of the throne. That an evil spirit had possessed Saul was also probably by this time known to Samuel. Compare verse 14. **Take a heifer**—Saul's insanity was doubtless already showing itself in



MOUNT ZION.

quick, fiery jealousy, that would surely endanger Samuel's life if the king should hear of the journey. Now, if the work could be done without peril, it would be better. So God directs him how to do it, namely, to prepare a sacrificial festival, invite to it Jesse and his sons, and anoint the one who should be pointed out. There is no room for cavil here, as if deception were sanctioned. It was a concealment, for a good purpose, of a good thing which Saul had no right to know and would have wrongly used. God, as well as man, has a right to keep his own business to himself, and choose his own time and way to make it public. There was no pretense of a sacrifice, but a real thing. Nor was there falsehood, duplicity, or deception.—*D. A. Whedon*. The ark was in one place, the altar in another, and the tabernacle in seclusion; so that the regular worship was disorganized, and the prophet offered sacrifice by divine warrant.—*J. L. H.*

3. **Call Jesse**—Bid him to the place of honor, as Saul and his servant had been bidden among the thirty persons on a former occasion. See 1 Sam. 9. 19-22.—*Terry*. **Whom I name unto thee**—Samuel never lacked the divine guidance and illumination at the right time.

Authorized Version.

4 And Sam'u-el did that which the LORD spake, and came to Beth'le-hem. And the elders of the town ⁶ trembled at his ⁶ coming, and said, ⁹ Comest thou peaceably?

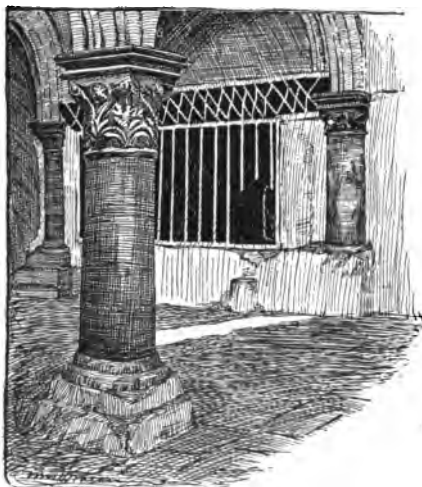
5 And he said, Peaceably: I am come to sacrifice unto the LORD: ¹⁰ sanctify yourselves, and come with me to the sacrifice. And he sanctified Jes'se and his sons, and called them to the sacrifice.

Revised Version.

4 unto me him whom I name unto thee. And Sam'u-el did that which the LORD spake, and came to Beth'le-hem. And the elders of the city came to meet him trembling, 5 and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jes'se and his sons, and called

⁸ Chap. 21. 1.—⁶ Heb. meeting.—⁹ 1 Kings 2. 13; 2 Kings 9. 22.—¹⁰ Exod. 19. 10, 14.

4. **Bethlehem**—A village six miles southeast of Jerusalem, in the mountains of Judah, the burial place of Jacob's wife Rachel, the home of Boaz and Ruth, the birthplace of David and of Jesus Christ. It was also the residence of Jerome while he was composing the Vulgate, or Latin translation of the Bible.—*R. R. D.* **The elders**—The local rulers, hereditary heads of the families, according to the primitive government of the East. **Trembled**—Samuel was now old and well known in all Israel. His condemnation of Saul and separation from him were probably also known to the elders of Bethlehem. His sudden and unexpected coming to the town would therefore naturally excite some measure of alarm.—*Terry.* **Peaceably**—Coming with no hostile purpose or word, his visit would be recognized as a blessing.



LEGENDARY TOMB OF DAVID.

5. **Sanctify yourselves**—By ceremonial washings of the body and of the clothes, the symbol of spiritual preparation. See Exod. 19. 10, 14. Samuel went to Jesse's house apparently because he was the chief man of the little town (comp. Ruth 2. 1), and he personally superintended the purifications of the family. The inspection of the following verses probably did not fall here, but at the feast following the sacrifice. At this Samuel was host, as representative of Jehovah, and could choose guests for the places of honor inside the house. Thus he contrived to get a private interview with Jesse and his sons after the sacrifice which fitly precluded so important an event.—*Moulton.* **Jesse and his sons**—To these, of course, he paid special attention.—*Terry.* It was Samuel's habit to go through the land and keep the people in fellowship with God by religious services.

Look at the scene. Old Jesse (see 1 Sam. 17. 12) has been told that God has a gracious purpose for one of his sons, and introduces seven of them in succession. The first one Samuel pitches upon at once. Probably Eliab's stature (see verse 7) reminded him of the day when Saul was publicly proclaimed, and was found to be the tallest man in the assembly. And then God speaks to him those memorable words, "The LORD looketh on the heart." The youngest of all is chosen, one not even thought worthy to be brought to the prophet, but left out in the fields; yet not chosen *because* he was the youngest and the most obscure—much less arbitrarily and for no reason at all; but because his heart was "right in the sight of God." This is the test to put before our scholars. Is it not needed? How apt boys are to think, if one of them is specially clever in book learning, or specially demure in demeanor, that *he* ought to be a minister or a missionary—at all events a teacher of

Authorized Version.

6 And it came to pass, when they were come, that he looked on ¹¹E-li'ab, and ¹²said, Surely the LORD's anointed is before him.

7 But the LORD said unto Sam'u-el, Look not on ¹³his countenance, or on the height of his stature; because I have refused him: ¹⁴for the LORD seeth not as man seeth; for man ¹⁵looketh on the outward appearance, but the LORD looketh on the ¹⁶heart.

8 Then Jes'se called ¹⁷A-bin'a-dab, and made him pass before Sam'u-el. And he said, Neither hath the LORD chosen this.

9 Then Jes'se made ¹⁸Sham'mah to pass by. And he said, Neither hath the LORD chosen these.

10 Again, Jes'se made seven of his sons to pass before Sam'u-el. And Sam'u-el said unto Jes'se, The LORD hath not chosen these.

Revised Version.

6 them to the sacrifice. And it came to pass, when they were come, that he looked on ¹¹E-li'ab, and said, Surely the LORD's

7 anointed is before him. But the LORD said unto Sam'u-el, Look not on his countenance, or on the height of his stature; because I have rejected him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on

8 the heart. Then Jes'se called A-bin'a-dab, and made him pass before Sam'u-el. And he said, Neither hath the LORD chosen this.

9 Then Jes'se made ¹⁸Sham'mah to pass by. And he said, Neither hath the LORD chosen

10 this. And Jes'se made seven of his sons to pass before Sam'u-el. And Sam'u-el said 11 unto Jes'se, The LORD hath not chosen

¹¹ Chap. 17. 13; 1 Chron. 27. 18, *Eliab*.—¹² 1 Kings 12. 26.—
¹³ Psalm 147. 10, 11.—¹⁴ 1-a. 55. 8.—¹⁵ 2 Cor. 10. 7.—*c* Heb.
eyes.—¹⁶ 1 Kings 8. 39; 1 Chron. 28. 9; Psalm 7. 9; Jer. 11. 20;
17. 10, 20, 12; Acts 1. 24.—¹⁷ Chap. 17. 13.—¹⁸ Chap. 17. 13,
—*d* *Shimeah*, 2 Sam. 13. 2. *Shimeah*, 1 Chron. 2. 13.

¹¹ In 1 Chron. 27. 18, *Eliab*.—² In 2 Sam. 13. 2, *Shimeah*. In
1 Chron. 2. 13, *Shimeah*.

some kind! They judge not indeed by *stature*, but by "outward appearance" of some kind. But it may be said, How can they judge otherwise? Is it not by a man's deeds that he is to be judged? And is not this the very reason why we are to "avoid all appearance of evil," and to "show our faith by our works?" No doubt; but what does this prove? Only that our judgments *may* be mistaken, and therefore should not be too positive; and that we should not "lean unto our own understanding," but seek God's guidance in all our dealings with others, especially in all appointments; see the prayer of the apostles in Acts 1. 24: "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen."—*Stock*.

6. **When they were come**—That is, to the house of Jesse, apparently in the interval between the sacrifice and the feast. The latter we learn in verse 11 did not take place until after David had been sent for. But many hours would elapse between the sacrifice and the feast, as the victim had to be skinned and prepared for roasting, and finally cooked. This interval was spent in Jesse's house.—*R. Payne Smith*. **Eliab**—Jesse's oldest son, one of Saul's army in the Palestine war (1 Sam. 17. 13), and afterward the ruler of Judah under David. In 1 Chron. 27. 18 he is called Elihu. We have an exhibition of his rude and overbearing temper in 1 Sam. 17. 28. Samuel was impressed by his stature and beauty, and remembered that Saul had been similarly recommended (1 Sam. 10. 24). But as a Scotch preacher puts it, Eliab was "ower big for the work," too haughty and self-sufficient to succeed in a task which called for humility and trust.—*Moulton*. **The Lord's anointed**—He judged by his appearance. Physical beauty appears to have been an hereditary trait in the family of David.

7. **Look not on his countenance, or on the height of his stature**—This seems to be a plain allusion to the external appearance of Saul (1 Sam. 9. 2). That which chiefly recommended him to the favor of Israel was his size and beauty; but now, in selecting a man after his own heart, Jehovah shows that his divine judgment is based not on external form or comeliness, but on the inner life. David also, however, was of a goodly appearance (verse 12).—*Terry*. What makes a Christian? Not a good face; not good dress; not stature; not church membership; not any thing external. A right heart makes a Christian.—*R. R. D.*

10. **Again**—That is, consecutively; one by one. The whole action was intentionally spectacular—a historic object lesson contrasting physical "show" with spiritual "substance." **Unto Jesse**—These two words should probably be omitted, with the Septuagint. The absolute unconsciousness of the family makes it most unlikely that such words should be spoken aloud.—*Moulton*.

Authorized Version.

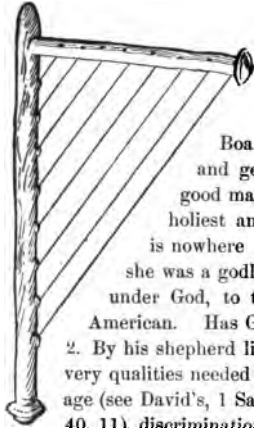
11 And Sam'u-el said unto Jes'se, Are here all *thy* children? And he said, ¹⁹ There remaineth yet the youngest, and behold, he keepeth the sheep. And Sam'u-el said unto Jes'se, ²⁰ Send and fetch him: for we will not sit down till he come hither.

Revised Version.

these. And Sam'u-el said unto Jes'se, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam'u-el said unto Jes'se, Send and fetch him: for we

¹⁹ Chap. 17. 12. — ²⁰ 2 Sam. 7. 8; Psalm 78, 70. — *e* Heb. round.

II. AS THE LORD SEETH. Verses 11-13.



II. HOW GOD PREPARES HIS WORKERS. We must not suppose that the preparation of David began when he was anointed. God had marked him out long before for the great work he was to fulfill, and had been preparing him from the first.

But how? 1. By his family life. Jesse was the grandson of

Boaz, and if we may believe that the beautiful piety and uprightness and generosity and purity and dignity which so eminently marked that good man descended to his grandchildren, then David grew up among the holiest and happiest of home influences. It is curious that David's mother is nowhere mentioned in Scripture, but it would be according to all analogy if she was a godly woman. How many of the best of men have owed everything, under God, to their mothers! The case of Washington will occur to every American. Has God given you a good mother?—we may say, Then be thankful!

2. By his shepherd life. How could that fit a man to be king? Nothing better. The very qualities needed by a good shepherd—a sense of responsibility, watchfulness, courage (see David's, 1 Sam. 17. 34, 35), patience (for sheep are stupid), gentleness (see Isa. 40. 11), discrimination (see John 10. 14), skill in leading the sheep to suitable pastures (see Psalm 23. 2)—are just the very qualities a king needs; and so Psalm 78 says (verses 70, 71), "He chose David his servant, and took him from the sheepfolds: . . . to feed Jacob his people, and Israel his inheritance." And in Psalm 77. 20; 80. 1, Israel is called a "flock." There are two lessons for us here: 1. God does prepare his workers. Some think he can use anyone. So he can, but, as a rule, he does not. Therefore let not an unprepared worker expect God to give him success. 2. The simplest and lowliest boyhood or girlhood may be God's special preparation for a noble and useful life. Let us impress on our scholars that upon the way they use home privileges and school opportunities may depend the character of their life in this world; yes, and perhaps of their life hereafter.—*Stock*.

11. **The youngest**—The common chronology places this event ten years before David's accession, thus making him twenty years old. It seems better to give it an earlier date, when he was about fifteen to sixteen, as the Bible gives no figures by which to reckon the precise year. David was the last one Jesse himself thought of as worthy to be chosen. **Sheep**—Pursuing the occupation usually allotted in Eastern countries to the slaves, the women, or the despised of the family. Compare the cases of Moses, Zipporah, Jacob, Rachel, and in later times Mohammed.—*Stanley*. **Sit down**—The word thus rendered means "to surround," and here suggests the sitting down or reclining around a table. Samuel did not propose to have that family gather round the table of the peace offerings with one of the sons absent. Here a lesson bearing on family worship may be learned.

THE SUBMISSIVE SPIRIT RECEIVES THE DIVINE OUTPOURING. David anointed became David consecrated. So the spiritual change often comes to souls to-day; submission to God's methods makes commission to God's work.—*D*.

THE PROVIDENCE OF GOD subjects his chosen agents to the discipline that fits them for their great lifework.

Authorized Version.

12 And he sent, and brought him in. Now he was ²¹ ruddy, and withal ²² of a beautiful countenance, and goodly to look to. ²³ And the LORD said, Arise, anoint him: for this is he.

13 Then Sam'u-el took the horn of oil, and ²³ anointed him in the midst of his brethren: and ²⁴ the Spirit of the LORD came upon Da'vid from that day forward. So Sam'u-el rose up, and went to Ra'mah.

Revised Version.

12 will not sit ³ down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal ⁴ of a beautiful countenance, and goodly to look upon. And the LORD said, Arise, anoint him: for this is he. Then Sam'u-el took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came mightily upon Da'vid from that day forward. So Sam'u-el rose up, and went to Ra'mah.

²¹ Chap. 17. 42; Cant. 5. 10.—²² Heb. fair of eyes.—²³ So chap. 9. 17.—²⁴ Chap. 10. 1; Psalm 59. 20.—²⁵ See Num. 27. 18; Judg. 11. 29; 13. 25; 14. 6; chap. 10. 6, 10.

³ Heb. around.—⁴ Heb. fair of eyes.

12. **He was ruddy**—This may refer either to his skin or his hair, probably to both. Red hair was regarded as a mark of beauty in the ancient East.

III. HOW GOD ENDOWS HIS WORKERS. The anointing of David, though probably only a private and carefully concealed thing (for the family would keep it quiet for fear of Saul), was not unimportant, as a message to him that God had a great work for him to do. But this anointing, after all, was but an outward type. The real anointing is described in verse 13: "The Spirit of the Lord came upon David from that day forward." Have we this anointing? No preparation, no fitness, is of any value without the Spirit; and remember Rom. 8. 9: "If any man have not the Spirit of Christ, he is none of his." But this anointing we may get, for he "giveth the Holy Spirit to them that ask him" (Luke 11. 13).—*Stock*.

13. *Josephus* says that Samuel whispered in David's ear the explanation of the act. Even this is doubtful; his father and brothers, at any rate, did not understand. It is suggested that they may have supposed him selected for the prophetic school, where in later times he took refuge (1 Sam. 19. 18.) Probably he learned his minstrelsy there. Compare 1 Kings 19. 16.—*Moulton*. The Spirit of the Lord came upon David from that day forward—The anointing seems to have been an outward channel for the communication of the Spirit. It was no transient or temporary influence, but a continued source of inspiration to him from that time onward.—*Stock*. Went to Ramah—Samuel's birthplace and home among the mountains north of Bethlehem. He maintained an acquaintance and intercourse with David, and may have revealed his high destiny by degrees.

THE SLOW TRAINING OF GOD'S GREAT ONES. David's anointing discloses in his early youth God's brilliant plans for him; but how slowly are these plans developed! With what anxiety and shrewdness, with what humble reliance on God, must he pass amid all the dangers of the years which make him victor over Goliath, which unite him by marriage with the royal family, establish him at court, gradually awake the king's murderous jealousy, send the patriotic youth into exile among his nation's worst enemies, make him for years a sort of free-lance or guerrilla, and eventually establish him as king over a small section of the country! All these eventful years David was in training. And his experience in this regard corresponds with that of John the Baptist, Paul, and Christ, and with that of most of the great men of Christendom. Let him who would do great things for God not hurry through his years of training.—*J. L. H.*

HINTS TO THE TEACHER.

In the young shepherd of Bethlehem behold "the coming man," the true King of Israel. David, and not Saul, was the real founder of the Israelite monarchy. Saul was set aside because of his self-will; David was chosen as "the man after God's heart;" not a perfect man in character, but one fitted for God's plans. David reigned throughout as a theocratic king, one who represented loyalty to the divine will. Even in his deepest sin he showed submissiveness to God by a prompt repentance.

I. He was **chosen by God**. Ver. 1. Saul had also been chosen, but Saul forfeited his call by disobedience; so now God gave a new designation of the one to be the captain of his people. The only real king of men is the one whom God has appointed.

II. He was **recognized by God** while yet unknown to men. Ver. 1. So God saw an apostle in the fisherman Simon; he saw the author of the fourth gospel in the young dreamer John; he saw a mighty worker in the persecuting Saul (Acts 9. 15); a reformer in Luther, the miner's boy; a founder of the Church in young John Wesley. He sees in our Sunday schools now the preachers and leaders and pillars of the Church in the twentieth century.

III. He was **chosen religiously**. Vers. 2-5. It is suggestive that God's choice was indicated, not in a worldly feast, but in a religious service, amid sacrifices and prayers. The true king of men is oftener found among God's worshipers than in haunts of pleasure. How many of the greatest rulers of earth, from Alfred to Gladstone, have been humble followers of God! Prayer brings men into fitness for God's plans.

IV. He was **chosen for his character**, not for his appearance. Ver. 7. Men see the outward, showy gifts of person, of speech, of prosperity. God looks beneath for character and true manliness. He who reads David's story will see that in firmness and nobility of nature, despite his blemishes, he was far above his contemporaries.

V. He came **from among the people**. Ver. 11. He was a shepherd boy, and he never forgot it; never was ashamed to own it. See Psalm 23. He retained through life a sympathy with the common people, could feel for "the poor of the earth," and won the love of the masses. See 2 Sam. 5. 1, 2. Contrast David with Solomon and Rehoboam, who were "born in the purple."



VI. He was **endowed with the Spirit**. Ver. 13. There came upon him a divine power, for he lived in fellowship with God. This peculiar grace abode with David throughout his career. It was the inspiration of his psalms and the secret of his power with men.

Such is the man whom God's cause in every age needs for its leader. May there not be young Davids in our churches? —J. L. H.

LESSON X.—DECEMBER 8.

DAVID AND GOLIATH.—1 SAM. 17. 38-51.

GOLDEN TEXT.—The battle is the Lord's.—1 Sam. 17. 47.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1063.

PLACE.—The valley of Elah. This has been identified with the ravine now called Wady es-Sumt, about fourteen miles southwest of Jerusalem; and it is an interesting fact that the valley is strewn with pebbles of various sizes worn round and smooth by the periodical sweep of water through the torrent beds.—Terry.

GOLIATH belonged to the primitive race of the Anakim, of which the Israelites had found a small remnant at the time of the conquest, four hundred years before (Num. 13. 32, 33; Josh. 14. 12). These, driven out by the Israelites, attached themselves to the Philistines; and Goliath appears to have been one of a family of giants, all of whom were slain by David and his men (2 Sam. 21. 15-22). Goliath's height has been variously estimated at from nine to

eleven feet. His armor is described, in contrast with the defenseless condition of the Israelites, in verses 4-7. In those times great size and strength and armor were of immeasurable advantage in battle.

WAS THIS A MIRACLE?—David's exploit—like that of Jonathan, chap. 14—is typical of all that was best in his race. Miraculous in the deepest sense from beginning to end, it yet had nothing strictly "supernatural" about it. Given a sturdy, fearless youth with great skill in the use of a sling pitted against an unwieldy giant who with Philistine stupidity exposes his face to a despised foe, and the triumph is inevitable. The marvel lies in the pluck which faced the champion before whom the giant Saul and all Israel's heroes had shrunk back in dismay. The secret of men like David and Jonathan was that the constant presence of the Lord of hosts was to them not a pious opinion but a practical reality.—*Moulton*.

THE TOKENS OF DAVID'S CALL.—1. His work—to deliver Israel. 2. His time—in Israel's emergency. 3. His manner—according to his own gifts. 4. His character—combining courage with prudence. 5. His spirit—humble trust in God. 6. His insight into God's character and plan.

WHAT THIS LESSON TEACHES.—1. Each of us has his own giant to fight, and with only God to help and make victory certain. It may be pride, or bad temper, or covetousness, or indolence, or appetite, or some other sin. Gal. 5. 16, 19; Rom. 7. 19; Psalm 51. 10; 1 John 1. 7, 9; John 13. 9. 2. We ought, like David, to forget self and put God's honor and glory first. Jer. 9. 23, 24; 1 Cor. 6. 20; Matt. 6. 33; Phil. 1. 20; 1 Kings 18. 36. 3. Nothing is too great for him who truly believes God. While he is trying to obey he has a right to trust. Mark 9. 23; Acts 16. 31; Psalm 30. 7; 44. 6, 7; 1 John 5. 4; Phil. 4. 13; Eph. 6. 13-18. 4. True boldness and heroism spring from profound convictions of the righteousness of our cause. 5. The confidence of a hero must also have some basis in his own discipline and past trials. 6. No wise man will venture into a life-and-death struggle with weapons which he has never tried. 7. Not pompous dress parade, but prompt and energetic action, distinguishes the successful warrior.

ONE OTHER THOUGHT.—Take David in this chapter as a type of Christ. Goliath is Satan. No man can overcome him. Jesus came down to the battlefield of earth to fight him, not for himself, but for his people. But he was "despised and rejected of men." In Mark 6. 2, 3 ("Is not this the carpenter?" etc.), we have the echo of Eliab's taunts. Yet he conquered; and as David cut off Goliath's head with Goliath's own sword, so Jesus by death destroyed "him that had the power of death, that is, the devil" (Heb. 2. 14). The lesson is, Those who are on Christ's side are on the winning side.

SCRIPTURAL ILLUSTRATIONS.—1. Worldly conflicts (vers. 41-44); Exod. 17. 8-16; Num. 31. 1, 2; Josh. 10. 1-14; Judg. 4. 1-24; 1 Sam. 15. 1-3. 2. Spiritual conflicts, Eccles. 8. 8; Rom. 7. 23; Eph. 6. 11, 12; 1 Tim. 1. 18; 2 Tim. 2. 3. 3. Worldly weapons (ver. 45); Josh. 1. 14; Judg. 18. 11; 20. 2; 1 Sam. 13. 22; 19. 9, 10; Job 20. 24. 4. Spiritual weapons, Gen. 3. 24; 2 Cor. 10. 3, 4; Eph. 6. 13-17; Heb. 4. 12; Rev. 1. 16. 5. The source of victory (vers. 45-47); Num. 21. 3; Deut. 2. 33; 3. 2; 2 Sam. 23. 10; Heb. 11. 32-34. 6. The final victory (vers. 49-51); 1 Cor. 15. 24-26, 54-57; Phil. 2. 9-11; Rev. 20. 10-15. 7. Victors' song, Exod. 15. 1-22; Judg. 5. 1-31; Psalm 46. 1-11; Rev. 5. 9-14; 7. 9, 10; 14. 1-3.

LESSON HYMN.—

Head of the Church triumphant, We joyfully adore thee;
Till thou appear, thy members here Shall sing like those in glory:
We lift our hearts and voices With blest anticipation;
And cry aloud, and give to God The praise of our salvation.
Thou dost conduct thy people Through torrents of temptation;
Nor will we fear, while thou art near, The fire of tribulation:
The world, with sin and Satan, In vain our march opposes;
By thee we shall break through them all, And sing the song of Moses.—*Charles Wesley*.

SPECIAL DOCTRINAL SUGGESTION.—The providence of God.

HOME READINGS.—*Monday* (December 2), David and Goliath, 1 Sam. 17. 38-44, *Tuesday*, David and Goliath, 1 Sam. 17. 45-51. *Wednesday*, The defiance, 1 Sam. 17. 1-11. *Thursday*, David hears the challenge, 1 Sam. 17. 17-27. *Friday*, David's trust in God, 1 Sam. 17. 28-37. *Saturday*, The Deliverer, Psalm 144. 1-10. *Sunday*, The Christian conflict, Eph. 6. 10-18.

Authorized Version.

38 And Saul ^aarmed Da'vid with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

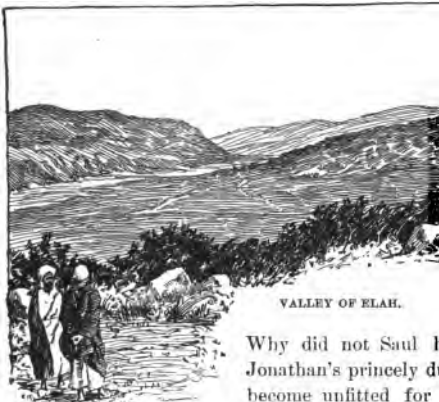
39 And Da'vid girded his sword upon his armor, and he assayed to go; for he had not proved it. And Da'vid said unto Saul, I cannot go with these; for I have not proved them. And Da'vid put them off him.

Revised Version.

38 And Saul clad Da'vid with his apparel, and he put an helmet of brass upon his head, 39 and he clad him with a coat of mail. And Da'vid girded his sword upon his apparel, and he assayed to go; for he had not proved it. And Da'vid said unto Saul, I cannot go with these; for I have not proved them. And Da'vid put them off him.

^a Heb. clothed David with his clothes.

I. THE WEAPONS. Verses 38-40.



Why did not Saul himself challenge the Philistine? Probably Jonathan's princely duties kept him elsewhere, and Saul may have become unfitted for active warfare by the insanity which occa-

sionally seized him. **A helmet of brass . . . a coat of mail**—Saul evidently thought that whoever would fight Goliath should be armed as Goliath was. See verse 5. "Brass" should be *bronze*; "coat of mail" is literally *coat of scales*, that is, tiny metal plates interlinked and overlapping like scales of a fish.—*Moullon*.

39. David girded his sword—It was Saul's sword, and doubtless huge. **Assayed to go**—Tried, undertook, began to go. **For he had not proved it**—Better, "them;" all these weapons and pieces of armor. He did not know till he tried how heavy and cumbersome they were. **I cannot go with these**—The shrewd practical sense of David admonished him of the folly of attempting such a combat with weapons with which he had no skill.—*Terry*. He is a wise man who knows what he cannot do as well as what he can. **Put them off him**—He had his own plan and was determined to carry it out. The armor only encumbered his body, taking away his native nimbleness of movement, and it also tended to weaken in his mind that faith in God and sense of dependence on him which was more to him in such a field than even the armor of a king. Thrice was he armed who had his quarrel just, and the living God for his refuge and strength.—*Froser*.

Authorized Version.

40 And he took his staff in his hand, and chose him five smooth stones out of the ^bbrook, and put them in a shepherd's ^cbag which he had, even in a scrip; and his sling ^{was} in his hand: and he drew near to the Phil-is'tine.

Revised Version.

40 And he took his staff in his hand, and chose him five smooth stones out of the ¹brook, and put them in the shepherd's bag which he had, even in his scrip; and his sling was in his hand: and he drew near to the Phil-

^b Or, valley.—^c Heb. vessel.

¹ Or, torrent bed.

WITHOUT CONSCIOUS ALLIANCE WITH GOD MEN'S HEARTS ARE APT TO FAIL IN THE PRESENCE OF ENEMIES. Some of the most eloquent books of modern literature have been written in praise of that noble virtue, self-reliance. But when a man knows he is weak; when he knows his best human friends have died or deserted him; when his highest hopes have already been blighted; when he knows that the attack will be on the weakest side of his character, he becomes a ready prey to discouragement. But God's ally can well say with David, "Let no man's heart fail him because of the enemy."—*R. R. D.*

ALLIANCE WITH GOD DISCOUNTS THE VALUE OF SECULAR DEFENSES AND WEAPONS. The man who has no other defense against his enemy's sword must be solicitous about the quality of his own sword. But if he has that unknown and infinite quality, the help of God, that weapon which John Bunyan describes as "all-prayer," he thinks less highly of the value of human help.—*R. R. D.*

40. His staff—In the Orient every one carries a walking-stick. David showed prudence as well as faith in using only a familiar weapon, and a dress which would not impede him. The supernatural aid which comes of faith does not work by setting aside nature, but by developing it to the highest perfection. We see his prudence also in his taking **five stones** for the encounter.—*Moulton*. **Smooth stones**—See note on PLACE in BACKGROUND. Rounded, water-worn stones could be aimed with certainty. **The brook** was doubtless dry now, as it always is in summer. Recent explorations seem to have identified it with a deep ravine with steep sides running through the open valley which separated the hosts. **Shepherd's bag**—Made of rough, untanned leather, and used for keeping food. As the text stands we can hardly regard the **scrip** as synonymous with the "shepherd's bag;" it must denote some other receptacle also carried. Probably **even** should be omitted (*Klostermann*); then the clause would read, "And put them in a shepherd's bag which he carried in the fold," that is, the fold of his robe; in other words, attached to his girdle.—*Moulton*. **Sling**—The favorite weapon of Syrian countrymen. Compare Judg. 20. 16. It was made of a strong leathern string, broad at the middle, so as to hold a small stone. By swinging rapidly around a few times and letting go one end of this string, the stone was hurled forward with a velocity that made it as fatal as a rifle-ball to one whom it might strike.—*Terry*. This method of fighting was the only one in which the great size, strength, and skill of Goliath would not count. Doubtless as a shepherd boy David had acquired great dexterity in the use of the sling; but it does not follow that he was the best slinger in Israel, or the bravest man, or the most devout, or the one who had most faith in Jehovah. The difference between him and the others was that he **DID THE DEED**. He turned faith and forethought and skill and courage into ACT. "Go thou, and do."—*R. R. D.*

IN TAKING GOD'S PART ONE MUST ALWAYS USE HIS BEST TALENTS. The young warrior knew well that, however awkward he might be in Saul's armor, he was a "sure shot" with the sling and stone. Let us follow his example and consecrate our best powers to God's service. In God's warfare it is needful to be familiar with our weapons.—*R. R. D.*

FOUR GENERAL LESSONS—1. We should consider whether Providence has really given us arduous work to do. 2. Our wisdom is, to go forth, not under the influence of the opinions of uninspirited men, but under the full force of our own religious convictions. 3. We must not expect to know in precisely what way the power of God will work with us. 4. Success or failure in perilous enterprises for Christ depends much on purity of motive.—*Chapman*.

Authorized Version.

41 And the Phil-is'tine came on and drew near unto Da'vid; and the man that bare the shield *went* before him.

42 And when the Phil-is'tine looked about, and saw Da'vid, he ¹disdained him: for he was but a youth, and ²ruddy, and of a fair countenance.

43 And the Phil-is'tine said unto Da'vid, ³Am I a dog, that thou comest to me with staves? And the Phil-is'tine cursed Da'vid by his gods.

44 And the Phil-is'tine ⁴said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Revised Version.

41 is'tine. And the Phil-is'tine came on and drew near unto Da'vid; and the man that

42 bare the shield went before him. And when the Phil-is'tine looked about, and saw Da'vid, he disdained him: for he was but a youth, and ruddy, and withal of a fair countenance. And the Phil-is'tine said unto Da'vid, Am I a dog, that thou comest to me with staves? And the Phil-is'tine

44 cursed Da'vid by his gods. And the Phil-is'tine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the

¹ Psalm 123. 2, 4; 1 Cor. 1. 27, 28.—² Chap. 16. 12.—³ Chap. 24. 14; 2 Sam. 3. 8; 9. 8; 16. 9; 2 Kings 8. 13.—⁴ 1 Kings 20. 10, 11; Prov. 18. 12; Eccles. 9. 11, 12.

II. THE DEFIANCE. Verses 41-47.

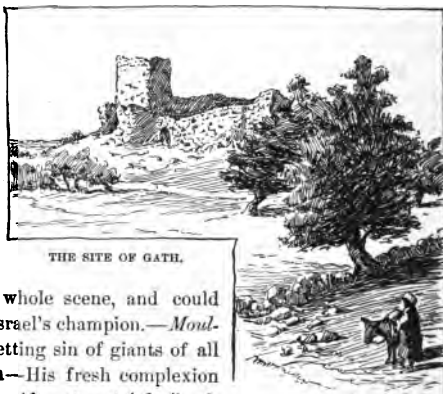
41. **The Philistine**—His name was Goliath. See note in BACKGROUND. **Drew near**—Neither champion flinched. **The man that bare the shield went before him**—Compare ver. 7. Goliath went forth with military pomp, attended by an official shield-bearer. So David was called to confront two men, not the giant Philistine only.—*Terry*. The shield was held before the warrior as he discharged his weapon, and covered his body.

42. **Looked about**—He scanned the whole scene, and could hardly persuade himself that this boy was Israel's champion.—*Moulton*. **He disdained him**—Disdain is the besetting sin of giants of all sorts. But see Prov. 16. 18. **But a youth**—His fresh complexion would make him look still younger. **Buddy**—Almost certainly "red-haired." **Of a fair countenance**—More suggestive of caresses and fondlings than of Herculean wrestlings and bloody strokes.

43. **Am I a dog**—He assumes that he is treated with outrageous insult. The Septuagint version reads: "Am I a dog that thou comest to me with a staff and stones? And David said, Nay, but worse than a dog."—*Terry*. In the East dogs are worthless and without owners. **Staves**—"Such weapons as a staff." **Cursed David by his gods**—Whom he thus deliberately pitted against Jehovah, oblivious of the last encounter.

THE INFINITE RESOURCES OF ALLIANCE WITH GOD ARE NOT VISIBLE TO THE HEEDLESS AND HOSTILE WORLD. Unchristian people do not understand the character and serviceableness of God's help. They derided David; they derided our Saviour on the cross; they deride us almost every day of our lives, collectively and individually. You have not gone very far in Christian experience if you have not been pained by the derision of worldly men, who in the main are friendly, but who are disposed to think you foolish and weak because your strength is in the Lord, and not in fortification and friends.—*R. R. D.*

44. **I will give thy flesh unto the fowls of the air, and to the beasts of the field**—Will kill you first; then the vultures will come, and after them the jackals. This toploftical abuse (to which David contributes his full share, a moment later) was characteristic of those spectacular duels on which in ancient and mediæval times the fate of so many armies hung. Homer



THE SITE OF GATH.

Authorized Version.

45 Then said Da'vid to the Phil-is'tine, Thou comest to me with a sword, and with a spear, and with a shield: ⁵ but I come to thee in the name of the LORD of hosts, the God of the armies of Is'ra-el, whom thou hast ⁶ defied.

46 This day will the LORD ² deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give ¹ the carcasses of the host of the Phil-is'tines this day unto the fowls of the air, and to the wild beasts of the earth; ⁸ that all the earth may know that there is a God in Is'ra-el.

47 And all this assembly shall know: that the LORD ⁹ saveth not with sword and spear: for ¹⁰ the battle is the LORD's, and he will give you into our hands.

Revised Version.

45 air, and to the beasts of the field. Then said Da'vid to the Phil-is'tine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of the LORD of hosts, the God of the armies of Is'ra-el, which thou hast ² defied.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from off thee; and I will give the carcasses of the host of the Phil-is'tines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a

47 God in Is'ra-el: and that all this assembly may know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hand.

¹ 2 Sam. 22. 33, 35; Psalm 124. 8; 125. 1; 2 Cor. 10. 4; Heb. 11. 33, 34. — ² Ver. 10. — ³ Heb. *thus thee up*. — ⁴ Dent. 28. 26. — ⁵ Josh. 4. 24; 1 Kings 8. 43; 18. 26; 2 Kings 19. 19; Isa. 52. 10. — ⁶ Psalm 44. 6, 7; Hosea 1. 7; Zech. 4. 6. — ⁷ 2 Chron. 20. 15.

⁸ Or, *reproached*.

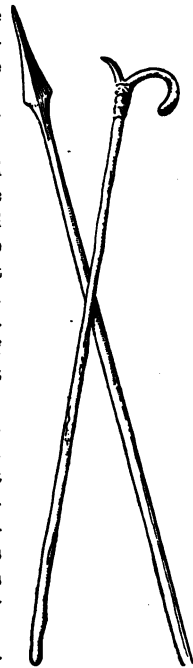
is full of such boasts and threats, and such may to-day be heard among the Bedouins. To have one's body thus dishonored after death, and left a prey to carrion birds and beasts, was a fate from which the sturdiest warrior would shrink with horror.

45. **Shield**—Better, "javelin." As in ver. 6, if the text there be correct. **The Lord of hosts, the God of the armies**—The title of Jehovah Sabaoth, which appears for the first time in the period of the monarchy, has here its principal meaning brought out by the next clause. The God of the armies of heaven and earth himself commanded the army of his covenant people.—*Moulton*.

46. **This day will the Lord deliver thee**—Goliath had said, "I will give;" David said, "Jehovah will deliver." One trusted in his gigantic spear, the other in the Almighty God. **I will smite thee**—It would bring out the meaning better to translate, "that I may smite thee." **The carcasses of the host of the Philistines**—So the giant's threat against Jehovah's boy-messenger is to be executed upon the blasphemer's army. **That all the earth may know**—Here the language rises above the immediate occasion, and exhibits the profound and far-reaching word of prophecy which declares how other nations and times shall hear of that day's battle.—*Terry*. **A God**—Alone worthy of the name.—*Moulton*.

ALLIANCE WITH GOD CAN ONLY BE BASED ON IDENTITY OF INTEREST. The man who is God's ally must seek, first of all, victory for God's cause. David in all his struggles was so thoroughly identified with the Lord that in some of his psalms he seems to get his own interests and God's interests inextricably mixed. With him "the king's enemies" and "God's enemies" were interchangeable phrases. A fuller revelation might perhaps have modified his utterances and saved him from some blunders; but his true and loyal adherence to, and identity with, God's cause are precisely what you and I must have if we become God's allies.

47. **All this assembly**—David speaks as if it were a gathering for worship instead of a battle array. **The Lord saveth not with sword and spear**—As if conspicuous weapons of war were not to receive any credit for the salvation of Israel. Not by that sort of power are God's greatest battles won. Compare Zech. 4. 6; 1 Cor. 1. 27, 28. —*Terry*. **The battle is the Lord's**—Well for us all to keep this in mind.



Authorized Version.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet Da'vid, that Da'vid hastened, and ran toward the army to meet the Philistine.

49 And Da'vid put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So ¹¹ Da'vid prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of Da'vid.

51 Therefore Da'vid ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, ¹² they fled.

Revised Version.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet Da'vid, that Da'vid hastened, and ran toward the army to meet the Philistine.

49 And Da'vid put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he

50 fell upon his face to the earth. So Da'vid prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in

51 the hand of Da'vid. Then Da'vid ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their ³ champion was dead, they fled.

¹¹ Chap. 21. 9; see Judg. 3. 31; 15. 15; 2 Sam. 23. 21.—
¹² Heb. 11. 24.

³ Or, mighty men.

ALLIANCE WITH GOD TRANSFERS TO GOD ALL RESPONSIBILITY FOR OUTCOMES. The man who is fighting his own battle may well be anxious about the result; the man who is fighting God's battle can cast all care upon him. God is invincible; and if he be our ally, "though cast down," we cannot be destroyed. Whatever temporary retreats we may be compelled to make, however tardy the victory may seem to be, we cannot be eventually defeated.

III. THE VICTORY. Verses 48-51.

48. **The Philistine arose, and came and drew nigh**—These words suggest the pomp and pride and self-assumption with which he slowly proceeded to the fray.—*Terry.* **David hastened, and ran**—He ran to anticipate the action of the unwieldy giant, and hurled his pebble before his enemy could raise his spear. Promptitude wins more victories than either power or skill.

49. The "realism" of this verse, the graphic attention to detail, is delightful. **The stone sunk into his forehead**—Goliath's brazen helmet was either without a covering for the forehead, or else this part was removed or lifted as he went forth to the conflict. We can hardly suppose, however, as the Septuagint has it, that the stone passed through the helmet. Hurlled by the strong, well-practiced hand of the young shepherd, it penetrated the skull so as to produce instant insensibility, and the huge warrior **fell upon his face to the earth**. Great must have been the consternation of the Philistines to behold that fall!—*Terry.*

ANTAGONISM TO GOD BRINGS INEVITABLE OVERTHROW. No matter how proud, how strongly entrenched, how thoroughly popular, how thoroughly able God's enemy is, down he must come from his exalted seat. It has always been so; it will always be so. Pharaoh and Goliath, the persecuting popes of Rome, every man who is remembered in history because of his antagonism to our heavenly Father and Friend, is also remembered because of his monumental failure—a failure which sometimes comes in life, sometimes after death, but is always recognized sooner or later by the world.

50. This verse might be a compendious narrative from some other source; it is absent from the old Septuagint text. In itself, however, the repetition is quite in Hebrew style.—*Moulton.*

51. **Stood upon the Philistine**—Notwithstanding all its repetitions our narrative hardly implies that Goliath was dead when "he fell upon his face to the earth." David now leaps forward to make his victory sure and effective. **His sword**—If we omit the last verse, ver. 40 would still show that the Philistine's sword was meant, and not David's, as *Klostermann* thinks.

We shall hear of this famous sword again (1 Sam. 21. 9).—*Moulton*. So God turns the forces of evil against themselves and makes the arms of his enemies do his work. **Fled**—Overwhelmed with a panic, such as sometimes falls upon modern and disciplined armies. The Israelites pursued them as far as Gath.

GOD'S ENEMIES ARE OFTEN DESTROYED BY THEIR OWN WEAPONS. Goliath was not the only vaunting infidel whose own sword has finally cut off his head.

HINTS TO THE TEACHER.

In this event we find the elements of David's character which made him king. From that hour David stood before the people as their real leader and their destined ruler. We notice the **Traits that Bring Success**, as shown in this story.

I. Training. There was one thing that David had learned to perfection—the art of slinging a stone. He had practiced it for years while tending his sheep. A small thing, and if it had been his only gift it would have been of little use. Yet that thorough training was one great element of his success. Let each person choose some one aim, and in it become a master. In that time skill for fighting was needed; in our time training for some one specialty in practical life is demanded. A good equipment is a necessity for success.

II. Thought. There were others who could sling a stone as well as David; but there was no one else who with the practice had *thought*, brains as well as skill. While everybody else was terror-stricken that young shepherd was thinking out a plan to kill the giant. His plan was a simple one—to come up with his sling concealed, to smite Goliath down before he could see the danger, and then to cut off his head with his own sword. Everybody could see it afterward, but David alone thought it out in advance. We have our battles to fight in life, and thought will enable us to win them.

III. Tact. That is, quickness to see his opportunity and courage to embrace it. See his tact in putting off Saul's armor and persisting in the use of his own weapons. See it also in carrying his staff, which attracted Goliath's notice, and seemed to be his only weapon; also in hiding his sling under his cloak. His whole conduct is an admirable illustration of tact, which is wisdom in action. Tact more than once helped David in his after history; and tact, in some critical moment, has given success to many men.

IV. Timeliness. One secret of David's triumph was that he acted at just the right time. He was at hand in the hour when a champion was wanted; he had a plan when no one else had one; he ran toward Goliath at just the right minute, neither too soon nor too late; far enough for Goliath not to use his long spear, and near enough to strike his unprotected forehead. One asked Alexander how he conquered the world? "By not delaying," was his answer.

V. Trust. Here was the deepest secret of his success. He was thoroughly prepared, but he trusted in the God of Israel and not in his sling and stone. He could aim true and strike hard, because he felt that God was with him. Throughout his life faith was one of David's prominent traits.

We have our giants to overcome and our victories to win; and we may triumph as David did.—*J. L. H.*



LESSON XI.—DECEMBER 15.

DAVID AND JONATHAN.—1 SAM. 20. 32-42.

GOLDEN TEXT.—There is a friend that sticketh closer than a brother.—Prov. 18. 24.

BACKGROUND OF THE LESSON.

TIME.—B. C. 1062.

PLACE.—Probably near Gibeah, in the tribe of Benjamin.

SAUL'S ATTEMPTS ON DAVID'S LIFE.—After his personal attack, in 1 Sam. 18. 11, Saul never lost the idea that David was the God-ordained king. This purpose he resolved to defeat. 1. The first plan was to get David killed in battle with the Philistines. It was a failure, as Saul believed, through divine protection. This fact, with the knowledge that Michal's love was on her husband's side, as against her father, so intensified Saul's hate that he "became David's enemy continually." The fresh war that then arose showed David to be the most skillful officer in the army, and raised him higher than ever in public esteem (1 Sam. 18. 30). 2. The second step was bolder. A command to "kill David" is issued, and specially given to Jonathan. At his intercession the order is revoked, and his friend brought back to the court and reinstated in his old position (1 Sam. 19. 7). 3. Maddened again by David's success in battle, Saul once more attacks him with his own hand. He next sets men to watch his house and assassinate him as he comes out in the morning. Read Psalm 59, which he then wrote. David seems hitherto to have ascribed Saul's attempts to his insane freaks; now he believes that they are deliberately purposed, and flees from the court to Samuel at Ramah. 4. The fourth step was to send officers to arrest him at the prophetic school and then to go himself for the purpose. But the almighty Spirit of God prostrated them, and showed Saul that he was fighting against Jehovah. David then fled to Jonathan, with the fullest conviction that his destruction was determined on. "There is but a step between me and death" (1 Sam. 20. 3) expresses his sense of his extreme peril. Jonathan, trusting to his father's oath (1 Sam. 19. 6), could not believe this; but at his friend's entreaty he undertook to ascertain the facts. In the conversation which occurred, Saul, falling into a passion, distinctly avowed his purpose that David "must surely die," and for the first time declared openly the reason: "As long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom." Vain, presumptuous man! to think of defeating the decree of Jehovah, as though David's life were all that stood between his son and the throne. Hitherto there had been the most intimate confidence between Saul and Jonathan; but now, upon the attempt of the latter to intercede for his friend, Saul's temper, which had already led him to utter foul words of insolent abuse (ver. 30), gets the complete mastery, and he hurls his "javelin" at Jonathan (ver. 33). This atrocious act roused the young man's soul to a wild tumult of passionate grief. He left the table and went out to fulfill his agreement with his friend.

WHAT THIS LESSON TEACHES.—1. We may note in the light of this lesson some of the principles which ought to guide in the formation of our friendships. Wealth, social position, and outward advantages should have but little weight, while *character* is essential. One is better off without a friend who will influence him by word or act to irreverence, unbelief, impurity, or sin. Prov. 1. 15; 12. 20; Ruth 1. 16, 17; 2 Cor. 6. 15; 1 Peter 1. 22. 2. The duty of faithfulness to friends. He or she who deserts a friend after mutual confidences have been given is in man's sight contemptible, and in God's sight a flagrant sinner. 3. A friendship more faithful, more sympathetic, and more precious than any other can be is offered us by the Lord Jesus Christ. Let us secure it first of all. Matt. 11. 28; John 11. 5; 15. 14; Phil. 2. 5; 1 Peter 2. 21; 2 Tim. 4. 8.

LESSON HYMN.—

O happy day that fixed my choice On thee, my Saviour and my God!
 Well may this glowing heart rejoice, And tell its raptures all abroad.
 O happy bond, that seals my vows To him who merits all my love!
 Let cheerful anthems fill his house, While to that sacred shrine I move.
 'Tis done, the great transaction's done; I am my Lord's, and he is mine;
 He drew me, and I followed on, Charmed to confess the voice divine.

—*Philip Doddridge.*

SPECIAL DOCTRINAL SUGGESTION.—The communion of saints.

[For HOME READINGS and SCRIPTURAL ILLUSTRATIONS, see page 342.]

Authorized Version.

32 And Jon'a-than answered Saul his father, and said unto him, ¹Wherefore shall he be slain? what hath he done?

33 And Saul ²cast a javelin at him to smite him: ³whereby Jon'a-than knew that it was determined of his father to slay Da'vid.

34 So Jon'a-than arose from the table in fierce anger, and did eat no meat the second

Revised Version.

32 And Jon'a-than answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

33 And Saul cast his spear at him to smite him: whereby Jon'a-than knew that it was determined of his father to put Da'vid to

34 death. So Jon'a-than arose from the table in fierce anger, and did eat no meat the second

¹ Chap. 19. 5; Matt. 27. 23; Luke 23. 22.—² Chap. 18. 11.
³ Ver. 7.

I. THE PERIL. Verses 32-34.

CAVE OF ADULLAM.

32. Jonathan — Jonathan was loyal to the king his father, and to David his friend; and in both relations was utterly forgetful of selfish interests. **Answered Saul**—Who had just ordered him to bring David, that he might be slain; since Jonathan's accession to the throne could not be secure while David lived. **Wherefore shall he be slain**—David had committed no crime, and Jonathan loved him too well to be jealous of him. If Jonathan had been an effeminate man we would not be so struck with wonder that he was ready to see another youth made heir of the throne. But he

was a brave, bold warrior, and his concurrence in the plans of God must have had its origin in true faith in and love of God as well as of David.

33. Saul cast a javelin—This may mean "brandished it," as in ver. 10. He showed the same ungovernable fury toward his own son as toward David. **Jonathan knew**—Convinced now that the desire to kill David was not a passing frenzy, but a settled purpose. **Determined . . . to slay**—He had exposed David to the swords of Philistines; he had hurled his spear at him; had sent to murder him at his own house; and now was ready to kill his son Jonathan for speaking in David's behalf. Surely David could no longer be safe at the court.

34. Arose from the table—At the afternoon meal, for the interview with David took place next morning. **In fierce anger**—Not, however, for the insult offered to himself, but to his

Authorized Version.

day of the month: for he was grieved for Da'vid, because his father had done him shame.

35 And it came to pass in the morning, that Jon'a-than went out into the field at the time appointed with Da'vid, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow ^abeyond him.

37 And when the lad was come to the place of the arrow which Jon'a-than had shot, Jon'a-than cried after the lad, and said, Is not the arrow beyond thee?

Revised Version.

day of the month: for he was grieved for Da'vid, because his father had done him shame.

35 And it came to pass in the morning, that Jon'a-than went out into the field ¹at the time appointed with Da'vid, and a little lad

36 with him. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow ²beyond

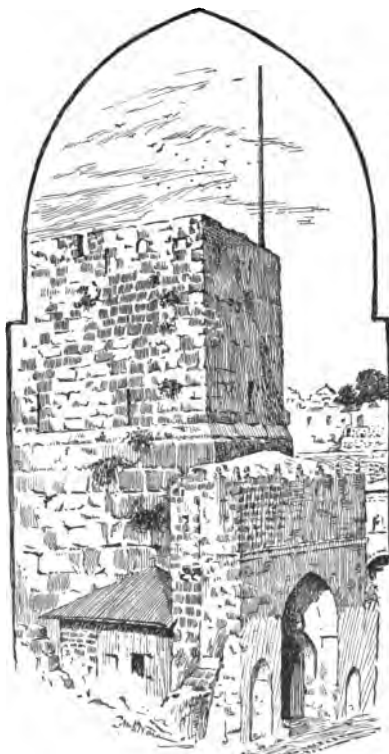
37 him. And when the lad was come to the place of the arrow which Jon'a-than had shot, Jon'a-than cried after the lad, and

^a Heb. to pass over him.

¹ Or, to the place.—² Heb. making it pass over him.

friend. **Grieved for David**—The nobility of this man's friendship is unparalleled. **Done him shame**—Done David shame by branding him a traitor and ordering his death.

II. THE TOKEN. Verses 35-40.



TOWER OF DAVID.

35. In the morning—Early on the day following. **Into the field**—The open country, probably near Gibeah, four miles north of Jerusalem. **Time appointed**—The plan had been arranged, and David was in hiding behind a rock or heap of stones, eager to learn his fate. See vers. 18-24. **A little lad**—One who would not suspect the purpose of Jonathan, yet was necessary to the plan. How often people are unconscious links in the chain of destiny!

36. Run, find out now—The boy was sent out in advance, and Jonathan shouted the directions aloud, so that David might hear. **The arrows**—Three arrows had been agreed upon: to be shot at a distance if David was in danger; near by if he could safely return. **As the lad ran**—While the boy was running the arrow was shot far in advance of him.

37. Come to the place—Where he might expect to find the arrow. **Is not the arrow beyond thee**—The method of information agreed on was one of prudence, for if David's belief were well founded a personal interview might be unsafe for both. David was in the appointed hiding place in the country, perhaps some cave a little way from Gibeah. He heard the voices of Jonathan and his servant as they approached the spot; he listened with throbbing heart for the signal. And when the fatal words were uttered, "Is not the arrow beyond thee?" he knew that thenceforth he was an exile and an outlaw.—

J. L. H. No ancient writer has described friendship with such entire truth in all its relations, and with such complete and profound knowledge of the human heart.—*Phillipson.*

Authorized Version.

38 And Jon'a-than cried after the lad, Make speed, haste, stay not. And Jon'a-than's lad gathered up the arrows, and came to his master.

39 But the lad knew not anything: only Jon'a-than and Da'vid knew the matter.

40 And Jon'a-than gave his ^bartillery unto ^chis lad, and said unto him, Go, carry *them* to the city.

41 And as soon as the lad was gone, Da'vid arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another,

Revised Version.

38 said, Is not the arrow beyond thee? And Jon'a-than cried after the lad, Make speed, haste, stay not. And Jon'a-than's lad gathered up the arrows, and came to his

39 master. But the lad knew not anything: only Jon'a-than and Da'vid knew the matter.

40 And Jon'a-than gave his weapons unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad

41 was gone, Da'vid arose ³out of *a place* toward the South, and fell on his face to the ground, and bowed himself three times: and

^b Heb. *instruments*.—^c Heb. *that was his*.

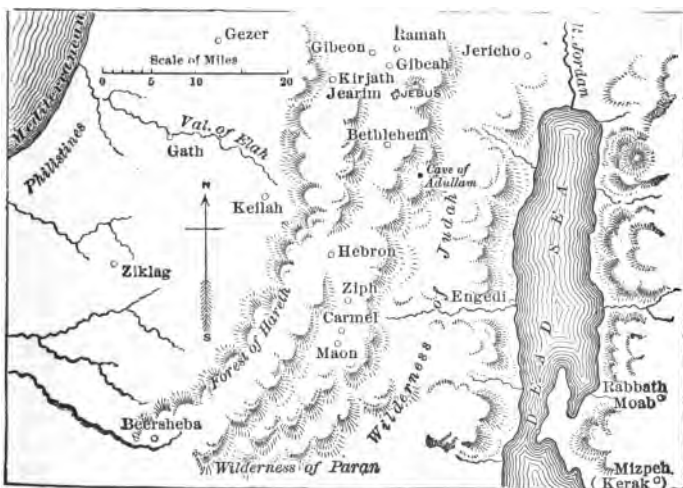
³ Heb. *from beside the South*. Or, as read by the Sept. *from beside the mound*.

38. **Make speed, haste**—Words which David would distinctly hear; they would tell him of his own danger and the necessity for speedy flight. **Gathered up the arrows**—This would indicate that three had been shot, as had been previously agreed upon.

39. **The lad knew not anything**—So we are often unconscious helpers of higher purposes than we dream. **Jonathan and David**—Jonathan is named first, as higher in rank, perhaps also as more lofty and self-denying in the character of his friendship.

40. **His artillery**—His weapons of archery; bow, arrows, and quiver. The word is an old one, and its present use, as referring to cannon, is quite modern. **Carry them to the city**—He wished to meet David alone. This was not in the plan, but he could not bear to have his dearest friend depart, perhaps never to meet him again, without a word of farewell. But the interview must be at the risk of both their lives.

III. THE VOW. Verses 41, 42.



41. **David arose**—From the place behind the stone Ezel, where in hiding he had listened and watched. **Out of a place toward the south**—The words "a place" are not in the original; "out of the south" is the literal interpretation; perhaps referring to the south side of the stone heap. The meaning is uncertain. **Fell on**

his face—A true oriental, David was intense in feeling, and, while always spectacular, was thoroughly sincere. He recognized that his life is now in Jonathan's hands, and is overwhelmed with gratitude. **Bowed himself three times**—For, whatever the future might have in store, Jonathan was now his prince. **They kissed one another**—Probably on each cheek. Few races do as little kissing as the Anglo-Saxon.—H. Jonathan could not bear to part with his friend.

Authorized Version.

and wept one with another, until Da'vid exceeded.

42 And Jon'a-than said to Da'vid, "Go in peace, ^d forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed forever. And he arose and departed: and Jon'a-than went into the city.

Revised Version.

they kissed one another, and wept one with another, until Da'vid exceeded. And Jon'-athan said to Da'vid, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD shall be between me and thee, and between my seed and thy seed, forever. And he arose and departed: and Jon'a-than went into the city.

^a Chap. 1. 17.—^d Or, the LORD be witness of that which, etc. See ver. 23.

Contrary to his original plan, obeying the yearnings of his heart, he sent "the lad" back to "the city" with his bow, arrows, and quiver, and remained. David presently came forth and saluted his friend with the tokens of the reverence and respect due him as a prince. "They kissed one another" as their wordless expression of mutual love. "They wept" together in their sorrow over Saul's sin and their own calamity as they talked of the sad business. **Da-vid exceeded**—As he well might, for while Jonathan was losing a friend, David was losing in addition his home, his wife, his relatives, his country, and the sanctuary of his God.

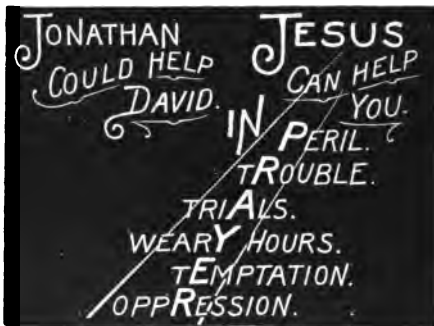
42. Jonathan said, . . . Go—Every moment of delay was perilous. This precious interview must close. **Go in peace**—In all countries parting salutations are benedictions: "Farewell" is an abbreviated prayer; "Good-bye" means "God be with you." When Jonathan first learned that David was to supplant him in the kingdom does not appear, but it never moved his envy or jealousy, or disturbed his love. He is only anxious that their children shall be bound in the same loving covenant with themselves (verses 14-17 and 42). They parted in this sad, tearful way, to meet but once again on earth (1 Sam. 23. 16-18), when Jonathan's highest earthly desire was to see David king, and himself next to him. **In the name of the Lord**—"Of Jehovah." Jonathan's history shows that he was a very devout man. **The Lord be between me and thee**—May Jehovah stand as a witness to the mutual promise, and an avenger if either fail to keep it. **My seed and thy seed**—Jonathan concurred in God's decision that David should be king, and saw that in the future his family would need a protector, as David needed one now. The pledge was kept, and at David's royal table, in after years, sat Mephibosheth, the lame son of Jonathan (2 Sam. 9). **He arose and departed**—David went forth to a life of exile; there was nothing else before him now; and **Jonathan went into the city**, where, without disloyalty to his friend, he became the main support of his father's tottering throne.—*J. L. H.* The scenes in this chapter are some of the most affecting presented to us in history, whether in old or modern times, and we may well wonder at the delicacy of feeling and the gentleness of the sentiments which these two men in those old rough times entertained for one another.—*Phillipson.*

SCRIPTURAL ILLUSTRATIONS.—1. Benefits of Friendship, Ruth 1. 16, 17; Prov. 17. 17; 18. 24; 27. 6, 9, 17. 2. Jonathan as a Friend, 1 Sam. 18. 1, 4; 19. 1-6; 20. 4; 23. 16, 17. 3. David and Jonathan, 1 Sam. 18. 3; 19. 7; 20. 41, 42; 23. 18. 4. David's Lament for Jonathan, 1 Sam. 31. 1, 2, 8, 11-13; 2 Sam. 1. 17-27. 5. Jesus as a Friend, John 10. 11, 15; 15. 13; Rom. 5. 7, 8; Eph. 5. 2; Gal. 2. 20. 6. Jesus and his Friends, John 3. 29; 15. 14, 15; Matt. 12. 50; Gal. 5. 6; 6. 15; Col. 3. 11. 7. Friends of God, Gen. 12. 2, 3; 18. 17; 2 Chron. 20. 7; Isa. 41. 8; James 2. 23; John 14. 23.

HOME READINGS.—*Monday* (December 9), David and Jonathan, 1 Sam. 20. 32-42. *Tuesday*, The friendship begun, 1 Sam. 18. 1-5. *Wednesday*, Jonathan's care for David, 1 Sam. 19. 1-7. *Thursday*, David in danger, 1 Sam. 20. 1-10. *Friday*, The covenant, 1 Sam. 20. 11-23. *Saturday*, Saul's anger against David, 1 Sam. 20. 24-31. *Sunday*, David's lament for Jonathan, 2 Sam. 1. 17-27.

become poor that his friend might be made rich. 2. It is *fervent*. Ver. 34. Jonathan's was no calm, placid, intellectual regard. It took hold of his very heart strings. When David is in trouble and in hiding, Jonathan cannot sit down to the royal table and enjoy his dinner. His loving sympathy takes away his appetite. In every aspect Jonathan shows the characteristics of true love. 3. It is *faithful*. Vers. 35-40. Jonathan was in a strait betwixt love and duty; yet he was faithful both to his king and to his friend. The incident of the arrows shows how loyal he was to David, how thoughtful in his plans, and how gently he broke to him the sad news of his father's hatred. 4. It is *holy*. Ver. 42. This friendship was founded upon a covenant in the name of the Lord. True friendship must have its roots in a religious nature. Bad men may have partnerships, politicians may form rings; but only those who possess some element of righteousness can have friendship.

II. Notice how in these traits Jonathan appears as a picture of our best friend, Jesus. What Jonathan was to David, that and more Jesus is to us. 1. His is a *condescending* love, that is, from one very high to another very humble. Jesus is of higher rank than Jonathan, yet he loves men, who are far below him. 2. His is a *generous* love. Jonathan gave gifts to David, but what are they in comparison with what Christ gives to us? 3. His is a *faithful* love. Having once loved, he loves to the end. He never takes away his love from those to whom it has once been given (John 13. 1). 4. His is a *self-denying* love. For our sakes Jesus gave up his heavenly glory that he may raise us up 'to it. There was a sense in which Jonathan made David king by giving up his own life; for if Jonathan had lived David could hardly have worn the crown, and in any case he gave up the kingdom with a free heart. But what was his self-renunciation to that of Christ? 5. His is a *personal* love. Jesus loves his people not as a mass, but as individuals. He knows us all by name; he looks upon each disciple with peculiar regard.—J. L. H.



LESSON XII.—DECEMBER 22.

THE BIRTH OF CHRIST.—LUKE 2. 8-20.

GOLDEN TEXT.—Behold, I bring you good tidings of great joy.—Luke 2. 10.

BACKGROUND OF THE LESSON.

TIME.—B. C. 4.

PLACE.—Grazing meadows where the sheep destined for the temple service were cared for, in the vicinity of Jerusalem.

LESSON HYMN.—

Hark! the herald angels sing, "Glory to the newborn King;
Peace on earth, and mercy mild; God and sinners reconciled."
Joyful, all ye nations, rise, Join the triumph of the skies;
With angelic hosts proclaim, "Christ is born in Bethlehem."
Hail the heaven-born Prince of peace! Hail the Sun of righteousness!
Light and life to all he brings, Risen with healing in his wings.—Charles Wesley.

SPECIAL DOCTRINAL SUGGESTION.—The incarnation.

HOME READINGS.—Monday (December 16), The birth of Christ, Luke 2. 8-20. Tuesday, Prophecy of Christ, Isa. 9. 1-7. Wednesday, The Wise Men, Matt. 2. 1-10. Thursday,

Herod thwarted, Matt. 2. 11-18. *Friday*, Simeon's blessing, Luke 2. 25-35. *Saturday*, The Word, John 1. 1-14. *Sunday*, The Gift of Love, 1 John 4. 7-14.

GOOD BOOKS TO REFER TO.—The angels and shepherds, *Andrews*, "Life of our Lord," 83, 84. Christmas night in Bethlehem, *Eldersheim*, "Life and Times of Jesus the Messiah," i, 187, 188. The Nativity, *Farrar*, "Life of Christ," i, 17. Shepherd Life, *Geikie*, "Life and Words of Christ," i, 216-229; ii, 141, 159, 213; *Thomson*, i, 300-305. Angels of the Lord, *Farrar*, 465-467; *Eldersheim*, 142, 187, 188. City of David, *Andrews*, 77-83; *Eldersheim*, i, 181, 184, 189, 206; *Thomson*, ii, 500-515; *Geikie*, i, 407-412, 430-432. In a manger, *Farrar*, i, 15; *Thomson*, ii, 98.

Authorized Version.

8 And there were in the same country shepherds ¹abiding in the field, keeping ^awatch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; ²and they were sore afraid.

Revised Version.

8 And there were shepherds in the same country abiding in the field, and keeping

9 ¹watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them:

¹ Gen. 31. 39, 40; Exod. 2. 1, 2; 1 Sam. 17. 34, 35; Psalm 78. 70, 71; Ezek. 34. 8. — ^a Or, the night watches. — ² Chap. 1. 12.

¹ Or, night watches.

I. GOOD TIDINGS. Verses 8-14.



FONT OF THE VIRGIN.

8. **In the same country**—Close to Bethlehem, in the same fields in which David had pastured his flocks. **Shepherds**—They are said by tradition to have been natives of the little village Bethzur. On the road from Bethlehem to Jerusalem was a watchtower known as Migdal Eder. It was here that the shepherds who cared for the flocks destined for sacrifice in the temple at Jerusalem gathered. Jews everywhere thought the Messiah was to be born in Bethlehem, and that previously he was to be announced from Migdal Eder. These shepherds were doubtless pious men. They were, as a class, held in contempt by the Jewish authorities, and as their life isolated them from most of the religious ordinances it had ceased

to be expected that they would maintain a strict legal observance. **Abiding in the field**—They may have had tents or booths under which they dwelt, but sheep in Palestine are only housed in the coldest weather, and often the shepherds who watched them slept on beds made of grass or tree branches without other covering than their heavy mantles. **Keeping watch**—That is, by turns, one or two at a time. The dangers to be guarded against were "robbers, wolves, and sudden storms." **Their flock**—If they had been sheep-owners, each with a flock of his own, the allusion would have been to their *flocks*; but these men were hirelings of the temple authorities, and it was a temple flock that they were caring for. This brings a beautiful thought to view—a connecting link between the Old Testament worship and the New.

IT IS TO MEN BUSY WITH THEIR ORDINARY DUTIES THAT GOD'S BRIGHTEST REVELATIONS COME.

9. **Came upon them**—Suddenly appeared. So far as we can tell from the New Testament narrative angels appeared always as young men in white raiment. Wings are described by Isaiah (6. 2), Ezekiel (1. 6), and John (Rev. 4. 8), but they were not on messengers, but on mysterious figures, "living creatures," "beasts," "cherubim and seraphim"—orders which seem to be quite distinct from the "angels of God." **The glory of the Lord**—This was the Shekinah—that cloud of brightness that symbolized the divine presence. **Afraid**—The man does not live whose pulse would not flutter if the door of the invisible world suddenly swung open,

Authorized Version.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy,³ which shall be to all people.

11 ⁴For unto you is born in the city of David⁵ a Saviour,⁶ which is Christ the Lord.

12 And this *shall* be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 ⁷And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Revised Version.

10 and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which

11 shall be to all the people: for there is born to you this day in the city of David a

12 Saviour, which is ²Christ the Lord. And this *is* the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and

13 lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

³ Gen. 12. 3; Matt. 28. 19; Mark 1. 15; vers. 31, 32; chap. 24. 47; Col. 1. 23. — ⁴ Isa. 9. 6. — ⁵ Matt. 1. 21. — ⁶ Matt. 1. 16; 16. 16; chap. 1. 43; Acts 2. 36; 10. 36; Phil. 2. 11. — ⁷ Gen. 28. 12; 32. 1, 2; Psalm 103. 20, 21; 148. 2; Dan. 7. 10; Heb. 1. 14; Rev. 5. 11.

² Or, Anointed Lord.

BUT THE DIVINE PRESENCE IS ALWAYS NEAR US, WHETHER WE PERCEIVE IT OR NOT.

10. **Fear not**—Already attention has been called to the fact that most of God's direct messages began with this kind exhortation. **Good tidings**—Evangel. Our words "gospel" and "evangelical" both come from this phrase. **Great joy**—Not only a real blessing, but an undisguised blessing—one that shall bring its gladness immediately with it. **To all people**—There was nothing narrow or national in the Gospel message. Zacharias, the poor priest of the temple, sang the first foreign missionary hymn.

11. **The city of David**—A common colloquial name for Bethlehem: **A Saviour**—One of the most striking facts about the Gospel which an intelligent person reading it for the first time would discover is the evident universal feeling that a Saviour was needed. The people then had no such theological conceptions, as we. They simply felt that they were hopeless, both in their temporal and spiritual surroundings. The Church was depraved, the nation was enslaved, the masses were wretchedly poor, the government was weak and wicked, and men's conceptions of divine truth were vague. Every thoughtful person in that day, pagan and Jewish alike, felt the need of a Saviour. **Christ**—The Jewish technical term for the Anointed One.



INTERIOR OF A VILLAGE HOUSE.

12. **A sign**—Not an evidence of the truth of this angelic message, but an index, a guide, a pointer. **Swaddling clothes**—Tight wraps which engirdled the baby from head to foot and made all free motion of its limbs impossible. They were used in all nations down to the last century. It was Rousseau, who wrote the pleasing melody which has become our favorite hymn-tune "Greenville," who by his sarcasm led to the abolition of this barbarism from Christendom. To the shepherds it must have been strange that Christ should be found in circumstances so like those of other infants. **In a manger**—The only resting place to be found in the overcrowded caravansary. The poverty of Jesus's family was not accidental.

WHEN GOD SEEKS TO RAISE THE HUMAN RACE HE BEGINS AT THE LOWEST SOCIAL STRATUM.

13. **Suddenly**—Like an electric flash. **Heavenly host**—The armies of God. **Praising God**—That is the permanent employment of the angels in light. They had been praising him

Authorized Version.

14 ⁸ Glory to God in the highest, and on earth ⁹ peace, ¹⁰ good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'le-hem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Ma'ry and Jo'seph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 ¹¹ But Ma'ry kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Revised Version.

14 Glory to God in the highest, And on earth ³ peace among ⁴ men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'le-hem, and see this ⁵ thing that is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found both Ma'ry and Jo'seph, and the babe lying in the manger.

17 And when they saw *it*, they made known concerning the saying which was spoken to

18 them about this child. And all that heard *it* wondered at the things which were spoken

19 unto them by the shepherds. But Ma'ry kept all these ⁶ sayings, pondering *them* in

20 her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

⁸ Chap. 19. 38; Eph. 1. 6; 3. 16, 21; Rev. 5. 13. — ⁹ Isa. 57. 19; chap. 1. 79; Rom. 5. 1; Eph. 2. 17; Col. 1. 20. — ¹⁰ John 3. 16; Eph. 2. 4, 7; 2 Thess. 2. 16; 1 John 4. 9, 10. — ¹¹ Gen. 37. 11; chap. 1. 66; ver. 51.

³ Many ancient authorities read *peace, good pleasure among men.* — ⁴ Gr. *men of good pleasure.* — ⁵ Or, *saying.* — ⁶ Or, *things.*

through all the centuries of wrong; they have been praising him ever since that glorious vision was seen by the shepherds; they will praise him through all eternity.

14. **In the highest**—This may mean the highest heaven. The Jews believed there were three, one above the other, and the thought would be that the glory of God extended from the highest down to the earth and back again. "Glory to God in the highest" was a familiar doxology of the Jews. **On earth peace**, etc.—This should read, "On the earth peace among men." This song may have been sung in fugue, like many of the Hebrew chorals.

II. GREAT JOY. Verses 15-20.



BETHLEHEM.

15. **Let us now go**—The sheep were left to care for themselves.

"TO GO AND SEE IS ALWAYS THE CURE FOR DOUBT."

16. **Found**—Discovered after search. **The babe . . . manger**—More pictures have been made of this scene than of any other that ever occurred on earth.

17. **Made known abroad**—They had charge of the flocks from which the sacrifices of the temple were taken, and of course would meet many ecclesiastical officials and others. So that the coming of the Messiah was probably proclaimed in the temple as early as in any other

place by human instrumentality. The agitation produced in Jerusalem by these stories and by the visitation of the wise men must have been great.

19. The shepherds shout the good news, but one woman with a richer knowledge than any, to whom the greatest of all revelations had been made, is quiet; her heart is too full. **Kept all these things**—The word "things" should be "words." And it has been ingeniously

suggested that the real meaning of this phrase is, "memorized these words;" that is, prepared carefully a sufficient statement of all these transactions. There is some ground for the belief that Mary was the authority from whom Luke derived many of the details given in his first two chapters.

HINTS TO THE TEACHER.

I. Our lesson brings **good tidings**. What news so good as these, that a Saviour is born; that the Consolation of Israel, expected for a thousand years, has come? When an heir to the throne is born the whole realm rings with the welcome. Here came the Prince of eternity!

II. It is **heavenly tidings**. In England every newspaper has the "court circular," giving account of the royal family and how they spend each day. In America every citizen feels an interest in the White House and the family that dwells within it. Our lesson brings us word from the court of heaven, from the King of kings.

III. It is **joyful tidings**. When the yellow envelope of the telegraph company is handed in the door almost everyone opens it with a tremor, for it may bring word of disaster, of disappointment, of sorrow. But the angels brought that night news of joy.

IV. It is **tidings of peace**. Ver. 14. Sometimes the newspaper brings news of war and battle and blood. The angels that night brought news of peace: peace between earth and heaven through a Redeemer; peace in the hearts of God's people by the taking away of sin, and peace among men by a common love to Christ. Wherever the news of salvation goes peace goes with it.

V. It is **tidings to all people**. Ver. 10. "All the people" to the shepherds meant Jews only; but we know now that it was to people of every land and race. All the world may receive the news, for all the world has a Saviour.

VI. It is **tidings to the lowly**. There is a suggestion in the fact that the good news came first to these shepherds, and not to princes or philosophers. If we would receive God's messages we must put ourselves in their attitude of humble faith, reverent attention, and ready teachableness.—*J. L. H.*



LESSON XIII.—DECEMBER 29.

REVIEW OF THE FOURTH QUARTER.

GOLDEN TEXT.—Thy kingdom come.—Matt. 6. 10.

LESSON HYMN.—

All hail the power of Jesus' name! Let angels prostrate fall;
Bring forth the royal diadem, And crown him Lord of all.
Let every kindred, every tribe, On this terrestrial ball,
To him all majesty ascribe, And crown him Lord of all.
O that with yonder sacred throng We at his feet may fall!
We'll join the everlasting song, And crown him Lord of all.—*Perronet.*

HOME READINGS.—*Monday* (December 23), Triumph of Gideon, Judg. 7. 13-23.

Tuesday, Ruth's choice, Ruth 1. 14-22. *Wednesday*, The birth of Christ, Luke 2. 8-20.

Thursday, The child Samuel, 1 Sam. 3. 1-13. *Friday*, Saul chosen king, 1 Sam. 10. 17-27.

Saturday, David anointed king, 1 Sam. 16. 1-13. *Sunday*, David and Goliath, 1 Sam. 17. 38-51.

HINTS TO THE TEACHER.

The Golden Text for this day is, "Thy kingdom come" (Matt. 6. 10). This suggests a topic for the treatment of these twelve lessons in the General Review of the Quarter. **What does God's kingdom demand from its subjects?** We find one answer to this question in each lesson.

I. Lesson I shows that God's kingdom requires **fidelity**. Israel was honored with a great opportunity, but the people were expected to be true to God in the land which their God had given them.

II. From the second lesson we find that **courage** is demanded of God's people. Gideon's three hundred were heroes, and such should God's followers be.

III. **Decision** is shown in the conduct of Ruth, who chose a home and friends among the people of God.

IV. **Purity** is the teaching of the lesson on "The Child Samuel." Because of sin Eli's house was set aside; because of his single-hearted purity Samuel was chosen as a prophet.

V. **Repentance** is a requisite when the people of God have fallen under the dominion of the world, such repentance as was shown at the time of Samuel's accession to the judgeship.

VI. **Humility** was manifested by Saul when he was chosen king; and in his humility he was exalted to power. Had he kept humble he might have kept his throne.

VII. **Obedience** was required of Saul as king, and because of disobedience he was rejected.

VIII. **Temperance** is the requirement of Lesson VIII, not only in the special meaning of

abstinence from strong drink, but also that of self-control and purity in life.

IX. **Spirituality** was shown by the prophet in the choice of David; and David's own spiritual endowment prepared him for the kingdom.

X. **Faith** gave David the victory over Goliath, not less than his skill and forethought; and faith will ever make God's people triumphant over their enemies.

XI. **Fellowship** is shown in the relation of David and Jonathan;

and we may have a fellowship as intimate with "the Friend that sticketh closer than a brother."

XII. **Peace** was proclaimed by the angels, and comes to the world through the kingdom of Christ.—J. L. H.



ILLUSTRATIONS FOR THE FOURTH QUARTER.

ILLUSTRATIONS FOR THE FOURTH QUARTER.

LESSON I.

Illustration 209. In a brass factory are many presses, by which the different parts of a lamp are struck out by sheets of metals. To protect the workers, mostly young women, from the danger of having the stamp fall upon their fingers while at work, a guard is arranged which knocks the hand aside before each fall of the die. But as the guard makes the work a little slower, many of the operatives will remove it unless closely watched, thus taking the risk of losing a finger or a hand. So every tampering with temptation is a removal of the guard which God has fixed to protect from sin and destruction.

Illustration 210. The power of evil association is often greater than of good. One drop of ink will stain a tumbler of water; but one drop of water will not change the color of a bottle of ink.

Illustration 211. Israel with God was like a man whose working or warring power is supplemented by mighty forces. A man with a steam engine is mightier than a thousand men without it. Israel without God was the same man alone, helpless, with foes around.

LESSON II.

Illustration 212. Napoleon used to say that he was worth fifty thousand men in battle, referring to his generalship and genius. But God's people have in their midst One who in their warfare is greater than all their foes.

Illustration 213. The requirement of the homestead law is that the settler must take possession of the tract, must personally occupy it, and then can enjoy ownership. So it is with God's promises.

Illustration 214. The original suggestion of the famous revival song "Hold the Fort" was an incident of the late war. After the fall of Atlanta, when General Hood started on his march north, the fort and base of supplies which Sherman had established at Altoona were threatened, and Sherman started in hot haste to reinforce the garrison. Hood was attacking the fort with overwhelming forces, and the defenders were about to succumb, when they saw Sherman's signal flag waving from a mountain top in the distance. The words of the signal were, "Hold the fort, for I am coming." They were encouraged, and held the fortress till deliverance came.

LESSON III.

Illustration 215. A man's purpose of life should be like a river which was born of a thousand little rills in the mountains, and when at last it has reached its manhood in the plain, though, if you watch it, you shall see little eddies that seem as if they had changed their minds, and were going back again to the mountain, yet all its mighty current flows changeless to the sea. If you build a dam across it, in a few hours it will go over it with a voice of victory. If tides check it at its mouth, it is only that when they ebb it can sweep on again to the ocean. So goes the Amazon or the Orinoco across a continent, never losing its way or changing its direction for the thousand streams that fall into it on the right hand and on the left, but only using them to increase its force, and bearing them onward in its restless channel.—*Beecher*.

Illustration 216. The three sons of an eastern lady were invited to furnish her with an expression of love before she went away for a long journey. One brought a marble tablet, with the inscription of her name; another presented her with a rich garland of fragrant flowers. The third entered her presence, and thus addressed her: "Mother, I have neither marble tablet nor fragrant nosegay, but I have a heart; here your name is engraven, here your memory is precious. And this heart, full of affection, will follow you wherever you travel and remain with you wherever you repose."

Illustration 217. In a foundry-yard great piles of iron, ready for melting, were gathered. I noticed one heap of columns broken, bent, split, shattered. I went into the foundry. They were "tapping" the furnace, and the molten metal flowed out in one stream of fire, sending up a sputter of sparks whiter than the stars. A row of men, on whose swarthy faces fell the strange glare of the fire, stood a little way from the furnace to catch the iron in ladles and carry it off to be run in the molds. I knew those broken columns would some day be cast into the furnace, softened, melted, to run out in a stream of fire, and be molded again in tall, shapely pillars. In no other way could they be of use. They must be melted. That very afternoon I saw a mother all bent and broken by affliction. She had parted with an only child. Just the Sabbath before had the earth been broken for that child's grave. I pitied that mother. How keenly her Saviour felt for her! And yet perhaps the only way to reach some elements in that mother's character and change them was through affliction. The character was not worthless; far from it. It only needed melting. O the pain of that furnace of suffering, its smart, its agony! But in just this way is character sometimes formed, its qualities shaped into the strong, stately pillars sustaining the interests of the Redeemer's kingdom.

ILLUSTRATIONS FOR THE FOURTH QUARTER.

- Illustration 218.** An unfortunate New York merchant gathered the remnant of his property and went to California to begin again. There he purchased land and built mills upon it. He dug a canal to convey the water from a river to his water-wheels. Just as all was completed and he saw success within his grasp a terrific freshet swept away his mills and his hopes at once. He was a Christian, and felt that somehow it was for the best. After the flood he went to look at the sad wreck. The water had plowed the canal down to the rock and uncovered a rich vein of gold. What all thought to be a great calamity became his salvation.
- Illustration 219.** Ruth's choice of God from acquaintance with one of God's people reminds one of Lord Peterborough's words after staying a few days with Archbishop Fénelon: "If I stay a week with that man I cannot help becoming a Christian!"
- Illustration 220.** A story in the *Arabian Nights* tells of a princess who fell in love with a distant prince from the sight of his portrait. So many are drawn to Christ from the lineaments of his character as reflected in his disciples.

LESSON IV.

- Illustration 221.** In a large engraving the drawing is made upon the wood, which is then divided into fragments, each piece being assigned to a different engraver. The complete work depends upon each workman being faithful to his own task. So God in his plans uses the labors of multitudes, some of whom may be unconscious of the divine purpose overruling them and their lives.
- Illustration 222.** Here is a story of a boy who, while walking along the dyke in Holland one evening, saw a little stream of water oozing through the bank. He knew the damage which it portended, and saw that there was no time to go for assistance, so he took off his jacket and held it against the opening, hoping that some one would come who could give the alarm. But no one came, and all night he sat there, not daring to sleep, yet benumbed with cold and weariness. That shows what a boy can do in an hour of need. Samuel stood as that boy, the instrument of God's will to his people.

LESSON V.

- Illustration 223.** There stands on the table beside me a primrose which three months ago was adorned with fair white blossoms, with plenty of buds half open and others ready to follow. But the promise which these gave was never fulfilled. As the already open blossoms faded away, those which should have succeeded all died in the bud, and the leaves began to wither and shrivel up. I wondered what was the cause, till one day, emptying a little water which had run through into the saucer beneath, I found a worm in it which had evidently been preying on the plant. This having been removed, the question arose as to whether the spoiled plant, with the leaves gone from one side and no sign of any possible blossoms to come, should be kept or not. I kept it, marred as it was, and tended it day by day, giving just so much water as was needed, placing it in the light though not in the hot sun. And now a sweet odor is rising up from some shoots which are lifting their heads, and the delicate, creamy buds are just beginning to appear again. Just so God did not leave Israel uncared for. There was a prophet among the people. And his holy example as well as his faithful words were as light in the darkness, as springs in the drought; and long and helpless as the time must have seemed, at the end of it tiny buds of repentance began to appear, promising the fair blossoms of restoration and peace and gladness.—*Stock.*
- Illustration 224.** An electro-magnet standing by itself is powerless and cannot attract, but connected with the battery it is endowed with great power.
- Illustration 225.** It was a child's finger pressed upon the battery that caused the explosion of the great submarine excavations made by General Newton in the East River above New York. A small hand and a frail wire, but it made a vast explosion, and removed a great reef from the channel. So he who can pray, though weak, can influence Omnipotence.
- Illustration 226.** The overthrow of the Spanish Armada, in the reign of Queen Elizabeth, was caused by heavy storms along the coast of England. A medal was struck in commemoration bearing the words, "He blew upon them with his winds and destroyed them."
- Illustration 227.** A company of Covenanters in Scotland, during the persecutions of Charles II, were on a hill surrounded by their foes. They prayed for help from God, and suddenly a mist arose, covering the hill so that their pursuers could not find them, while they, familiar with the paths, escaped under cover of the fog.

LESSON VI.

- Illustration 228.** Louis XIV of France was wont to say, "The State am I;" but the lawful king of Israel could not say it.
- Illustration 229.** Men of science say that the atoms of matter do not actually touch each other; that in a globule of water or a bit of granite the particles are distinct and separate, only *seeming* to be in one mass. So in the world, each individual stands alone before the eyes of God, as though the only person in the world.

ILLUSTRATIONS FOR THE FOURTH QUARTER.

Illustration 230. The original copy of the Declaration of Independence, in the handwriting of Jefferson, with the signatures of the signers, is in the State Department at Washington, as the warrant for the existence of the United States. Like this was the preservation of "the book" containing the Hebrew Constitution.

LESSON VII.

Illustration 231. A chain is no stronger than its weakest point. Saul's character, tested at the point of principle, was fatally weak, and there in temptation he fell.

Illustration 232. In the great picture gallery of Versailles there are hundreds of battle pieces taken from French history; but they are all French victories. Thus the people are flattered and the youth falsely educated, as though they were a superior race and France had no dark pages of defeat and disaster in its past history. Individuals, like nations, are too ready to record their successes and too slow to confess and learn from their failures. We record all that we do for God, but forget all we do against him.

Illustration 233. When the Indian hunts the mustang, or wild horse of the prairie, he never follows him in a direct line, for he knows he cannot overtake him. But he notices the almost insensible deflection of his victim from the straight line, and crosses the arc of flight as the string crosses the bow, with the certainty of meeting him at the point of attachment, though it may be fifty miles away. The horse runs in a gigantic curve, the hunter in a straight line, and at the spot where the lines cross stands the Indian, lasso in hand, ready for his prey. So retribution is sure to meet the sinner who swerves from the right path.

Illustration 234. A pin became fastened upon the cylinder of a loom in a cloth mill. In its revolution three hundred dollars' worth of cloth was damaged and made unsalable. So a small act may lead to great results of evil.

Illustration 235. A small act may have great results, as is shown in a story about a king in the Middle Ages. There was a courtier who had committed several crimes, for which he deserved to die; but he had been forgiven because a favorite. Thinking that he could do whatever he pleased, one day he came into the king's presence with his hat on. The king said, "Take out that man and nail his hat to his head." The nobles said, "How is it that you could forgive great things but deal so severely with a little act?" In answer the king held up a glass half full of water, into which he dropped an orange, which made the water rise to the brim of the glass. Then he dropped in a very small pebble, which caused the water to run over. He said, "A small deed will make justice overflow which has been already brought to the brim."

Illustration 236. I remember once reading a story of a foreman who wished to engage a boy for work. A number of lads came, all anxious for the place, but feeling pretty sure the choice would fall on one of them who was brighter and cleverer than the rest. The foreman picked out instead a quiet, dull-looking boy, who seemed to have nothing or nobody to recommend him. Seeing their surprise he told them the reason: he had watched them all when they were unaware of it, and found out that this boy had the habit of doing what he was told. He was chosen because his obedience rendered him fit for the work, while the others, who might have surpassed him in ability, were rejected because they were disobedient.—*Stock.*

Illustration 237. A child's disobedience in refusing to pick up a pin will show rebellion just as clearly as a flagrant act; so Saul's conduct showed that he did not regard the authority of God, and for this he was rejected.

Illustration 238. Teraphim were consulted as oracles. Micah the Ephraimite placed them in his "house of God" (Judg. 17. 5; 18. 14, 17, 18, 20). Rachel stole her father's teraphim for fear that he should learn by consulting them what route Jacob and his family had taken. It is probable that they were not directly worshiped, but they were depended upon by the common people with blind superstitious faith; more enlightened Hebrews knew how silly this superstition was, how utterly useless the counsel of the teraphim; and Samuel's statement here is that Saul's stubbornness will avail him as little as would the counsel of teraphim.

LESSON VIII.

Illustration 239. A generation of children is growing up with an hereditary taste for strong drink. Many a man sits down to write his will and says, "In the name of God. Amen. I will and bequeath to my children my property, share and share alike. Signed and sealed in presence of witnesses." But he does not know that he is at the same time making a double will, and that he might say, "In the name of disease and sorrow and death. Amen. I will and bequeath to my children my appetite for strong drink and my prospects of a drunkard's grave. Signed and sealed in presence of the astonished hosts of heaven and the jubilant harples of hell."—*Talmage.*

Illustration 240. The saloon must have boys or it must shut up shop. Can you furnish one? It is a great factory, and unless it can get two million boys from each generation for raw material some of these factories must close and the rum-sellers be thrown on a cold world. One family out of

ILLUSTRATIONS FOR THE FOURTH QUARTER.

every five must contribute a boy to keep up the supply. Have you helped to keep up the supply? If not some other family has had to give more than its share.

Illustration 241. For every dollar paid for the support of the Gospel in the United States five dollars is paid to support and clear criminals, ten dollars for lawyers, and fifty dollars for intoxicating beverages.

Illustration 242. A Congo native who had been taught to read and write sent a letter, his first, to the Archbishop of Canterbury. It is as follows: "Great and good chief of the tribe of Christ, greeting. The humblest of your servants kisses the hem of your garment and begs you to send to his fellow-servants more Gospel and less rum. In the bonds of Christ, UGALLA."

Illustration 243. A few years ago a noted wild beast trainer gave a performance with his pets in one of the leading London theaters. He took his lions, tigers, leopards, and hyenas through their part of the entertainment, awing the audience by his wonderful nerve and his control over them. As a closing act to the performance he was to introduce an enormous boa-constrictor thirty-five feet long. He had bought it when it was only two or three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he often carried in his bosom, into a fearful monster. The curtain rose on an Indian woodland scene. The weird strains of an oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erect. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage, and their eyes meet. The serpent quails before the man—man is victor. The serpent is under the control of a master. Under his guidance and direction it performs a series of frightful feats. At a signal from the man it slowly approaches him and begins to coil its heavy folds around him. Higher and higher do they rise until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wall of death agony. Those cold slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard bone after bone crack as those powerful folds tightened upon him. Man's plaything had become his master. His slave for twenty-five years had now enslaved him. In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for even twenty-five years, but it is constantly growing. And some day its soul-destroying folds will encircle his soul and bear it to those regions of woe "where the worm dieth not and the fire is not quenched." The unchangeable decree of Almighty God is, No drunkard shall inherit the kingdom of God.—*T. O. Keister.*

Illustration 244. The public library of St. Helena was examined a few years since and found to be almost destroyed. The covers of the books were all in place and unmarred, but the contents of the volumes had been eaten out. This was the work of white ants. A slave ship from Africa stopped in 1840 near the shore for water and provisions. It was filled with these insects, some of which remained in the island and indefinitely multiplied. Many persons, as well as nations, maintain for a time a fair exterior while they are being rapidly corrupted by secret vices. After a time the covers must collapse and fall in ruins.

Illustration 245. The progress of a glacier. A mountain torrent. The heat of the day forms a layer of water, the cold of the night a layer of ice and snow. The latter accumulates. Weight causes slow movement; a hundred ice-rills from neighboring ravines join, and there is an ice river. Slowly, but with fearful power, it moves on, carrying in its bosom the pebbles of the upper gorges and gathering huge boulders from the lower. The rock-ribbed mountains shrink before it, gashed, grooved, cleft asunder, their very foundations hollowed out by the powerful contact. Only the sea can change its course. Only heat can dissipate its power. The beginnings of power lie within our control. If we yield that control to passion or evil desires the will becomes enfeebled; then come the crushing weight of habit; then the accumulated load of sins; then the desolate pathway in the rear; then the inevitable destruction. Nothing but some mighty convulsion can break the current, nothing but the fire of God's love can melt and purify. But the desolate pathway will still remain.

Illustration 246. In the long line of portraits of the doges in the palace at Venice one space is empty, and the semblance of a black curtain remains as a melancholy record of glory forfeited. Found guilty of treason against the State, Marino Falleri was beheaded and his image blotted from remembrance. Everyone's eye rests longer upon the one dark vacancy than upon any one of the fine portraits of the merchant monarchs. So great sin becomes conspicuous for severe retribution.—*Spurgeon.*

LESSON IX.

Illustration 247. A chemist's assistant dropped a silver cup into a tank of acid. The cup was destroyed, and seemed irretrievably lost; but the man of science mixed with the acid another

ILLUSTRATIONS FOR THE FOURTH QUARTER.

chemical which acted as a solvent, causing the silver to be discharged, so that every particle of it was recovered and the cup made once more. Thus out of the wreck of our plans God brings to pass his own purposes.

Illustration 248. The experienced miner can trace the gold in the ledge, though it may be unseen by others.

Illustration 249. In Washington Allston's unfinished picture, "Belshazzar's Feast," may be seen several figures left incomplete, with their garments sketched out roughly, and in each one the painter has drawn the form of the body under the clothing. So Michael Angelo always drew first the bones, then the muscles, and last of all the garments. Men see only the outward robes, but the true artist sees the flesh under the raiment, and God sees the heart under the flesh.

Illustration 250. When I was a child I was, in common with other young companions, very fond of searching on the shore for small agates and carnelians. Eagerly we used to scan the shining wet pebbles, often stooping to pick up one and another and hold them up to the light to see whether its rays would pass through the outer surface, and illuminate the interior of the stone. This was the test. If the light shone clearly through, the stone was taken home and preserved as a treasure. If, on the other hand, the stone intervened as a dark body between the eye and the light, it was thrown aside by the disappointed seeker. There was no caprice in the matter. There was one principle of selection. The stones might be of very different sizes and shapes, but this was the one thing required in every one—that the light should shine through it—that instead of being turned back from the surface it should be received into the interior. Were this the case, the stone was approved and accepted; if not, it was disapproved and rejected.—*Stock.*

Illustration 251. God chooses unlikely instruments. God set aside America's trained statesmen and commissioned the rail-splitter to be her emancipator; he leaves Erasmus in his scholarship, and calls the singer boy of Mansfield to liberate Europe; he passes by the dignitaries of England's favorite Church, and among school ushers finds the Spurgeon for the masses. Of many whom God honors it may be said, "I do not doubt that God blesses his work, but I cannot see why."—*Abbott.*

LESSON X.

Illustration 252. Columbus and the egg which he made to stand on one end afford an illustration of a plan which was simple, after a David or a Columbus has shown a way.

Illustration 253. Napoleon said that the secret of victory lay in getting five minutes ahead of the enemy. General Grant said at the close of a day's fighting, "To-night we are about even. Tomorrow the one who gets up first will win the victory; and Bragg must rise early if he expects to get ahead." Two hours from that time the army was on the march, and the victory of Shiloh was the result.

Illustration 254. One of the finest conceptions of Bunyan is that of the leader, Great-heart. He inspires others with his own courage and confidence. He bravely meets and conquers all sorts of giants. The weak and timid grow strong and brave under his leadership. He takes his little company safely through. So the teacher of every class, the parent of every family, the superintendent of every Sunday school, the pastor of every church, should be a great heart to those under his care. And so they may if they will only go and receive from God their courage and strength for their work.

Illustration 255. When St. Theresa went to Paris, many hundreds years ago, for the purpose of founding an orphanage, she counted her money, and found it only two sous, or about one cent. She said, "Theresa and two sous are nothing; but Theresa and two sous, and God, are everything."

Illustration 256. "In the valley of Braemore the river runs through a rocky gorge of alpine sublimity. Just at a point where the river falls some forty feet it is confined between two rugged rocks in a channel some eight or nine feet wide. The cold winter evening had set in, and Neil and I found ourselves on the wrong side of the river. My strength was exhausted so that Neil had to carry me. How to cross the river was the question. Said my Scotch giant, 'I'll leap the gorge over the falls if you won't be afraid.' 'I'll not be afraid if you keep hold of me,' I said, but I shudder now to think of that roaring cascade. He took sure hold of me, took a step or two back, and with the spring of a Bengal tiger shot across in safety." Similar faith in God would lead the soul triumphantly over every hour of conflict and danger.

LESSON XI.

Illustration 257. Three men were in a coal mine in England when an explosion occurred. There was time for them to reach the shaft, and room in the elevating bucket for two, but not for all. One said, "You have wives and children, I have none. Get on board quickly, and save yourselves. Perhaps I can live in the fire-damp until the bucket can come down again for me." The others hesitated, but he urged them, and rather than that all should die the two ascended. When the bucket came down the second time he was smothered by the gas, having giving up his life to save others.

ILLUSTRATIONS FOR THE FOURTH QUARTER.

LESSON XII.

- Illustration 258.** The needle in the compass never stands still ; it comes right against the north pole. The wise men of the East never stood still till they were right against the star which appeared unto them ; and the star itself never stood still till it came against the other Star which shone so brightly in the manger. So Christ's rest alone gives satisfaction.
- Illustration 259.** Themistocles, having offended King Philip, and not knowing how to regain his favor, took young Alexander in his arms, and so presented him to the king that his anger was appeased. In Jesus justice is satisfied, and peace procured.
- Illustration 260.** Those of us who have traveled in mountain countries know how one range of hills rises behind another, one ever seeming the highest till yet a higher appears behind it. But there is one range of lofty summits which conveys a sense of awe and sublimity—the line of eternal snow. High above all the rest we see the white peaks standing out in the blue sky, catching the first rays of the rising sun. So with Christ's coming time of peace ; it towers into heaven itself, and is white with the snows of eternity.—*Dean Stanley.*
- Illustration 261.** Not long ago there was a researcher of art in Italy who, reading in some book that there was a portrait of Dante painted by Giotto, was led to suspect that he had found where it had been placed. There was an apartment used as an outhouse for storage of wood, hay, and the like. He obtained permission to enter it, cleared out the rubbish, experimented upon the white-washed wall, and detected signs of the wished-for portrait. He tried on till the stern face of the Tuscan poet stood out in bold relief. So should we seek Christ.
- Illustration 262.** God honors the lowly and active. An American president, when asked what was his coat of arms, replied, "A pair of shirt sleeves." Lord Tenterden was proud to point out to his son the shop in which his father had shaved for a penny. A French doctor once taunted Flechier, Bishop of Nîmes, who had been a tallow chandler in his youth, with the meanness of his origin, to which he replied, "If you had been born in the same condition that I was you would still be a maker of candles."
- Illustration 263.** Though creation may be a majestic organ of praise it cannot reach the compass of the golden canticle of incarnation. There is more melody in Jesus in the manger than there is in worlds on worlds rolling in grandeur round the throne of the Most High.—*Spurgeon.*
- Illustration 264.** The joy of joys is to have Jesus as our personal Saviour. An Indian, when asked what the Lord had done for him, gathered some dry leaves into a circle and, placing a worm in the center, set them on fire. As the flames drew nearer on every side he lifted it out and, placing it safely on a rock, said, "This is what Jesus did for me."
- Illustration 265.** A highly esteemed young man was rescued from the water, and appeared to be dead. At length he began to show signs of life, and a thrill of joy ran through the crowd as it was whispered around, "He breathes." How much greater the joy of and over a newborn soul!
- Illustration 266.** When President Lincoln visited Richmond the colored people crowded around him in wild enthusiasm. They shouted, they danced, waved their handkerchiefs and hats, and cheered enthusiastically. Some cried, "Thank you, dear Jesus, for this!" others, "God bless you, Massa Linkum!" others, "Bless de Lord!" Every Christian is saved from a worse bondage.
- Illustration 267.** A sick woman said to Mr. Cecil, "Sir, I can form no notion of God. You talk to me about him, but I cannot get a single idea that seems to contain anything." "But you know how to conceive of Jesus Christ as a man full of condescension and sympathy." "Ah, sir, that gives me something to lay hold on. There I can rest. I understand God in his Son."
- Illustration 268.** Many professing Christians are like railroad station houses, and the wicked are whirled indifferently past them and go on their way forgetting them, whereas they should be like switches, taking sinners off one track and putting them on another.—*Beecher.*
- Illustration 269.** One officer said to another, "You're the right kind of a Christian—not bothering people about their souls this way. The speaker didn't enjoy religion ; his friend did, but was too timid to openly avow it. The allusion was to other officers, who sought his conversion. The pointed remark made his friend reason with himself, "Well, if that man thinks I'm the right kind of a Christian it is time I was considering my ways." From that hour he became a new man in testifying and laboring.—*Power.*
- Illustration 270.** See yonder poor wretches whose ship has gone to sea. They have constructed a poor tottering raft, and have been floating on it for days ; their supply of bread and water has been exhausted, and they are famishing. They have bound a handkerchief to a pole and hoisted it, and a vessel is in sight. The captain takes his telescope and knows it is a shipwrecked crew. "O," says he to the men, "we are in a hurry ; it may be somebody perishing, but it may not—it is not our business." His neglect murdered those who died on the raft. Yours is worse, for you deal with immortal souls, and he only with bodies. If there be one who is impressed and needs comfort, fly to him on the wings of mercy.—*Spurgeon.*

LIST OF PICTORIAL ILLUSTRATIONS.

	PAGE		PAGE
FRONTISPIECE FOR THE FIRST QUARTER: (1) NAZARETH, (2) MOUNT HERMON, (3) CÆSAREA PHILIPPI.....FACING TITLE		A "LITTLE ONE" OF PEREA.....	56
JERUSALEM FROM THE MOUNT OF OLIVES.....	5	A MODERN SAMARITAN.....	58
COIN OF HEROD ANTIPAS (obverse and reverse).....	11	SITE OF THE ANCIENT CITY OF SAMARIA.....	59
"THE PLACE WHERE JOHN BAPTIZED" (banks of the Jordan)..	12	A BLIND BEGGAR OF JERUSALEM...	65
A CHARGER (an ancient dish unearthed in Syria).....	16	BETHANY (sketched from a photograph).....	73
THE HEADSMAN OF AN ORIENTAL SOVEREIGN.....	17	PRAYING AT THE STREET CORNER..	79
THE SHRINE OF JOHN THE BAPTIST IN THE GREAT MOSQUE OF DAMASCUS.....	18	STARTING ON A DESERT JOURNEY..	83
A SEASIDE GLIMPSE (Sea of Galilee)	21	"ZACCHEUS, MAKE HASTE, AND COME DOWN".....	84
A BARLEY LOAF FROM GALILEE....	22	AN ORIENTAL LATTICE.....	96
DENARIUS (Penny) OF TIBERIUS CÆSAR (obverse and reverse)...	25	HEZEKIAH'S POOL, JERUSALEM....	96
FISHES FROM THE SEA OF GALILEE..	26	FRONTISPIECE FOR SECOND QUARTER: (1) BETHANY, (2) GETHSEMANE, (3) BETHPHAGE...FACING	99
RUINS OF TELL HUM (probable site of Capernaum).....	29	BETHANY, MOUNT OF OLIVES, AND JERUSALEM.....	99
AN EASTERN THRESHING FLOOR....	30	THE ROAD TO BETHANY.....	101
FISHERMAN OF THE SEA OF GALILEE	37	CUPOLA OF THE CHURCH OF THE HOLY SEPULCHER, JERUSALEM.	110
THE SOURCE OF THE JORDAN.....	38	THE MOUNT OF OLIVES.....	119
CÆSAREA PHILIPPI.....	39	A MAN BEARING A PITCHER OF WATER.....	120
RUINS OF A CASTLE NEAR BANIAS (built on a rock which was, according to the legend and very probably, in full view of our Lord when he uttered the words of Matt. 16. 18).....	41	EL JESMANIYE (Garden of Gethsemane).....	126
WOODEN KEYS FROM PALESTINE....	42	THE ROCK OF THE APOSTLES (Gethsemane).....	128
CARRYING KEYS ON THE SHOULDER	43	MARK FOURTEEN, FORTY-SIX TO FORTY-NINE.....	131
MOUNT HERMON (on a spur of which, probably, our Lord was transfigured).....	46	JESUS BEFORE THE HIGH PRIEST... 137	
MOUNT TABOR (the traditional site of the Transfiguration).....	47	THE GABBATHA, OR JUDGMENT SEAT OF PILATE (from a coin of the time of Titus).....	141
		JESUS BEFORE PILATE.....	142
		CHAPEL OF THE CRUCIFIXION, MOUNT GOLGOTHA.....	148
		"FOR MY VESTURE THEY DID CAST LOTS".....	149
		LEGENDARY SITE OF THE POTTER'S FIELD.....	150

LIST OF PICTORIAL ILLUSTRATIONS.

	PAGE		PAGE
THE CAPITAL OF A PILLAR, THEBES	156	SUPPOSED FORM OF THE BRAZEN	
TOWER NEAR KULONIEH (the sup-		SERPENT	222
posed site of Emmaus).....	162	TOMB OF AARON.....	223
PORTRAIT OF PETER (from an ancient		THE PEAK FORMERLY IDENTIFIED	
bronze)	168	WITH MOUNT HOR.....	224
SKETCH FROM AN ORIENTAL PASTURE		RUINS OF BOZRAH	228
FIELD.....	171	A HEBREW WEARING A PHYLACTERY	
VIGNETTE: A GROUP OF SHEEP....	174	ON HIS BROW	229
A CITIZEN OF JERUSALEM IN THE		A PHYLACTERY AND ITS STRAPS....	229
TIME OF OUR LORD.....	175	ROLL OF THE LAW.....	230
DOORWAY OF A SEPULCHER.....	180	AN ANCIENT INKHORN.....	230
WALL OF JERUSALEM NEAR HEROD'S		A MEZUZAH (a cylinder, inclosing a	
GATE.....	181	slip of parchment on which were	
FRONTISPIECE FOR THE THIRD		written certain prescribed pas-	
QUARTER: (1) MOUNT HOR, (2)		sages of Scripture, fixed on the	
VALLEY OF ESHCOL, (3) KADESH-		right-hand doorpost of every	
BARNEA.....FACING	187	room in a Hebrew house).....	231
AN EGYPTIAN "TABLE OF STONE"		PAPYRUS	232
(showing the probable manner		MOUNTAINS NORTHEAST OF THE	
in which the Ten Command-		DEAD SEA.....	238
ments were first written)	188	RUINS WHERE JERICO ONCE STOOD	243
THE WELLS OF MOSES.....	189	HOUSES BUILT UPON A TOWN WALL	244
RAS SUFSAFEH, "SINAI," AND PLAIN		SITE OF JERICO	245
OF ER RAHAH.....FACING	190	A TRUMPET OF RAM'S HORN.....	246
THE "ROCK" OF HOREB.....	196	ANOTHER GLIMPSE OF JERICO'S	
CALF IDOL (Egyptian; Aaron's		RUINS	246
golden calf was probably made		A RUIN NEAR JERICO	248
on some such model as this)...	197	THE SITE OF SHILOE.....	259
MOUNT SERBAL.....FACING	198	THE VALLEY OF SHECHEM (showing	
NAWAMIS (supposed to have been the		Mounts Ebal and Gerizim).....	264
homes of the ancient Amalek-		"EYES" TO A DESERT TRAVELER..	269
ites)	198	FRONTISPIECE FOR THE FOURTH	
BROAD PASS NEAR AIN HAWAIAH... 199		QUARTER: (1) MIZPEH, (2) GIB-	
THE "HAT" OF A HEBREW PRIEST	202	EAH, (3) RAMAH.....FACING	271
THE GOLDEN CENSER.....	203	TOMB OF JOSHUA	272
THE BREASTPLATE OF THE HIGH		VIGNETTE: LAMP, PITCHER, TRUM-	
PRIEST.....	204	PET	280
"THE EDGE OF THE DESERT"	205	AMONG THE REAPERS.....	281
THE TABERNACLE.....	206	AN "EMPTY PITCHER" (such as	
QUAILS (food of the Israelites in the		Gideon's soldiers may have used)	282
desert).....	209	AN IDEAL SKETCH OF NAOMI (taken	
A BEDOUIN (Midianite).....	210	from an old woman met in a	
A FOUNTAIN IN THE DESERT.....	211	field near Bethlehem).....	285
A BEDOUIN MOUNTED ON CAMEL... 212		AN IDEAL SKETCH OF RUTH.....	286
VINEYARD NEAR HEBRON (Valley of		THE HARVEST.....	286
Eshcol).....	216	A SYRIAN WOMAN (from a photo-	
WILDERNESS OF KADESH....FACING	219	graph)	287

LIST OF PICTORIAL ILLUSTRATIONS.

	PAGE		PAGE
A FIELD IN THE LAND OF JUDAH...	288	MOUNT ZION	325
VIGNETTE: A HEBREW PROPHET...	298	TOMB OF DAVID.....	326
A DAMASCUS BLADE	304	AN ANCIENT HARP.....	328
VIGNETTE: AN ANIMAL FOR SACRIFICE	311	VALLEY OF ELAH.....	332
VALLEY OF MICHMASH.....	313	THE SITE OF GATH.....	334
TERAPHIM.....	313	SHEPHERD'S CROOK AND JAVELIN...	335
FOLLY.....	318	CAVE OF ADULLAM.....	339
REPENTANCE	320	TOWER OF DAVID.....	340
AN ANCIENT HARP.....	321	FONT OF THE VIRGIN	346
BETHLEHEM FROM THE WEST.....	324	INTERIOR OF A VILLAGE HOUSE....	347
		BETHLEHEM FROM THE NORTH.....	348

MAPS, CHARTS, AND DIAGRAMS.

TABULATED HARMONY OF THE GOSPELS.....	3, 4, 5	CHART OF EARLY BIBLE HISTORY..	184
CHART OF THE GOVERNMENT OF PALESTINE IN THE NEW TESTAMENT PERIOD.....	6, 7	MAP OF THE DESERT JOURNEY FACING	185
MAP OF PALESTINE IN THE TIME OF CHRIST.....	FACING 9	MAP OF VICINITY OF MOUNT SINAI..	187
MAP OF THE SEA OF GALILEE	20	MAP OF THE BATTLE OF BETH-HORON	247
MAP OF THE VICINITY OF CÆSAREA PHILIPPI.....	36	MAP OF THE CONQUEST OF CANAAN.	252
BLACKBOARD EXERCISES FOR THE FIRST QUARTER, 19, 28, 36, 45, 51, 57, 63, 70, 77, 83, 90, 95,	97	BLACKBOARD EXERCISES FOR THE THIRD QUARTER, 195, 202, 221, 226, 243, 251, 251, 257, 269, 270	
TABLE OF PERIODS IN THE LIFE OF CHRIST.....	98	CHART OF THE WORLD KNOWN TO THE ANCIENT HEBREWS.....	FACING 271
MAP OF JERUSALEM.....	FACING 101	CHART SHOWING RELATIVE SIZES OF THE UNITED STATES AND OLD TESTAMENT WORLD....	FACING 271
MAP OF MODERN JERUSALEM.....	130	MAP ILLUSTRATING SAUL'S REIGN	305, 341
BLACKBOARD EXERCISES FOR THE SECOND QUARTER, 106, 112, 118, 125, 133, 139, 147, 154, 160, 168, 174, 179,	181	CHART: COMPOSITION OF FOOD AND DRINK.....	FACING 318
CHRONOLOGICAL CHART OF ORIENTAL HISTORY FROM 3000 TO 1200 B. C.....	182, 183	CHART: SOME OF THE HARM DONE BY ALCOHOL.....	FACING 322
		BLACKBOARD EXERCISES FOR THE FOURTH QUARTER, 292, 296, 297, 302, 316, 322, 330, 337, 345, 349, 350	

LIST OF AUTHORITIES QUOTED.

- Abbott, Lyman.
Adams, Charles Francis.
Addison, Joseph.
Adeney, J. F.
Æsop.
A Lapide, Cornelius.
Alexander, James W.
Alexander, W. L.
Alford, Henry.
Andrews.
Arnold, T.
Arnot, William.
Arthur, William.
Augustine.
Bacon, Francis.
Baker, Sir H. W.
Bannister, H.
Barclay.
Barnes, Albert.
Barnes, Charles R.
Bashford, J. W.
Bates, Henry W.
Baumgarten.
Baumgartner.
Baxter, Richard.
Beaumont, Joseph.
Bede.
Beescher, Henry Ward.
Beet, Joseph Agar.
Bengel, J. A.
Bentley.
Bickersteth, E.
Bingham, Jennie M.
Blaikie, W. G.
Bliss, George R.
Bonar, Horatius.
Bonomi, Joseph.
Bossuet.
Bourdillon, Francis.
Bowes.
Bowring, Sir John.
Briggs, Charles A.
Brooks, Phillips.
Brown, Baldwin.
Browning, Robert.
Bruce, A. B.
Buell, Marcus D.
Burkitt.
Burton, H.
Bush, George F.
Bushnell, Horace.
Calvin, John.
Carpenter.
Carr, A.
Chadwick, G. A.
Chapman.
Charles, Elizabeth.
Chladni.
Chrysostom.
Church, Morris D.
Clarke, Adam.
Clarke, James Freeman.
Coffin, Charles Carlton.
Coleridge, Samuel T.
Conder, Major.
Cook, F. C.
Cook, Joseph.
Coquerel, A.
Coulson.
Coverdale, Miles.
Cowles, Henry.
Cowper, William.
- Coxe, J. C. W.
Cranmer, Thomas.
Crosby, Howard.
Croskery, T.
Cuff.
Cunningham.
Curry, Daniel.
Cuyler, Theodore L.
Darby.
Davison.
Deems, Charles F.
Delitzsch, Franz.
Dickson, W. A.
Dillmann.
Doddridge, Philip.
Dods, Marcus.
Ecoe Homo.
Edersheim, Alfred.
Edwards, Amelia B.
Edwards, Jonathan.
Edwards, Justin.
Ela, D. H.
Ellis, Charles John.
Emerson, Ralph Waldo.
Espin.
Eusebius.
Evans, Canon.
Faber, Frederick W.
Fairbairn, Alex. M.
Farrar, Frederic W.
Fausset, A. R.
Fay, F. R.
Fowler, Charles R.
Fraser.
Freeman, James M.
Fuller, Andrew.
Geikie, Cunningham.
Gerhart, Paul.
Gesenius, William.
Gibson, J. Monro.
Gifford.
Gillilan.
Gladstone, William E.
Glover.
Godet, F.
Gosman, A.
Goulburn, Edward M.
Gray, J. Comper.
Green, W. Henry.
Gregory.
Guthrie, Thomas.
Hall, Isaac H.
Hall, Joseph.
Hamilton, James.
Hanna, William.
Hardwicke.
Harper, H. A.
Harper, W. R.
Heber, Reginald.
Hengstenberg.
Henry, Matthew.
Herbert, George.
Herodotus.
Hervy, Lord A. C.
Holway (Chaplain).
Hood, Paxton.
Hoyt, Wayland.
Hübner.
Hurst, John F.
Inglis, James.
Jacobus.
James, John Angell.
- Jamieson, Fausset, and Brown.
Jay, W.
Jerome.
Johnson, Samuel.
Jones, W. B.
Josephus, Flavius.
Kaisch.
Kell, C. F.
Kellogg, S. H.
Kelly, Thomas.
Kendrick, A. C.
Kingsley, Charles.
Kirkpatrick, Professor.
Kitt, John.
Klostermann.
Knobel.
Krummacker, F. W.
Lang, J. Marshall.
Lange, J. P.
Lanier, Sydney.
Layard, A. H.
Lewis, Taylor.
Lias, J. J.
Liddon, Henry P.
Lightfoot, J. B.
Lindsay, John W.
Lipscomb, A. A.
Loring, Professor.
Lowrie, S. T.
Lowth.
Lumby, J. R.
Luther, Martin.
McClintock and Strong.
Macfarlane.
Maclaren, Alexander.
Maclean, G. F.
Macmillan, Hugh.
Malan, Cæsar.
Mann, Horace.
Mansel, H. L.
Mariette Bey.
Massillon.
Mendenhall, J. W.
Merrill.
Meyer, H. A. W.
Michaelis.
Miller, Emily H.
Milman, Henry H.
Monsell, J. S. B.
Montgomery, James.
Moody, Dwight L.
Morrison, James.
Morris, G. K.
Moule.
Moulton.
Muhlenberg.
Murphy, J. G.
Neander, J. W. A.
Newman, John H.
Newman, John P.
Newton, Richard.
Niebuhr, B. G.
Nordhoff, Charles.
Nye, C. L.
Olshausen, H.
Origen.
Palmer.
Parker, Joseph.
Payson, Edward.
Peloubet, F. N.
- Petrie, W. M. Flinders.
Phillipson.
Phipps, J. B.
Plummer, A.
Plumptre, E. H.
Pool.
Porter, J. L.
Porteus.
Prentiss, Elizabeth P.
Pressense, E.
Proctor.
Pulsford.
Punshon, W. M.
Pusey, E. B.
Rawlinson, George.
Rawlinson, Henry.
Reenan, Joseph E.
Reynolds, H. R.
Richter.
Ritter.
Robertson, Frederick W.
Robinson, Edward.
Rowlands, J.
Ruskin, John.
Rutherford, William.
Ryle, John C.
Sanford, Mrs.
Saurin.
Schaff, Philip.
Schlegel, A. W.
Scott, Thomas.
Scott, Sir Walter.
Sears, E. H.
Seesley, John R.
Sharpe, Samuel.
Shedd, W. G. T.
Sigourney, Lydia H.
Simpson, Matthew.
Smith, G. A.
Smith, R. Payne.
Smith, Philip.
Smith, William.
Soo, J. L.
Spence, H. D. M.
Spencer, Herbert.
Spencer.
Spurgeon, Charles H.
Stalker, James.
Stanley, A. P.
Stanley, H. M.
Steele, D.
Ster, Rudolph.
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Stock, Sarah G.
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Townsend.
Trapp.
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Tristram, H. R.
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Tuch.
Tuck, Robert.

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Tyndall, John.	Wardlaw.	Wesley, John.	Wilkinson, John G.
Upham, Francis W.	Warren, H. W.	West, Benjamin.	Wiley.
Usher.	Warren, Sir C.	Westcott, B. F.	Winterbotham, R.
Van Lennep, H. J.	Warren, W. F.	Wetstein.	Wise, Daniel.
Van Oosterzee.	Watkins.	Whedon, D. A.	Wordsworth, Christopher.
Vaughn.	Watson, Joseph.	Whedon, D. D.	Wyclif, John.
Vincent, John H.	Watson, R. A.		

INDEX.

	PAGE		PAGE
"Abba, Father".....	106	Capernaum, Location of.....	29
Abihu, Nadab and.....	202	"Chief among publicans".....	36
Adam, The city.....	236	Chief priests, elders, and scribes.....	135
Agony in Gethsemane, The.....	126	Childhood, Lessons concerning.....	296
Alcohol, Harm done by.....	322	Children, Christ and the.....	51
Analysis of our Lord's last sermon.....	113	Child Samuel, The.....	291
Angel of the Lord.....	272	Chosen King, Saul.....	302
Anointed King, David.....	322	Christ and the brazen serpent.....	221
"Answerest thou nothing?".....	137	Christ as a guest.....	90
Appearances of the risen Christ, Ten recorded.....	106	Christ, Foes of.....	138
Ascension, Reasons for.....	178	Christ, Friendship with.....	89
Authorities quoted, List of.....	362, 363	Christ risen.....	106, 159
Baal, Worship of.....	271, 276, 279	Christ, Mystery of the nature of.....	126
Barabbas.....	144	Christ our Refuge.....	258
Bar-jona.....	40	Christ, Traits of.....	28
Beginning at Jerusalem, Reasons for.....	176	Christ, Yoke of.....	97
Bellal.....	306	Christ's conception of the Church.....	45
Bethany, Location of.....	70, 99	Christ's life fulfilled Old Testament ideal.....	165
Bethphage, Location of.....	99	Christian morals.....	95
"Be ye also ready".....	115	Christmas lesson.....	845
Bible history, Table of Early.....	148	Chronological chart of oriental history.....	182
Birth of Christ, The.....	845	Church at Rome.....	90
Blackboard Exercises, 19, 28, 36, 45, 51, 57, 63, 70, 77, 83, 90, 95, 97, 106, 112, 118, 125, 133, 139, 147, 154, 160, 168, 174, 179, 181, 195, 202, 221, 226, 243, 251, 257, 269, 270, 292, 296, 297, 302, 316, 322, 330, 337, 345, 349, 350		Cities of Refuge, The.....	257
Blood revenge, System of.....	257	Cleopas.....	163
"Bloody Way".....	60	Commandments, The Ten.....	187
Bochim, Location of.....	274	Commonplace, The value of the.....	167
Born, Christ and the Man.....	63	Conditions of friendship with Jesus.....	89
Brazen serpent, Christ and the.....	221	Confidence in our heavenly Father.....	97
Bread of Life, Christ the.....	29, 36	Consequence of choosing king.....	308
Butalpa.....	19	Corinthians, Synopsis of the First Epistle to.....	106
Cæsarea Philippi, Location of.....	37	Covenant, Joshua Renewing the.....	262
Caleb's Reward.....	252	Cross, Order of events on the.....	148
Caleb, Genealogy of.....	252	Cross, Utterances from.....	148
Calf, Genesis of the golden.....	196	Crossing the Jordan.....	236
Calvary, Site of.....	148	Crucifixion, Incidents of the.....	148, 150
Calvary, Three lessons from.....	153	"Crucify him".....	145
Canaan, Journeying to.....	209	Curiosity sometimes leads men to Jesus.....	23
Canaan, Land of.....	216	Dangers of strong drink, Five.....	208
Canaan the fountain of sensual heathenism.....	271	David and Goliath.....	330
Canaan, The New Home in.....	228	David and Jonathan.....	338
Canaanites, Destruction of the.....	249	David Anointed King.....	322
		David's character.....	322
		Desert and wilderness.....	22
		Dreams, Use of.....	280
		Drink habits, Fruits of.....	321

INDEX.

	PAGE		PAGE
Easter lesson.....	106	Hittites, The.....	219, 237
Ell, Genealogy of.....	292	Hobab, Personality of.....	210
Ell, his test and fall.....	291	Home Readings, 11, 21, 30, 37, 47, 51, 57, 64, 71, 73, 85, 91, 98, 100, 107, 113, 119, 127, 134, 141, 149, 155, 161, 169, 180, 188, 195, 203, 210, 215, 222, 228, 237, 245, 253, 258, 263, 269, 272, 282, 287, 292, 298, 304, 311, 318, 324, 332, 342, 345, 349	
Emmaus, Identification of.....	162	"Hosanna," Meaning of.....	108
Emmaus, The Walk to.....	160	Idolatry, Compromise with.....	272
"Enough is as good as a feast".....	35	Idolatry, Modern.....	159
Entry, The Triumphal.....	90	Illustrations, 12, 13, 15, 16, 17, 18, 24, 25, 36, 37, 31, 32, 33, 35, 38, 40, 41, 45, 49, 50, 53, 54, 56, 60, 66, 67, 68, 71, 74, 80, 81, 88, 89, 92, 98, 97, 102, 103, 104, 111, 112, 114, 115, 116, 117, 118, 121, 122, 131, 142, 145, 146, 152, 153, 158, 159, 163, 165, 166, 167, 169, 170, 171, 173, 176, 177, 178, 191, 192, 193, 194, 196, 201, 204, 206, 214, 225, 226, 230, 231, 232, 234, 235, 241, 242, 267, 268, 270, 277, 351, 352, 353, 354, 355, 356	
Epistle to the Romans, Synopsis of the.....	91	Incidents of the trial of Jesus.....	146
Eshcol, Valley of.....	218	Inductive hints.....	10, 20
Events of the passion morning, The Leading.....	141	Inn, Oriental.....	61
Everlasting fire.....	55	Intemperance, The Woes of.....	317
Extermination, Wars of.....	310	Intoxication, Fruits of.....	321
Fall of Jericho, The.....	243	Jeremiah, Legends concerning.....	39
Fear of the Lord, The.....	238	Jeremias.....	39
Feeding the Five Thousand.....	12	Jericho's fall, Scientific explanation of.....	250
Fire, Everlasting.....	55	Jericho's fall, The spiritual meaning of.....	244
First day of unleavened bread.....	120	Jericho, The spiritual meaning of.....	244
First Corinthians.....	106	Jesus before Pilate.....	140
First Quarter, Review of.....	96	Jesus before the High Priest.....	134
Foes of Christ.....	138	Jesus on the Cross.....	148
Food and drink, Composition of.....	318	Jesus, Resurrection of.....	154
Fourfold restitution.....	88	John the Baptist Beheaded.....	9
Fourth Quarter, Review of the.....	349	John the Baptist, Tomb of.....	18
Friendship, A study in.....	343	Jonathan, David and... ..	338
Galilee, Sea of.....	23	Jordan, The River.....	236
Garden of Gethsemane.....	128	Joshua Renewing the Covenant.....	262
Garments of Jesus.....	150	Joshua's farewell discourses.....	262
Garments, Spreading, In the way.....	103	Joshua's precaution.....	243
Gethsemane, The Agony in.....	126	Journeying to Canaan.....	185, 209
Gideon, The Triumph of.....	278	Joy of the Christian.....	178
Gideon's character.....	284	Judges, Duty and authority of the.....	277
Gilgal, Location of the camp at.....	293	Judges, Synopsis of the Book of.....	271
"Give, and it shall be given you".....	25	Judges, The time of.....	271
God, Conversing with.....	296	Judgment hall of Pilate.....	140
God's great ones slowly trained.....	329	Kadesh-Barnea, Site of.....	227
God's selection of the Messianic family.....	201	"Key" and "Rock".....	36
God's workers, Preparation and endowment of.....	328, 329	Keynote, Destructive.....	250
Golgotha.....	148, 149	Keys of the Kingdom.....	42
Goliath of Gath.....	330	King, David Anointed.....	322
Good Books to Refer to, 11, 22, 30, 37, 47, 51, 58, 64, 71, 85, 113, 124, 134, 141, 149, 155, 161, 169, 180, 216, 237, 287, 348		King, Saul Chosen.....	302
Good Samaritan, The.....	57	Kingdom of Heaven.....	56
Gospel according to Paul.....	112	Last sermon of Jesus.....	113
Government of Palestine, The.....	6	Law as a whole, The.....	194
Great confession, The.....	36	Lawyer, Jewish.....	58
Guilt always fears purity.....	14	Lazarus, Personality of.....	71
Harmony of the gospels.....	3	Lesson Hymns, 11, 22, 30, 37, 47, 51, 57, 64, 71, 78, 85, 91, 96, 100, 107, 113, 120, 127, 134, 141, 149, 155, 161, 169, 175, 188, 195, 203, 210, 215, 222, 228, 237, 245, 253, 258, 263, 269, 272, 282, 287, 292, 298, 304, 311, 318, 324, 331, 339, 345, 349	
Hearing Christ, Preparations needed for.....	50		
Heaven, Kingdom of.....	56		
Heaven, Picture of.....	50		
Hebrew Scriptures, Arrangement of.....	175		
Hebrews' Journey from Goshen to Sinai.....	185		
Hermion, Mount.....	46		
Herod Antipas, Career of.....	9, 11		
Herodias.....	13		
Hints to the Teacher, 18, 23, 35, 45, 50, 56, 62, 69, 77, 82, 90, 95, 96, 105, 112, 118, 123, 133, 139, 146, 153, 159, 167, 174, 179, 180, 195, 201, 208, 215, 230, 236, 235, 242, 251, 257, 262, 268, 269, 277, 286, 292, 296, 301, 309, 316, 322, 329, 337, 344, 349, 350 362			

INDEX.

	PAGE		PAGE
Lessons and Golden Texts for 1895.....	385	Prophets, A book of the.....	291
Lessons from God's revelation to Samuel.....	297	Publicans, Chief among the.....	86
Life, Purity of.....	90	Publican, Zaccheus the.....	84
Light a symbol of power.....	66	Purity of character, Loss of.....	92
Liquor question.....	317	Purity of Life.....	99
Live for important things.....	33	Purpose of the Lord's Supper, The.....	119
Living God, Son of.....	38	"Put ye on the Lord Jesus Christ".....	94
Leaves from Galilee.....	22, 96	Rahab's escape.....	249
Lord, Second coming of the.....	114	Raising of Lazarus.....	70
Lord's last message, Our.....	178	Ras Sufsafah.....	187
Lord's Supper, The purpose of the.....	119	Refuge, The cities of.....	257
Loss of purity of character.....	92	Rejected, Saul.....	309
Love to God and man.....	59	Renewing the Covenant, Joshua.....	262
Macharus, Location of.....	12	Report of the Spies, The.....	215
Man Born Blind, Christ and the.....	63	Resurrection body.....	155
Manna.....	34	Resurrection, Conclusions from.....	110
Martha and Mary.....	71	Resurrection, Lessons from the.....	155, 159
Mary Magdalene.....	156	Resurrection of Jesus.....	154
Mary the mother of James.....	156	Review of the First Quarter.....	96
Meaning of the number seven.....	270	Review of the Second Quarter.....	180
Meat which perisheth.....	31	Review of the Third Quarter.....	269
Medicine, Ancient.....	61	Review of the Fourth Quarter.....	349
Message, Our Lord's last.....	178	Revivals of Religion.....	301
Messianic family, God's selection of the.....	201	Reward, Caleb's.....	252
Mezuzah.....	231	Rich Young Ruler.....	78
Midianites (Bedouin).....	278	Risen Christ, Ten recorded appearances of.....	106
Migdal Eder.....	346	Risen Lord, Peter and the.....	174
Miracles of healing wrought on the Sabbath.....	63	Ritual services.....	8, 186
Mizpeh.....	296	"Rock" and "Key".....	36
Moabites.....	284	Romans, Epistle to the.....	91
Modern idolatry.....	199	Ruth, The Book of.....	286
"Moses and all the prophets".....	105	Ruth's Choice.....	284
Moses, changes in his character.....	228	Ruth's early surroundings.....	286
Mount of Olives.....	99	Salome.....	9
Nadab and Abihu.....	202	Samaritan, The Good.....	57
Nature of Christ, The mystery of the.....	126	Samuel, a unique character.....	304
Nawamis.....	202	Samuel, The Child.....	291
New Home in Canaan, The.....	228	Samuel the Judge.....	297
Numbers, A synopsis of the Book of.....	209	Sanhedrin.....	138, 142
Number seven, Mystical meaning of.....	270	Saul Chosen King.....	302
Oil and wine.....	61	Saul Rejected.....	309
Olives, Mount of.....	99	Saul's attempts on David's life.....	398
Oriental dance.....	15	Saul's bashfulness.....	306
"Owe no man anything".....	91	Saviour's Parting Words, The.....	175
Parting Words, The Saviour's.....	175	Scriptural Illustrations, 64, 149, 197, 245, 268, 292, 297, 303, 311, 323, 331, 342	
Passion morning, Events of.....	141	Second Quarter, Review of.....	180
Passion-week, Order of events in.....	100	Seeking to save the lost.....	89
Passover and Lord's Supper compared.....	123	Self-confidence, Vanity of.....	68
Passover, Date of.....	120	Septuagint, A word about the.....	291
Penny (denarius).....	25	Serpent, The Brazen.....	221
Periods in the life of Christ, Table of.....	96	Seven, Mystical meaning of the number.....	270
Peter and the Risen Lord.....	168	Shepherd's sling.....	333
Peter's confession.....	44	Sign of the fleece.....	279
Peter's physiognomy.....	168	Siloam.....	67
Philistines, Subjugation of.....	301	Sinal, Location of.....	187
Phylacteries.....	231, 232	"Son of the Living God".....	39
Pictorial Illustrations, List of.....	357, 358, 359	"South country".....	216
Pilate, Jesus before.....	140-147	Spies, The Report of the.....	215
Pontius Pilate.....	140	"Strange fire".....	202
"Power from on high".....	177	Strong drink, Five dangers of.....	206
Preparation needed for hearing Christ.....	50	Suffering the result of sin.....	65
Promptitude, Value of.....	169		

INDEX.

	PAGE		PAGE
Sycamore tree.....	86	Triumph of Gideon, The.....	378
Symbol of power, Light.....	66	"Upper room" in Jerusalem.....	121
Table of early Bible history.....	184	Utterances from the cross.....	148
Teachings of the lessons, 11, 21, 29, 46, 51, 64, 84, 237, 253, 258, 261, 263, 292, 297, 303, 317, 331, 338		Vanity of self-confidence.....	68
Temperance charts.....	318, 322	Venetian nobleman, Watchfulness of.....	114
Ten Commandments, The.....	187	Walk to Emmaus, The.....	160
Ten recorded appearances of the risen Christ....	106	Watchfulness.....	113
Teraphim.....	313, 315	"Watch ye and pray".....	130
Test of house of Eli.....	291	Wars of extermination.....	310
The Lord's Supper.....	119	"Way of the Red Sea".....	221
Third Quarter, Review of.....	269	Weeping at graves.....	73
Time, John's reckoning of.....	150	Wilderness south of Palestine.....	221
Time of the Judges, The.....	271	Wine mingled with myrrh.....	149
Transfiguration, The.....	46-51	Woes of Intemperance, The.....	317
Trials, Successive, of Jesus.....	141	Worship of idols.....	190, 196, 271, 276
Triumphal Entry, The.....	99	Youth, Thoughts concerning.....	83
	864	Zaccheus the Publican.....	84

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LESSONS AND GOLDEN TEXTS FOR 1895.

LESSONS FROM THE LIFE OF OUR LORD—Continued.

First Quarter.

Lesson 1, Jan. 6.—JOHN THE BAPTIST BEHEADED. Mark 6. 17-29. (Study connection in vs. 13-29.) *Commit vs. 26-28.* **GOLDEN TEXT:** Fear not them which kill the body, but are not able to kill the soul. Matt. 10. 28.

2, Jan. 13.—FEEDING THE FIVE THOUSAND. Mark 6. 30-44. (Compare John 6. 1-14.) *Commit vs. 41, 42.* **GOLDEN TEXT:** He hath filled the hungry with good things. Luke 1. 53.

3, Jan. 20.—CHRIST THE BREAD OF LIFE. John 6. 25-35. (Study connection in vs. 15-17.) *Commit vs. 33-35.* **GOLDEN TEXT:** He gave them bread from heaven to eat. John 6. 31.

4, Jan. 27.—THE GREAT CONFESSION. Matt. 16. 13-28. (Observe connection with vs. 21-23.) *Commit vs. 13-16.* **GOLDEN TEXT:** Thou art the Christ, the Son of the living God. Matt. 16. 16.

5, Feb. 3.—THE TRANSFIGURATION. Luke 9. 28-36. (Observe connection with vs. 37-43.) *Commit vs. 29-31.* **GOLDEN TEXT:** This is my beloved Son, in whom I am well pleased; hear ye him. Matt. 17. 5.

6, Feb. 10.—CHRIST AND THE CHILDREN. Matt. 18. 1-14. (Observe connection with vs. 15-35.) *Commit vs. 2-4.* **GOLDEN TEXT:** It is not the will of your Father which is in heaven, that one of these little ones should perish. Matt. 18. 14.

7, Feb. 17.—THE GOOD SAMARITAN. Luke 10. 25-37. (Study connection in chap. 10.) *Commit vs. 25-27.* **GOLDEN TEXT:** Thou shalt love thy neighbor as thyself. Lev. 19. 18.

8, Feb. 24.—CHRIST AND THE MAN BOHN. John 9. 1-11. (Observe connection with vs. 12-38.) *Commit vs. 1-3.* **GOLDEN TEXT:** I am the Light of the world. John 9. 5.

9, March 3.—THE RAISING OF LAZARUS. John 11. 30-45. (Study connection in vs. 1-54.) *Commit vs. 33-36.* **GOLDEN TEXT:** I am the resurrection and the life. John 11. 25.

10, March 10.—THE RICH YOUNG RULER. Mark 10. 17-27. (Study connection in vs. 13-31.) *Commit vs. 21, 22.* **GOLDEN TEXT:** Seek ye first the kingdom of God. Matt. 6. 33.

11, March 17.—ZACCHARUS THE PUBLICAN. Luke 19. 1-10. (Study connection in Luke 18. 32 to 19. 32.) *Commit vs. 8-10.* **GOLDEN TEXT:** The Son of man is come to seek and to save that which was lost. Luke 19. 10.

12, March 24.—PURITY OF LIFE. Rom. 13. 8-14. *Commit vs. 10-12.* **GOLDEN TEXT:** Abstain from all appearance of evil. 1 Thess. 5. 22.

13, March 31.—REVIEW. **GOLDEN TEXT:** Take my yoke upon you, and learn of me. Matt. 11. 20.

Second Quarter.

Lesson 1, April 7.—THE TRIUMPHAL ENTRY. Mark 11. 1-11. (Observe connection with vs. 12-36.) *Commit vs. 9, 10.* **GOLDEN TEXT:** Hosanna; Blessed is he that cometh in the name of the Lord. Mark 11. 9.

2, April 14.—EASTER LESSON. 1 Cor. 15. 3-14. (Study connection in chap. 15.) *Commit vs. 12-14.* **GOLDEN TEXT:** Now is Christ risen from the dead, and become the first fruits of them that sleep. 1 Cor. 15. 20.

3, April 21.—WATCHFULNESS. Matt. 24. 42-51. (Study connection in chap. 24.) *Commit vs. 44-46.* **GOLDEN TEXT:** Take ye heed, watch and pray. Mark 13. 33.

4, April 28.—THE LORD'S SUPPER. Mark 14. 12-26. (Compare John 13. 1-17.) *Commit vs. 22-21.* **GOLDEN TEXT:** This do in remembrance of me. Luke 22. 19.

5, May 5.—THE AGONY IN GETHSEMANE. Mark 14. 32-42. (Study connection in vs. 27-52.) *Commit vs. 31-36.* **GOLDEN TEXT:** The cup which my Father hath given me, shall I not drink it? John 18. 11.

6, May 12.—JESUS BEFORE THE HIGH PRIEST. Mark 14. 53-64. (Observe connection with vs. 65-72.) *Commit vs. 60-62.* **GOLDEN TEXT:** He is despised and rejected of men. Isa. 53. 3.

7, May 19.—JESUS BEFORE PILATE. Mark 15. 1-15. (Compare John 18. 28 to 19. 16.) *Commit vs. 14, 15.* **GOLDEN TEXT:** But Jesus yet answered nothing, so that Pilate marvelled. Mark 15. 5.

8, May 26.—JESUS ON THE CROSS. Mark 15. 22-37. (Compare John 19. 17-42.) *Commit vs. 25-27.* **GOLDEN TEXT:** While we were yet sinners, Christ died for us. Rom. 5. 8.

9, June 2.—THE RESURRECTION OF JESUS. Mark 16. 1-8. (Compare John 20. 1-18.) *Commit vs. 6, 7.* **GOLDEN TEXT:** The Lord is risen indeed. Luke 24. 34.

10, June 9.—THE WALK TO EMMUS. Luke 24. 13-32. (Study connection in vs. 8-13.) *Commit vs. 25-27.* **GOLDEN TEXT:** He opened to us the Scriptures. Luke 24. 32.

11, June 16.—PETER AND THE RISEN LORD. John 21. 4-17. (Study connection in chap. 21.) *Commit vs. 15-17.* **GOLDEN TEXT:** Lord, thou knowest all things; thou knowest that I love thee. John 21. 17.

12, June 23.—THE SAVIOUR'S PARTING WORDS. Luke 24. 41-53. (Compare Acts 1. 1-12.) *Commit vs. 45-47.* **GOLDEN TEXT:** Go ye therefore, and teach all nations. Matt. 28. 19.

13, June 30.—REVIEW. **GOLDEN TEXT:** Looking unto Jesus the author and finisher of our faith. Heb. 12. 2.

STUDIES IN JEWISH HISTORY.

Third Quarter.

Lesson 1, July 7.—THE TEN COMMANDMENTS. Exod. 20. 1-17. (Study connection in 19. 1 to 20. 21.) *Commit vs.*

3-17. GOLDEN TEXT: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10. 27.

2, July 14.—THE GOLDEN CALF. Exod. 32. 1-8, 30-35. (Study connection in chap. 32.) *Commit vs. 7, 8.* **GOLDEN TEXT:** Little children, keep yourselves from idols. 1 John 5. 21.

3, July 21.—NADAB AND ABIHU. Lev. 10. 1-11. *Commit vs. 9-11.* **GOLDEN TEXT:** Do not drink wine nor strong drink, thou nor thy sons with thee. Lev. 10. 9.

4, July 28.—JOURNEYING TO CANAAN. Num. 10. 29-36. (Study connection in chap. 9.) *Commit vs. 33, 34.* **GOLDEN TEXT:** Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. Num. 10. 39.

5, Aug. 4.—THE REPORT OF THE SPIES. Num. 13. 17-20, 23-33. (Study connection in chaps. 13 and 14.) *Commit c. 20.* **GOLDEN TEXT:** The Lord is with us: fear them not. Num. 14. 9.

6, Aug. 11.—THE BRAZEN SERPENT. Num. 21. 4-9. *Commit vs. 8, 9.* **GOLDEN TEXT:** As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. John 3. 14.

7, Aug. 18.—THE NEW HOME IN CANAAN. Deut. 6. 3-15. *Commit vs. 3-5.* **GOLDEN TEXT:** Thou shalt bless the Lord thy God for the good land which he hath given thee. Deut. 8. 10.

8, Aug. 25.—CROSSING THE JORDAN. Josh. 3. 5-17. (Study connection in chap. 3.) *Commit c. 17.* **GOLDEN TEXT:** When thou passest through the waters, I will be with thee. Isa. 43. 2.

9, Sept. 1.—THE FALL OF JERICHO. Josh. 6. 8-20. (Study connection in 5. 10 to 6. 27.) *Commit vs. 15, 16.* **GOLDEN TEXT:** By faith the walls of Jericho fell down, after they were compassed about seven days. Heb. 11. 30.

10, Sept. 8.—DAVID'S REWARD. Josh. 14. 5-14. (Study connection in chap. 14.) *Commit vs. 7-9.* **GOLDEN TEXT:** He wholly followed the Lord God of Israel. Josh. 14. 14.

11, Sept. 15.—THE CITIES OF REFUGE. Josh. 20. 1-9. (Compare Deut. chap. 19.) *Commit c. 9.* **GOLDEN TEXT:** Who have fled for refuge to lay hold on the hope set before us. Heb. 6. 18.

12, Sept. 22.—JOSHUA RENEWING THE COVENANT. Josh. 24. 14-25. (Study connection in chap. 24.) *Commit vs. 23-24.* **GOLDEN TEXT:** The Lord our God will we serve, and his voice will we obey. Josh. 24. 24.

13, Sept. 29.—REVIEW. **GOLDEN TEXT:** There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. 1 Kings 8. 56.

Fourth Quarter.

Lesson 1, Oct. 6.—THE TIME OF THE JUDGES. Judg. 2. 1-12. (Study connection in chap. 2.) *Commit vs. 11, 12, 16.* **GOLDEN TEXT:** The Lord raised up judges, which delivered them. Judg. 2. 16.

2, Oct. 13.—THE TRIUMPH OF GIDEON. Judg. 7. 13-23. (Study connection in chap. 7.) *Commit vs. 19, 20.* **GOLDEN TEXT:** Though a host should encamp against me, my heart shall not fear. Psalm 27. 3.

3, Oct. 20.—RUTH'S CHOICE. Ruth 1. 14-22. (Read the Book of Ruth.) *Commit vs. 16, 17.* **GOLDEN TEXT:** Thy people shall be my people, and thy God my God. Ruth 1. 16.

4, Oct. 27.—THE CHILD SAMUEL. 1 Sam. 3. 1-13. (Observe connection with vs. 14-21.) *Commit vs. 1-4.* **GOLDEN TEXT:** Speak, Lord; for thy servant heareth. 1 Sam. 3. 9.

5, Nov. 3.—SAMUEL THE JUDGE. 1 Sam. 7. 5-15. (Study connection in chap. 7.) *Commit vs. 12, 13.* **GOLDEN TEXT:** Hitherto hath the Lord helped us. 1 Sam. 7. 12.

6, Nov. 10.—SAUL CHOSEN KING. 1 Sam. 10. 17-27. (Study connection in chaps. 9 and 10.) *Commit vs. 24, 25.* **GOLDEN TEXT:** The Lord reigneth; let the earth rejoice. Psalm 97. 1.

7, Nov. 17.—SAUL REJECTED. 1 Sam. 15. 10-23. (Study connection in chap. 15.) *Commit vs. 10, 11.* **GOLDEN TEXT:** To obey is better than sacrifice. 1 Sam. 15. 22.

8, Nov. 24.—THE WORDS OF INTERPERENCE. Isa. 5. 11-23. *Commit vs. 11-13.* **GOLDEN TEXT:** Woe unto them that rise up early in the morning, that they may follow strong drink. Isa. 5. 11.

(N. B.—The London Sunday School Union is endeavoring to secure the observance of the fourth Sunday in November as "Temperance Sunday" throughout the world.)

9, Dec. 1.—DAVID ANOINTED KING. 1 Sam. 16. 1-13. (Observe connection with vs. 14-23.) *Commit vs. 12, 13.* **GOLDEN TEXT:** Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.

10, Dec. 8.—DAVID AND GOLIATH. 1 Sam. 17. 38-51. (Study connection in vs. 1-54.) *Commit vs. 44, 45.* **GOLDEN TEXT:** The battle is the Lord's. 1 Sam. 17. 47.

11, Dec. 15.—DAVID AND JONATHAN. 1 Sam. 20. 32-42. (Study connection in chap. 20.) *Commit vs. 41, 42.* **GOLDEN TEXT:** There is a friend that sticketh closer than a brother. Prov. 18. 24.

12, Dec. 22.—THE BIRTH OF CHRIST. Luke 2. 8-20. *Commit vs. 9-11.* **GOLDEN TEXT:** Behold, I bring you good tidings of great joy. Luke 2. 10.

13, Dec. 29.—REVIEW. **GOLDEN TEXT:** Thy kingdom come. Matt. 6. 10.

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